Watchtower

1925

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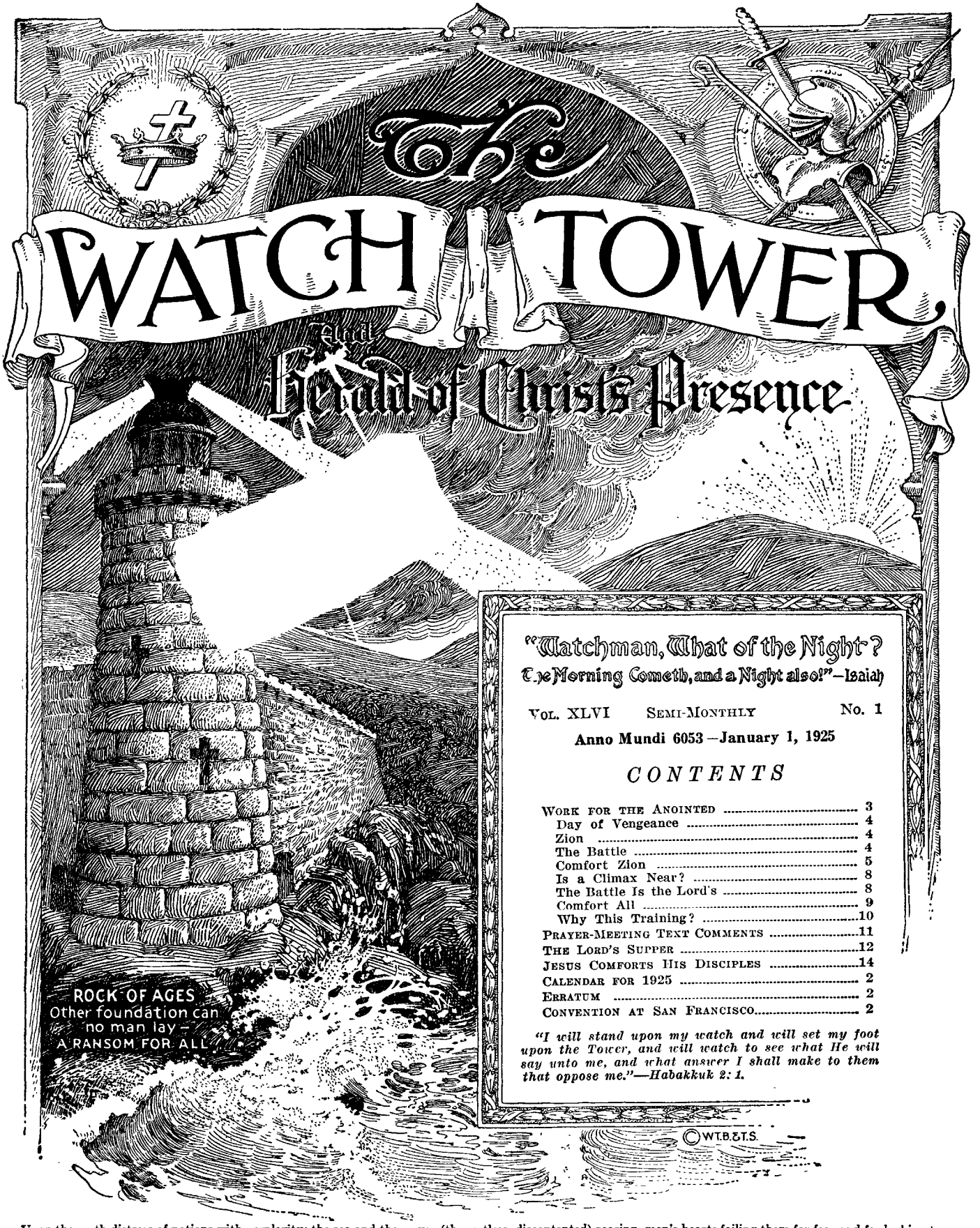
The Watch Tower and Herald of Christ's Presence



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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY X: "THE SPIRIT OF A SOUND MIND"

Week of Feb. 1 . . . Q. 1- 7	Week of Feb. 15 . . . Q. 15-21
Week of Feb. 8 . . . Q. 8-14	Week of Feb. 22 . . . Q. 22-29

1925 CALENDAR

The year text for 1925 is: "Comfort all that mourn." The calendar is being prepared by the SOCIETY. The illustration shows Jesus bestowing comfort upon others. Printed in six colors, the illustration is very attractive; and we believe

will be the most beautiful calendar that we have yet had. The calendar is 14x16. The price for a single copy is 35c; three for $1.00; ordered in lots of 50 or more, 25c each. We suggest that friends send in their orders at once.

ERRATUM

In the WATCH TOWER for October 1, 1924, page 296, paragraph 66, line 4, a typographical error occurs: The word "vainly" should have been "valiantly".

CONVENTION AT SAN FRANCISCO

A four days' convention will be held at San Francisco February 12-15. The convention will be addressed by Brother Rutherford, and Brothers Macmillan, Eshleman, Sexton, and others. For further information address C. R. Little, 4043 19th St., San Francisco.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI JANUARY 1, 1925 No. 1

WORK FOR THE ANOINTED

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach the good tidings unto the meek: ... to proclaim ... the day of vengeance of our God; to comfort all that mourn."—Isaiah 61: 1, 2.

THE paramount duty devolving upon every intelligent creature is to glorify God. It is the expressed will of Jehovah that the unfolding and outworking of his plan shall be to his glory. When the divine program relating to man is complete, every feature thereof will reflect the dignity, majesty, and glory of God. Christians, being the chief recipients of Jehovah's favor, should always be eager to do something to the glory of God. Working in harmony with the divine plan, and being prompted so to do by unselfish devotion to the Lord and to his cause, will accomplish for the faithful this desired end.

[2]The year 1925 is here. With great expectation Christians have looked forward to this year. Many have confidently expected that all members of the body of Christ will be changed to heavenly glory during the year. This may be accomplished. It may not be. In his own due time God will accomplish his purposes concerning his own people. Christians should not be so deeply concerned about what may *transpire* during this year that they would fail to joyfully *do* what the Lord would have them to do.

[3]A Christian is one who is begotten and anointed of the holy spirit. He has agreed to do the will of God. The obligation devolves upon him to perform faithfully his part of the covenant. This he must do before he can enter the heavenly kingdom. The Lord is not taking men to heaven merely to save them, but that his purposes concerning the entire human family may be accomplished and that his own name may be glorified. There are some things for the Christian to do before he is taken to heaven. A failure or refusal to do those things would necessarily bar his entrance into the kingdom. Nor will the thing that the Christian actually does be the most important thing, but the spirit or motive by which he does it will be the deciding factor. That which should chiefly concern the Christian for this year then should be: Am I faithfully performing my covenant in the spirit of Christ?

[4]The word "anointed", as related to the Christian, means his divinely-given commission or warrant of authority. A commission is a formal statement conferring power and authority upon one or more creatures authorizing or commanding the doing of certain things. One receiving such commission will, if he is discreet, from time to time consult the terms or provisions of that commission, and ascertain whether or not he is performing those duties.

[5]The anointed ones must hold fast to that which they have learned, to wit: That the Lord Jesus Christ, the Redeemer and Head of the Church, is now present and has taken his power and begun his reign; that the great fundamental truths of God's plan have been restored to the Church, which restoration was foreshadowed by the work of Elijah; that the Lord has come to his temple and is examining the members thereof; that the present work of the Church this side of the vail was foreshadowed by the work of Elisha, who did both a slaying and a comforting work; that the part of the commission given to the Church yet unfulfilled is: To declare the day of vengeance of our God, and to comfort all that mourn.

[6]An abundant entrance into the kingdom of our Lord and Savior is the sincere desire of each one of the anointed. To this end it is essential that he hold fast in these precious truths. He must hold fast with fortitude; he must increase in knowledge, hence the necessity for the study of the Word of God; he must exercise self-control and cheerfully drink the potion which the Lord has poured for him; he must grow in godliness, manifesting love for the brethren and an unselfish devotion to the Lord and his cause. The doing of these things will require the faithful performance of the obligations laid upon the Christian by his divinely given commission. The promise is, that if he gives diligence to the doing of these things he shall never fall, and he shall have an abundant entrance into the everlasting kingdom. It seems clear, therefore, that activity in proportion to opportunity is now required of all who will from this time forward enter into the kingdom.

[7]The commission to the Church shows there are two classes that are the objects of comfort, namely: (1)

Those of Zion who mourn; and (2) those of the world who are seeking consolation in this time of distress. Those whom the Lord uses to bring consolation to others are designated by him as comforters. Only those who have received the anointing of the holy spirit are thus designated. The commission of the Christian is broad and comprehensive. He is commanded to comfort all who mourn as opportunity is afforded him. To comfort means to assist, aid, fortify; to impart strength and hope, to encourage, to relieve, to refresh, to console, cheer and make glad those who are sad, depressed and in distress, and those who mourn.

DAY OF VENGEANCE

[8]The world is in distress and perplexity, and men's hearts are failing them for fear. Selfishness is gone to seed; and the people groan and travail in pain under the great burdens, and greatly desire to be delivered. It is the duty of the Church to tell the people what these things mean and how deliverance will come. The old world under Satan's rule has ended; the rulers of earth have had their day. God is expressing his vengeance against Satan's organization, and Satan's bulwarks must fall to make way for the kingdom of righteousness. We should make it plain that this day of wrath is the expression of God's vengeance against an iniquitous system. We are not authorized to use vindictive speech against any one. Our duty is to tell the people the plain truth, that they may be advised what to expect, and that the minds of some of them at least may be prepared to receive the kingdom of the Lord.

ZION

[9]The primary obligation laid upon the anointed ones is to comfort them that mourn in Zion. The term "Zion" means God's organization. Those who are consecrated to do the will of God, and who are begotten and anointed of his spirit are a part of Zion. It may be asked: Since these are at peace with God and have received the precious promises, why should any of them need to be comforted? The mere fact that the Lord commissions each one of Zion to comfort other members thereof is proof conclusive that the members of Zion at times need some consolation. One of the most blessed privileges the Christian has is to aid and comfort his brother in Christ. Each one who is properly exercised by his own trials will more fully appreciate the privilege of sympathizing with and consoling his brother who is in tribulation. Without doubt the Lord permits trying experiences to come to the various members of Zion to enable them to grow more sympathetic with their brethren.

[10]The Head of Zion is the Lord Jesus Christ. The road which he trod alone must be traversed by his true yoke-fellows under conditions similar to those that beset the Master's pathway.

THE BATTLE

[11]From its beginning the destruction of Zion has been attempted by Satan and his seed. This is well known to every Christian. Seeing now that our Lord has taken his regal power, that the day of God's vengeance is here, and that it must be declared by the Zion class, we may know with certainty that Satan will employ all of his powers to destroy the seed of promise. A great conflict, therefore, is to be expected. The Lord has given us much Scriptural proof that Satan will throw the power of his entire army against the anointed ones of God. The four different names by which Satan is known and designated indicate the method of his attack.

[12]As a "serpent" we are to expect that Satan will present all manner of deceptions, both of doctrine and of practice, in his attempt to deceive and to seduce the anointed ones. We have the assurance, however, that it is not possible for him to deceive the very elect. But only the faithful will be of the very elect. The faithful ones will not be turned aside from the Lord's message and his methods of promulgating it because of the wily deceptions of that old serpent, the devil.

[13]As a slanderer, which the name "devil" signifies, we are to expect the enemy to level against the anointed ones of God all manner of vile, malicious, false, and slanderous accusations. Being thus forewarned, let every Christian see to it that he does not lend himself at any time to the devil by slandering or by repeating a slanderous accusation spoken against his brother. Let each one of the anointed have in mind, if he hears some slandering his brother, that this is the work of the devil and not the work of the Lord, nor of those who have the spirit of the Lord. Let him remember that to repeat a slanderous accusation is equally as bad as telling it first-hand. Let each one who is of the anointed, keep in mind that the Lord Jesus has laid down a code of procedure directing how the offenders amongst the anointed shall be dealt with, and that the only safe course for the Church to pursue is to follow closely that code of procedure.—Matthew 18: 15-17.

[14]Satan means opposer; and we are sure that Satan will continue to oppose every effort on the part of the anointed to make known the message of truth; and that to accomplish his purpose he will intimidate, browbeat, and discourage those who are diligently striving to advertise the King of Glory and his kingdom.

[15]As "dragon" means devourer, we may be sure that the enemy will resort to every possible wicked scheme to devour and destroy the anointed ones of the Lord.

[16]These assaults against the anointed ones by the enemy will cause some to mourn. It is the will of God that others of Zion shall comfort those who do mourn.

[17]It is reasonable to conclude that the devil now sees that his time is short. And since he sees this, we may be sure that he has great wrath against the anointed ones of God; that he will make war with the remnant of the

seed of promise now on earth, and will make a desperate effort to destroy all those who are diligently keeping the commandments of the Lord. The chief commandment given to the church now is to fulfil the obligations of the divinely-given commission. Therefore each one must be diligent in faithfully trying to perform these obligations by activity in the service. Against these the devil will do his utmost.—Revelation 12: 12-17.

[18]Again, the Scriptures show that that element of the devil's organization designated as the "beast" will make war with the Lamb. (Revelation 17: 14) This is in harmony with the words of the Prophet, that these shall take counsel against the Lord and against his anointed and attempt their destruction.—Psalm 2: 2, 3.

[19]Now is the time when the anointed of Jehovah, under the leadership of their Head, are binding the kings with chains and their nobles with fetters of iron. (Psalm 149: 8) And this is being done by the faithful ones proclaiming the message of truth. It is these bonds or fetters that the devil's organization is trying to throw off and cast away from itself.

[20]The Christian is definitely informed that the time must come when the Lord Jesus Christ, as a conquering hero, enters upon his campaign to judge and to make war against Satan and his organization; and that this takes place during the day of the vengeance of our God, and when the Lord, the King of Glory, begins to exercise his kingly power.—Revelation 19: 11, 12.

[21]This and other scriptures show that the fight is God's fight against Satan, the Lord's message of truth against Satan's message of error and wickedness. The fight on Jehovah's side is led by the Lord Jesus Christ. The Prophet, referring to this battle, propounds the question: "Who is the king of glory?" And his own question he answers: "The Lord strong and mighty, the Lord mighty in battle."—Psalm 24: 8.

[22]As a further identification of the One leading the fight against the evil one, the Prophet says: "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty."—Psalm 45: 2, 3.

[23]The Scripture is also clear that the fight involves truth against malicious error and wickedness. (Isaiah 11: 4) The Scriptures speak of God as "the Lord, a man of war." (Exodus 15: 3) This description is applicable to this day of God's vengeance.

[24]The day of the final conflict of the Lord against the entrenched forces of error must of necessity be a very trying time for all. "For the day of the Lord is great and very terrible; and who can abide it?" (Joel 2: 11) That the anointed of the Lord on this side of the vail, as well as those on the other side, must participate in this great conflict and continue faithful even unto the end, seems clearly indicated by the Scriptural statement: "And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." —Revelation 19: 13, 14.

[25]Of necessity this must be a battle in which no quarter is asked and none given. The army of the enemy is an imposing one. It is composed of a great host of visible agents and representatives of the devil, as well as of a multitude of invisible ones. The Lord's anointed are small in number. This army of the evil one will strike terror to the hearts of all who have not a large measure of the holy spirit. For the anointed to withstand the shock of battle will require absolute faith and confidence in the Lord, an abiding in the shadow of his hand, and a faithful keeping of his commandments. It is no time for selfishness. It is a time for love to be manifested perfectly; and love is the expression of unselfishness. Each one must remember that not only are the members of Zion commanded to love one another even as Jesus loved us, but that each one is specifically commanded to minister unto his brother in Zion.

[26]Some of the anointed will probably yield to the seductive influences about them, join the enemy, and thereby make the burden of the faithful ones still more difficult to carry: Some will be stronger than others in the fight because of their greater faith, zeal and love, and having a larger measure of the holy spirit. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Romans 15: 1) Otherwise stated, we should put aside selfishness and lovingly render aid to our brethren.

COMFORT ZION

[27]Only those who have the spirit of the Lord are considered in this text: "The spirit of the Lord God is upon me; because the Lord hath anointed me . . . to comfort all that mourn." Every one, in proportion to the spirit of the Lord he possesses, will be on the alert energetically and actively to obey this commandment of the Lord. Remember that those who composed the little band of Gideon were awake, on the alert to let their lights shine, and did so unselfishly. This was indicated by the breaking of their pitchers, foreshadowing that the members now must even sacrifice themselves unselfishly to let their lights shine. The unselfish ones in Zion remember that part of their commission which reads: "Give unto them [that mourn in Zion], beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." They remember that the Lord says: Do this in order that those who are thus comforted may be encouraged to hold fast in the battle and gain the victory, to the end that they may "be called trees of righteousness, the planting of the Lord, that he might be glorified." What is meant by thus ministering to our brethren in Zion?

[28]"Ashes" symbolize deep humiliation, great sorrow and woe. (2 Samuel 13: 19; Esther 4: 1-3; Job 2: 8;

42:6; Daniel 9:3; Jonah 3:6; Matthew 11:21) This great humiliation, sorrow or woe may come to the Christian because of the seeming triumph of the enemy, resulting from slander and wicked accusations; or because of treachery on the part of one or more upon whom he had reason to rely; or because of injustice that others may practise against him, bringing upon him humiliation in the eyes of others and making him the object of reproach.

[29]If an anointed one of the Lord finds his brother in Zion suffering such humiliation, sorrow or woe from any reason, he is commanded to give him beauty for such ashes.

[30]"Beauty" is a symbol representing embellishment or ornament about the head or of the mind. "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) The residue, or remnant refers to the last members of the Christ on earth. To give such beauty means to point them to something that will ornament their minds, to induce happy and beautiful thoughts, and thereby bring strength.

[31]It is the privilege of the anointed to point such to the fact that the Lord is his strength; that if the way between him and the Lord is clear, and he has the Lord's approval, then he need not care for the reproach that may come upon him by reason of man's injustice or wrongdoing; that he should remember that Jesus made himself of no reputation, and that the Christian's reputation in this world is of no value; that he should look up into the face of the Lord and rejoice that he is privileged to fill up some of the sufferings of Christ that were left behind. (Colossians 1:24) He should bid such rise and joyfully engage in the battle of the Lord by proclaiming the message of the King; should point him to the sweet message of the Lord, saying, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments"; should point him to the fact that it is those who are of the feet of the Zion class, proclaiming this message, that are counted beautiful in the eyes of the Lord.—Isaiah 52:1-7.

[32]We should call the Christian's attention to his divinely-given commission and bid him to arise and shine, because his Light, the King of Glory, is come, and because the glory of the Lord is risen upon him; that the Lord has manifested his approval by permitting him to have these privileges and blessings. —Isaiah 60:1.

[33]To any one in Zion who is thus in sorrow, symbolized by ashes, give him beauty by pointing him to the fact that he is privileged to be a branch in the true vine; and that if he shares the sufferings of the Lord, he shall share in His beauty and glory.—Hosea 14:6; 2 Timothy 2:11, 12.

[34]Mourning," in Isaiah 61:3, means to bewail or lament, which may result by reason of one's own foolishness or carelessness (Psalm 38:5, 6), or because of his wandering away from God (Psalm 42:1-6), or because some one has wrongfully induced him to turn away from his faithfulness in following the Lord, thereby causing him to become weak in faith and in zeal for the Lord (Psalm 43:1-3), or because of fear of some threatened or impending calamity.—Daniel 10:2.

[35]A Christian may foolishly become careless regarding the opportunities of serving the Lord, thus causing himself to mourn when he discovers his mistake. He may wander away from the Lord, thus causing himself great sorrow and distress. He may permit some deceitful ones, who claim to be brethren in the truth, wrongfully to turn him away from the Lord's service and cause him to become idle and indifferent, and thus cause himself much mourning. It is the privilege and duty of the anointed of the Lord, if he finds his brother in such distress, to dispel his mourning and to comfort him by giving him the oil of joy for such mourning.

[36]"Joy" means gladness, satisfaction and delight because of the blessings of goodness, present or hoped for, both for oneself and for other creatures obedient to the law of God. (1 Thessalonians 2:19, 20) The joy of Jesus consisted in the possession of sweet fellowship with the Lord Jehovah, and the prospect and certainty of bringing all the obedient ones of mankind back into full harmony with God. (Hebrews 12:2) If we possess the blessings of the goodness of the Lord now, or have reason to expect such blessings in the near future and therefore have a hope for the same, such brings joy and delight.

[37]Let the anointed one give his brother the oil of joy for mourning by pointing the sorrowing one to the fact that the Lord of Glory is now present; that he has gathered unto himself his saints; that he has come to his temple, and is examining and receiving his approved ones; that these are present blessings of goodness which can be had only by the Christian; and that the Lord is saying to the approved ones: 'Because of your faithfulness over a few things I will make you ruler over many things; I invite you now to enter into my joy.' Point the mourning one to the fact that it is his blessed privilege to cease his foolishness and carelessness, and to return whole-heartedly to the Lord and to his service; to cease to listen to or hear the voice of the mischievous and wicked ones that turned him away from the Lord and his service; that it is his blessed privilege to seek God through the merit of Christ, his Advocate, and receive forgiveness for his imperfections. Point him to the precious promises that if he is on the Lord's side and faithfully serving him no evil can befall him and no enemy can prevail against him. (Psalm 91:1-12; Romans 8:31) Point him to the further fact that the precious promise given to him relates to *the* important

fact, namely: that all the anointed ones have the privilege of becoming members of the house of sons, provided they continue to hold fast the beginning of their confidence and the rejoicing of the hope unto the end (Hebrews 3:6); point him to the fact that mourning makes him weak in the presence of the enemies, and that the joy of the Lord is his strength.—Nehemiah 8:10.

[38]It will be the privilege of the anointed one to say to his brother: "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand." (Philippians 4:4-7) Be not overburdened about anything; but in all things with thanksgiving make your wants known unto the Lord, and he shall keep your heart and mind through Christ Jesus.

[39]Let the anointed one in Zion point his mourning brother to the fact that the crown of life is promised to them that love the presence of the Lord; that the Lord is now present; and that whoever loves him and loves his presence will delight in keeping his commandments by making known to others his presence and the blessings of his kingdom. Activity in the Lord's service brings joy and more activity; and joy makes the Christian strong in the Lord and in the power of his might.

[40]The Christian who now appreciates the presence of the Lord and his kingdom, who is striving to keep the Lord's commandment by unselfishly devoting himself to the Lord, to his cause and to his brethren, is abiding in the Lord and necessarily must rejoice.

[41]Jesus said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you."—John 15:10-12.

[42]"Heaviness" means to be dull, faint, despondent, depressed in spirit, discouraged and sad. This condition may result to a Christian by failure to study, to appreciate and to obey the Word of God, and therefore to a failure to engage in the proclamation of the message of the kingdom (Hebrews 5:11, 12; Psalm 119:27, 28); or it may be because there is a seeming delay in the fulfilment of the promise for the complete establishment of the kingdom. (Hebrews 10:32-37; Proverbs 13:12) Some may think that the kingdom is delayed, that their hope is deferred, and that the chronology is wrong; and they may become heavy in spirit, dull, faint, depressed or despondent. Or some may get into this condition because some dear friends have failed to appreciate and obey the Lord, and have wandered away from him (Romans 9:2, 3), or because of divers temptations into which they have fallen.—1 Peter 1:6.

[43]We can see how some in Zion this year may be found in a spirit of heaviness. Others in Zion are going to give these the garment of praise for the spirit of heaviness. It will be a blessed privilege so to do.

[44]A garment is a covering or robe by which one is marked or distinguished. (Deuteronomy 22:5) Praise means due acknowledgment and proclamation of the perfections, the great and wonderful excellencies of the Lord, and to laud and magnify his name. It means to mention with joy Jehovah's great plan and how it is revealed and carried into action.

[45]To put on the garment of praise therefore means to distinguish oneself by boldly, fearlessly and joyfully proclaiming the truth, advertising the King and his kingdom; and by pointing the people to the fact that Jehovah is God, and that his power is now being lovingly manifested on behalf of mankind. Everyone who puts on this garment of praise will be actively engaged in kingdom work, as the Lord gives opportunity, and will be doing it with joy. He will thereby distinguish himself from all others of the world, and particularly from those who are of the devil's organization. He will be a marked person amongst all others.

[46]If then we find a brother in the spirit of heaviness, it will be our privilege to call his attention to the precious promises and to the meat in due season which the Lord is placing upon his table for his people; to point him to the scriptures which show that it is now the privilege of the Christian to do the will of God, and faithfully to tarry and watch for his due time for the fulfilment of his promises, having faith always that God, having promised a thing, will do it. Point him to the fact that love is the principal thing and that all who love the Lord will joyfully keep his commandments. —John 14:15; 1 John 5:3, *Diaglott*.

[47]Putting on the garment of praise means doing the Lord's will and his work *in his appointed way*, giving all credit and glory to the Lord. He who thus joyfully engages in the Lord's service can not be dull, idle, faint, or in the spirit of heaviness, but will be strong in the Lord. He will delight to wait upon the Lord, trusting in the supreme wisdom of the Lord, that he will bring to pass his good will in due time and for the best interest of those that love him. He will be of that class mentioned by the Prophet, who said: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."—Isaiah 40:31.

[48]What a wonderful work the Church has to do this year! What a blessed privilege it will be to comfort those in Zion that mourn and to enable them to grow strong in the Lord! But it may be asked: Why should this be done for our brethren in Zion? And the Scriptures answer: "That they may be trees of righteousness, the planting of the Lord, that he might be glorified." To do this will be an unselfish and loving expression toward our brother; and if we love our brother we want him to

gain the victory, that he may enjoy the endless blessings of the Lord and bring glory to his name.

IS A CLIMAX NEAR?

[49]The declaring of God's vengeance against Satan and his agencies we should expect to cause the enemy to become angry and to become active against the Lord's people. The Indictment against ecclesiastics, widely distributed, has been a broadside against the enemy's stronghold. May we not expect Satan and his agencies to take counsel together, against the Lord and against his anointed? (Psalm 2:2, 3) The anointed of the Lord are his hidden ones. (Psalms 27:5; 91:1-12) The Lord indicates that at some time a conspiracy will be formed by the combined agencies of Satan against his anointed. (Psalm 83:1-8) This prophecy indicates that the enemy take special notice of the Lord's anointed, or hidden ones; that they take counsel together and say: "Come and let us cut them off from being a nation [a holy nation]." They consult together with one consent and form a confederacy; and the enormous preparations indicate a combination of the devil's forces against the anointed of the Lord. The conspirators constitute the devil's organization, and include doubtless the Judas class; that is to say, those who have claimed to be the Lord's but who have become offended and have imbibed the spirit of the enemy. Jesus indicated this when he said: "And then shall many be offended, and shall betray one another, and shall hate one another." (Matthew 24:10) If it be true that we are approaching the last days of the Church in the flesh, then it is reasonable to conclude that a time of crisis is at hand; and that a climax in the Church's experience is near. There is no disposition to alarm anyone; but "to be forewarned is to the forearmed".

[50]Let every consecrated, anointed one see to it that he does not in any manner lend himself or herself to the devil by evil surmising, evil speaking, slanderous accusations, or in any other way to defame the name or reputation of the brethren. The anointed of the Lord are one in Christ Jesus, and must stand together. They are not commissioned to be judges of each other. If one speak evil of his brother he thereby makes himself the judge of his brother contrary to the law of God. (James 4:10-12) Some of the Lord's consecrated ones may do wrong; and if so, the Lord will judge them. The Lord calls upon no one else to judge his people, but plainly says: "Touch not mine anointed." (Psalm 105:15) It is presumptuous on the part of any to attempt to judge or administer punishment to the anointed of the Lord unless that be done in the Lord's appointed way. If some action becomes necessary against the erring one, the Lord prescribes the manner for taking such action. (Matthew 18:15-17) There is no other proper nor excusable way. Any other course taken lays oneself open to the attack of the enemy, and opens the door for him to join the enemy's forces.

[51]Let the anointed of the Lord now remember the words of St. Paul, and stand fast in one spirit, standing shoulder to shoulder, fighting for the gospel of the kingdom, and never for one moment quailing before the enemy.—Philippians 1:27, 28, *Weymouth*.

[52]It will require courage, faith, love and patience and an unselfish devotion to the Lord to stand during the year and to progress in the spirit of the Master toward the great goal.

THE BATTLE IS THE LORD'S

[53]Let no one of the anointed be fearful, discouraged or dismayed. Perfect love will cast out all fear. (1 John 4:17, 18) Jehovah will not leave his people comfortless. He is the God of all comfort and the Father of mercies. (2 Corinthians 1:1-3) The enemy may combine all of his forces against the anointed one, and the very thought of the enemy's army would tend to strike terror to the hearts of the few. But let each of the anointed remember that this battle is the battle of the Lord. We know that victory is absolutely certain.—Revelation 17:14; 19:11, 12.

[54]If our faith in God, our love and loyalty for him, be complete there will be no occasion for fear. To be sure, in our own strength we could not withstand the assault of the enemy; his combined forces would drive the little band of the anointed like as the strong wind drives the chaff and would quickly destroy them. But if God be for us, who can be against us? (Romans 8:31) The anointed can truly say: "The Lord is on my side; I will not fear: what can man do unto me?" —Psalm 118:6.

A PICTURE

[55]The recorded experiences concerning the covenant people of God were written for the benefit of the Church, to the end that the Church, while patiently enduring fiery experiences, might receive comfort through the Scriptures and have hope of gaining the victory. Of this we are definitely sure. (Romans 15:4) It therefore seems to be in harmony with the will of God that we, for our encouragement, may consider some of the pictures of old, made by him with his chosen people. One of these pictures we find in 2 Chronicles 20:1-30.

[56]Jehoshaphat, the king of Judah, made some grievous mistakes. Yet he diligently tried to serve the Lord; and Jehovah dealt mercifully with him and the people under his rulership.

[57]The enemies of Jehoshaphat formed a conspiracy to attack and destroy the anointed people of God. A message was brought to Jehoshaphat that a great multitude was marching to the attack. He proceeded to assemble all the people of his realm to Jerusalem before the temple. He brought the men and women and their little children, and stood in the temple, and then and there appealed to God for help. He said: "Art not

thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" He then calls God's attention to the fact that his enemies had combined to destroy the people of God, and then said: "O our God, wilt thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

[58]All of Judah stood before the Lord with their little ones, their wives and their children. These helpless women and little children, standing there before the Lord, was a sight of pity before the Lord God. They well picture the helplessness of the anointed of the Lord before their host of enemies, and well show the absolute dependence of the anointed upon the Lord. God heard the prayer of Jehoshaphat. Then the Lord there anointed Jahaziel, one of the Levites; and he, being thus anointed with the spirit of the Lord, spake as the Lord's mouthpiece, and said: "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat. Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.... Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them; for the Lord will be with you."

[59]Early next morning Jehoshaphat, under the direction of the Lord, went forth with the people and called upon them to believe on the Lord God and to hear his word. Then Jehoshaphat proceeded to appoint certain ones for a specific purpose. Be it noted what they were to do. Let it be emphasized that they were not to be sad of countenance, that they were not to cover themselves with sackcloth and ashes, that they were not to mourn, that they were not to have the spirit of heaviness. They knew that they were face to face with a great host of warriors. They were absolutely incapable of meeting these warriors on equal terms. So Jehoshaphat "appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever." And when these singers began the singing of praises of the Lord Jehovah, the Lord set an ambush against the enemy; and they began to fight amongst themselves, and slew each other.

[60]The Scriptures seem to indicate clearly that the whole force of Satan will be gathered together to assault the anointed of the Lord. Why was this picture put into the Bible? Are we not warranted in taking this as a message of comfort by which we can learn a lesson that the battle is that of the Lord; and that while the battle is on between Jehovah and the devil, under the leadership of "the Faithful and True" the anointed ones will have some duties to perform?

[61]They are not to wield carnal weapons; but God purposes that they shall act as his witnesses. "Ye are my witnesses, saith the Lord, that I am God."—Isaiah 43:12.

[62]"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) These are the feet of him that bringeth good tidings. They are his watchmen, and they must be singers. The song they sing must be of Moses and the Lamb, proclaiming the prophecies of God, the fulfilment of prophecies, the end of the world, the kingdom of heaven at hand, and pointing the people to the King and his kingdom. (Revelation 15:3) "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.

[63]We may be near the time of severe testing for the Church; but let the anointed of the Lord remember that the hand of the Lord is over them and, continuing faithful, they shall stand victorious with him on Mount Zion.—Revelation 17:14.

COMFORT ALL

[64]The world is now in a state of great distress and sorrow. The spirit of the Lord has departed from nominal Christendom. Their unfaithful shepherds have abandoned the Lord and his cause, have joined forces with the devil and have left the people without food and without help. (Ezekiel 34:1-12) The enemy Satan has mustered all his forces and is making a desperate attempt to discredit God completely, to make him appear a liar, and to make the religion of Jesus Christ appear a fraud and a snare. The devil has brought a mighty flood of error, falsehood and slander upon the peoples of the world, blinding them to God's plan and purposes; and the order-loving ones of the earth are in great discomfort. What, then, is the plain duty of the anointed of the Lord at this time?

[65]Through his prophet God answers: "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."—Isaiah 59:19.

[66]Be it noted that the spirit of the Lord lifts up a standard against the devil, the enemy. Then it necessarily follows that only those who have the spirit of the Lord, and are anointed of the spirit, will be used by him in lifting up this standard. It seems clear that the standard here mentioned is the message of truth, the message of the kingdom. (Revelation 19:15; Isaiah 11:4) This, then, is the means that the Lord will employ to comfort the order-loving ones on earth. The commission given to the anointed therefore lays upon them the obligation of comforting all in the world that mourn by proclaiming to them the Lord's kingdom and by telling them what it will mean to mankind.

[67]While it is necessary to declare that the trouble is God's vengeance, we should emphasize the fact that peace and comfort will come to the people only through the establishment of God's kingdom. It will be the privilege of the Christian this year to tell the people that the kingdom of Messiah will cause the wars of the earth to cease and will bring to them lasting peace; that in his kingdom there will be no profiteers to oppress the people and rob them of their rights, no conscienceless politicians to misrepresent them; that there will be no false prophets to mislead them; that the King will rule in righteousness and judge the meek and poor with equity; that famines will cease in the earth; and that yielding its increase, the earth will provide plenty for all; that sickness and disease will pass away and instead will come health and strength until "the inhabitant shall no more say: I am sick" (Isaiah 33:24); that the obedient ones of the world, under the righteous reign of the Lord will be restored to a perfect condition of mind and body; that the eyes of the blind will be opened and the ears of the deaf be unstopped; that the dead shall return from their tombs; that families torn asunder shall be reunited and that the blessings of the Lord will continue to reach out and fill the earth with gladness until the knowledge of the glory of the Lord shall be before the minds of all; and that the people shall enjoy peace, prosperity, life, liberty and happiness; and that by keeping the sayings of the Lord they shall live forever and never die; that the earth shall be made a fit habitation for man, and in the course of time the earth will be filled with a happy, joyful race of people singing the praises of Jehovah and of the Lord Jesus.

WHY THIS TRAINING?

[68]God is putting Zion through a course of instruction and training. And why? The answer is that from the foundation of the world it has been God's purpose to establish a kingdom of righteousness, that through the ministration thereof mankind might be fully restored. It is his plan that his organization shall be used to accomplish this purpose, the Lord Jesus being the Head of such organization. In the picture of the kingdom given by the Revelator the Christ, Head and body, is represented by a tree of life, the leaves of which are for the healing of the nations. This picture suggests that the nourishment and healing for the sin-sick and starving world and for their upbuilding and restoration, come through the Christ.

[69]The Christ is composed of Jesus the Head, and 144,000 members of his body. Therefore in the picture given by the prophet Isaiah each one of the anointed ones is symbolized by a tree. The argument of the Prophet then is that the Lord has commissioned Zion to do certain things; and that a faithful performance of these things shall result in each one who is faithful being called a tree of righteousness, the planting of the Lord; and that this shall reflect the glory of Jehovah God, the great Creator.

[70]Let all the members of Zion now lift up their heads and rejoice, and continue to sing the praises of Jehovah while he goes before to fight the battle of his people. Let them be faithful, loyal and strong in the Lord and in the power of his might. The day of deliverance is at hand. In a little while they may have an abundant entrance into his kingdom, there to serve throughout the Millennial Age that is just opening, as trees of righteousness, by means of which blessings from Jehovah will go out to mankind, and which shall stand forever to the praise of Jehovah and the Lord Jesus.

[71]There is much to do during the year. Let us not be overburdened about just when we are going home. Let us think constantly upon the faithful performance of the duties now at hand in order that in his due time we may go home. Then our cup of joy will overflow. —Psalm 16:11.

QUESTIONS FOR BEREAN STUDY

What is the purpose of the outworking of the plan of God? How may this desired end be accomplished? ¶ 1.
What is the expectation of some for this year? What should be our chief concern? ¶ 2.
What is the obligation of a Christian? ¶ 3-5.
What is the desire of each anointed one? ¶ 6.
Who are the objects of comfort? Who are to do this comforting? ¶ 7.
What is our duty in this day of God's vengeance? ¶ 8.
What does the term "Zion" mean? Of whom is Zion composed? ¶ 9, 10.
By whom is the battle waged? Will all of the anointed be enabled to meet the onslaughts with the same degree of fortitude? ¶ 11-16.
Does the devil see that his time is short? Are members of his organization being bound? ¶ 17-19.
Who is the conquering hero? Cite scriptures on this point. When do these apply? ¶ 20-23.
What is the nature of this final conflict? What is necessary to withstand the battle? ¶ 24-26.
What is the commission? What is meant by "ashes"? ¶ 27-29.
What is signified by "beauty"? How is it manifested? ¶ 30-33.
What is meant by "mourning"? How may it be dispelled? ¶ 34, 35.
How may we possess joy? How may we dispense it to others? ¶ 36-39.
What fact will cause the Christian to rejoice? What should be coupled with it? ¶ 40, 41.
What is heaviness, and what causes it? ¶ 42.
How do we put on the garment of praise? ¶ 43-47.
Why is it a wonderful privilege to be God's representatives amidst strenuous times? ¶ 48.
Has the enemy's camp been bombarded? What is the result? ¶ 49.
What is expected of the anointed class? ¶ 50-52.
What will dispel all fear, and make the Lord's people impregnable to every foe? ¶ 53, 54.
What are the details of a picture for our encouragement? ¶ 55-59.
What are our duties, and what are our weapons? ¶ 60-63.
Why is the world in a state of distress and sorrow? What will the Lord do when the flood of error comes? ¶ 64-67.
Why is a rigid course of training necessary? When will our cup of joy overflow? ¶ 68-71.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR FEBRUARY 4

"The Lord preserveth all them that love him."—Psalm 145: 20.

IT IS comforting to the creature to know that the great Jehovah, whose power has no limitation and whose Word is unchangeable, has promised to preserve his creatures. Such knowledge gives confidence. peace of mind, courage, and joy.

To "preserve" means to hedge about, to guard, to protect, to watch and save. The true Church is not ignorant of the fact that Satan, the enemy, is employing all his agencies and powers to accuse, oppose, deceive, misrepresent, and destroy the seed of promise. At the same time there is no reason for the Christian to fear the devil or any of his agents, if he has a knowledge of the divine promises and confidently relies upon them. He who is for the Church is far greater than all that can be against it.—Romans 8: 31.

But the Christian must not lose sight of the conditions attached to this precious promise. Not everyone can claim the promise, not even every one that claims to be a Christian. Since the time has not yet arrived to extend the blessings of restoration to the world this text applies now only to the faithful Christian. The one who exercises full faith and confidence in the merit of the Lord, in the spirit of the Lord, and who is striving to follow in the Master's footsteps may properly be called a Christian.

With such now the condition of preservation is, that he must love the Lord: "He that hath my commandments and keepeth them, he it is that loveth me." (John 14: 21) To love the Lord, therefore, means to devote oneself unselfishly to his cause. The commandments of the Lord are so clear that his people cannot be in doubt about what they should do.

The opportunity is offered each child of God to declare the day of God's vengeance, to declare that the kingdom of heaven is at hand, to comfort his brethren, and to comfort all that mourn, who desire comfort, which means that the child of God must be an active witness for the Lord to this extent.

Such have the absolute assurance that if they abide in the shadow of his hand they will be kept from the wicked darts of the adversary. Praise God for this wonderful assurance!

"Then, my soul, in every strait,
To thy Father come and wait;
He will always hear thy prayer,
Thou shalt have his tender care."

TEXT FOR FEBRUARY 11

"The joy of the Lord is your strength."—Nehemiah 8: 10.

THIS means to be glad and rejoice in the Lord. Some feel glad for a time because of material blessings which they have, such as houses, lands, ease and bodily comfort. But this text applies to the Christian only; namely, the one who is in Christ, whose word is abiding in the Christian. He realizes the perilous times now on the earth, the great suffering and distress; but these do not disturb his inmost calm. He appreciates the fact that the enemy is using every power at his command to discomfort and destroy the Christian. He is fully aware of the fact that some who claim to be brethren lend themselves, for a time at least, to the devil by evil speaking and slander, working injury to others. None of these things bring any joy to him; neither do they discourage him, nor cause him to fear nor to be dismayed.

One who is really devoted to the Lord, because of love for him and his cause, has a real appreciation of the Lord's presence, that he has really begun his reign, that there is a desperate battle on between the Lord and the forces of evil; and he knows that the Lord is certain of victory. He appreciates the fact that certain kingdom interests have been committed to him, that the Lord has come to his temple and is inviting the faithful to enter into his joy. The Christian now appreciates the privilege of battling in the cause of righteousness under the leadership of his king, and is confident that marvelous blessings upon the people will shortly follow.

It is the present great joy of the Lord to know that the time has come for him to remove from the minds of the people the misconception they have of his Father, and that God will shortly extend to them the blessings of peace, health, happiness and life.

The follower of the Master, who really enters into his spirit in this great work, can not refrain from being joyful in the Lord. This joy in the Lord is his strength; and, no matter how desperate the battle may grow, if he continues to hold fast his confidence in the Lord and his rejoicing in the hope of seeing him face to face, this strength will carry him on to victory. Thus he receives comfort from the Father, through Christ Jesus; and because he possesses the holy spirit, and with this joy and comfort that comes to him, he is enabled to be a comforter of others and thus to fulfil the purpose for which the Lord called him.

"Is thy cruise of comfort failing?
Rise and share it with another;
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

"For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee."

THE LORD'S SUPPER

——JANUARY 18——LUKE 22:7-30——

OBSERVANCE OF LAST SUPPER—CUP DISTINCT FROM PASSOVER—TYPE AND ANTITYPE JOINED.

"This is my body, which is given for you: this do in remembrance of me."—Luke 22:19.

AFTER Jesus had concluded his discourse respecting his return at the second advent, he began to prepare for the Passover supper. Apparently he had not told his disciples where he would keep the feast, perhaps to keep the knowledge from Judas and therefore to save interference by the Pharisees. Some have suggested that Jesus had an arrangement made to keep the supper at the home of the mother of John Mark. As the hour for the supper drew on, Jesus sent two of his disciples into the city to prepare for the company. That he had made an arrangement with someone for his rather large company seems certain.

[2]Jesus' way of sending the two disciples, Peter and John, to the house was singular. On entering the city they would meet a young man carrying a pitcher of water. They were to turn and follow him, and then speak to the goodman of the house and to say: "The Master saith, My time is at hand" (Matthew 26:18), and then to ask that he would take them to the prepared guest chamber. They were then to make final preparation. We may very properly take it that here were both human care and divine oversight. Jesus was watchful and careful, and the Father completed the arrangement by having things fulfilled.

[3]When evening time came, Jesus went with his disciples into the city, attracting little or no notice. When they were seated he said: "With desire [longing] have I desired to eat this passover with you before I suffer." (Luke 22:15) He knew that this would be the last time that he could partake of the Passover with his beloved disciples. It was not because he desired to get to the end of his ministry and suffering that he so expressed himself; for that would have meant a measure of impatience under his Father's will for him. It was because he saw that on that night he could say to them many things impossible until then, and he longed to instruct them. Amongst other things he wanted to show them that he was the true Passover Lamb, and that only in his death could the true meaning of the Passover be realized. That night was to see a closing act of the Jewish Age; for never more would a Passover be acceptable to God. But besides that, there would be that night the opening of newer and greater things, of which the earlier ones were in some measure the type.

[4]It seems proper to mention again the difficulties which have arisen as to whether or not that night was the actual Passover night. Each of the synoptic gospels seems to preclude the possibility of doubt. But John's gospel differs; it reads as if the Jews were to keep the Passover on the night after Jesus was crucified. One thing is clear; namely, that Jesus was slain as God's Passover Lamb on the fourteenth day of the month. He wanted to eat this Passover with his disciples and to explain its meaning to them. It is the only recorded occasion of his doing so. He must eat the Passover, and follow it with the memorial of his death before the actual death take place. John 18:28 is shown to be thoroughly harmonious with the other gospels in THE WATCH TOWER for March 15, 1921, page 86.

[5]It seems certain, therefore, that Jesus died on the 14th day of Nisan; and that he ate the Passover on the night of what we call the 13th, which, of course, was the first portion of the 14th day. Perhaps this is the meaning of the message to the master of the house: "The Master saith, My time is at hand." As they ate, Jesus would talk of the deliverance of Israel from Egypt which the meal commemorated, of the hopes it kindled, and of all it meant both to Israel and to Egypt: Happiness to the saved, agony to Egypt. He would speak of the blood of the lamb which protected the firstborn, and of the roast flesh which they all ate and which gave them strength for their journey, and of the bitter herbs which gave zest to the appetite.

[6]It was while supper was proceeding that Jesus, evidently with the purpose of bringing Judas to a conclusion, began to speak of the betrayal, saying, "Verily I say unto you, that one of you shall betray me." (Matthew 26:21) He quoted the scripture: "He that eateth bread with me, hath lifted up his heel against me." (John 13:18; see Psalm 41:9) This raised the cry from all: "Lord, is it I?" and Judas had to take it up with the rest, only that Judas addressed his Master as "Rabbi"; he never called Jesus "Lord". Jesus answered him privately: "Thou hast said." (Matthew 26:25) He gave the sop of bread to Judas, partly that the foregoing scripture should be fulfilled, and partly to let John and Peter know who it was that should betray him. Judas took the sop, and with that hypocritical act Satan entered into him. He went out into the night to betray and to sell his Master.

[7]While they were still eating the passover, Jesus took a loaf and, breaking it, gave to each of the disciples, saying, "This is my body, which is given for you: this do in remembrance of me." (Luke 22:19) This gave to the disciples a new meaning to the Passover. They would perceive that Jesus meant that henceforth the Jewish Passover ceased for them, and that in future they were to break together a loaf of unleavened bread and eat it as partaking of his body, his human life, given for them, and to do this as a memorial of him.

[8]After supper (that is, when the Passover had been

eaten) Jesus took a cup of wine and passed it around in the same way. As drinking wine formed no part of the original Passover supper, it is evident that something more is intended than the thought of a covering by the blood of the Lamb. He meant that, but much more also. The cup of wine had become associated with the Passover by custom, and Jesus made use of that custom to set forth new things in *his* memorial, for now the last Passover supper acceptable to God had been kept.

[9]This passing of the cup was something quite distinct from the Passover. As he passed it Jesus said: "This is my blood of the new covenant, which is shed for many for the remission of sins." (Matthew 26:27, 28) This was the first actual feature of Israel's New Covenant. Jesus thus distinctly associated and linked together the Passover, the first actual feature of the Law Covenant (see STUDIES IN THE SCRIPTURES, Vol. 2, page 46), under which Israel were condemned, and their New Covenant by which they will be brought back into God's favor and to life. The disciples must have been surprised as Jesus spoke of the wine as blood and then bade them drink it; for Israel was not allowed under penalty of death (Leviticus 17:10) to eat anything which had blood in it. They would remember that he had already said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53); but neither had they understood then, nor could they now. It was only when the holy spirit had come upon them that they could know what he had meant. To drink blood, then, was to be subject to death; and Jesus had asked them to drink with him and therefore to enter with him into death.

[10]The disciples loved their Master, they trusted him, they had given themselves to God through him, and they drank the cup. As Jews they might be expected to know that the New Covenant, like all other covenants, must be ratified; and the ratification by the offering of a victim would probably be in their mind. Hitherto nothing had been said in the Scriptures about the New Covenant having a victim, but now Jesus showed that he was that victim. He who was the real Passover Lamb was also God's Lamb to provide the blood for the ratification of the New Covenant God had promised Israel. By this action Jesus symbolically showed that they were permitted to join with him.

[11]While Jesus was conscious that the crisis of his life was upon him, the disciples were ready to dispute amongst themselves about who should be greatest in the kingdom. Jesus did not judge according to the sight of his eyes. (Isaiah 11:3) He saw them beyond the immediate present, when they would understand and when they, like himself, would be fully set for God, having the same spirit as he had. It was in view of this, ignoring their lack and self-seeking, that he spoke of them as those who had abode with him in his temptations. Now he joins them with himself in the power and glory of the kingdom he was to have. He said: "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*) They were to share in his sufferings and in his death, and they should share in his glory. In these words Jesus revealed the fact that God had made a covenant with him.

[12]Here, then, were joined in Jesus and the Church the three great covenants which God had made with the chosen people, his "elect according to the purpose of God". (Romans 9:4; 1 Peter 1:2) Now began those things which should result in giving effect to every typical feature of the Law and, ultimately, in bringing to Israel all the blessings promised them under their New Covenant; and also that which should produce the seed of Abraham, of which company Jesus was the chief member. (Galatians 3:29) After Pentecost, when the power to understand came in measure upon them, the disciples began to see that those who trusted in Jesus, accepting him as the salvation of God, were like Israel's firstborn.

[13]If Jesus linked the then present with the far-away past, the night much to be remembered (Exodus 12:42), he also linked that night with the future. He looked forward to the time when he and his faithful servants would again eat together and together would drink the true wine, that of the joy of the Lord. If for a time wine was made to represent blood, and therefore death, that was not its permanent symbolism. It represents that which makes glad the heart of God and man. (Judges 9:13) There remains the still fuller joy now not far away, when the Lord and his faithful ones will see each other without any veil between.

QUESTIONS FOR BEREAN STUDY

What apparently is the reason that Jesus did not tell his disciples where the Passover Supper was to be eaten? Had Jesus made previous arrangement? ¶ 1, 2.

Why did he especially desire to partake of this supper with his disciples? ¶ 3.

Was this particular Passover observed on the anniversary date? ¶ 4, 5.

Why did Jesus say: "One of you shall betray me"? Did Jesus openly expose Judas? ¶ 6.

What was the new meaning of the Passover? What did the bread represent? ¶ 7.

After breaking the bread did Jesus immediately pass the wine, or was it after supper? Why did the wine mean more than just the blood? ¶ 8.

What is the first actual feature of Israel's New Covenant? What is it associated with? How is it possible to drink the blood of Jesus? ¶ 9.

How is the New Covenant ratified? Who is the victim? Is the Church permitted to join? ¶ 10.

Did Jesus view the self-seeking of the disciples compassionately? How did Jesus reveal the fact that God had made a covenant with him? ¶ 11.

What was now taking place that would give effect to the typical covenant? When would the disciples understand that they were the antitype of Israel's firstborn? ¶ 12.

How was that night linked with the future? What else does the wine represent besides death? Does there remain a fuller joy than that now experienced? ¶ 13.

JESUS COMFORTS HIS DISCIPLES

——JANUARY 25——JOHN 14:1-21——

SALVATION OBTAINABLE THROUGH CHRIST ALONE—GOD MANIFESTED IN JESUS—BLESSINGS OBTAINED BY KEEPING COMMANDMENTS.

"I am the way, and the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

THE apostle John gives a much longer account than the other evangelists of the sayings of Jesus on the night of his betrayal; but he says not a word of Jesus keeping the Passover with his disciples. He tells how Jesus rose from the table, probably just before they had begun to eat, and girding himself washed the disciples' feet. They had neglected both the ordinary decencies and the courtesies in their desire to get the chief seats.

[2]After the things referred to in last Sunday's lesson Jesus spoke about leaving them; and the disciples were fearful, the more so as he told them that where he was going they could not then go. Peter doubted this, and said to his Master: "Lord, whither goest thou? ... Why can not I follow thee now? I will lay down my life for thy sake." (John 13:36, 37) Jesus knew that Peter was speaking with good intent but not with full knowledge of his own weakness, and told him that before morning he would deny Him thrice. Jesus was going away, and it was necessary that the world should have a witness. Indeed, he laid a commandment upon them that they should love one another even as he had loved them. The root and the motive of union were to be found in him, each seeking to carry his spirit.

[3]It was then on that night, the most solemn of the hours they had spent with him, that Jesus found it necessary to give them a lesson in humility and to rebuke them because of their jealousy and strife. It was on this night, also, that Jesus was the subject of the meanest action in all human history. Seeing the purpose of God, he was able to lift his heart and his mind beyond himself and to say to those who were weak in the flesh: "Let not your heart be troubled." (John 14:1) Jesus knew whom he had chosen. (John 13:18) He speaks to them as for his Church, and the words addressed to them personally become part of the charge to all who should believe on him through them.—John 17:20.

[4]True, in spirit Jesus would be with his followers; but they were to be alone in the world as he himself had been, and able to communicate with his Father only by prayer. This chapter may be taken as Jesus' legacy to his Church. Through his disciples he tells the Church of his own position, and of his care for them. They are not to be left orphans, but are to have the holy spirit, and his own watchful care, with the promise that he will come again to receive them unto himself.

[5]It was necessary that before he left his disciples Jesus should state definitely his relation to the Father. Hitherto he had told them that he was the Christ, the anointed of God; and he had always shown that the works he did were by the power of God and were always in harmony with his Father's will. (Luke 11:20; John 10:36) He had said to them that he was the bread of life.

[6]But now Jesus took a still higher position. The disciples had thought of him only in relation to things of the earth, of the kingdom of God over Israel, and of the Gentiles through them. Now he would open their eyes to the realms of life and power in the heavens, in which he was to have the foremost place at the right hand of his Father. The Father had given all things into his hands. (John 13:3) Jesus now called upon them to have faith in him even as they placed it in God; for God had arranged that access to himself could be gained only through Jesus. And Jesus would have them know that in his Father's house, in that spirit world which they knew God inhabited with his holy angels, he, their beloved Master, was to have a place of authority like that which he had occupied with them.

[7]The disciples had thought of themselves as occupying a position of honor in the kingdom of which Jesus spoke so often, and of having continuity of life in that kingdom. But now Jesus spoke of mansions where it was impossible that man should go; he would carry their minds to dwelling-places not made with hands. He said: "I go to prepare a place for you"; and to show that his disciples with all their defects and limitations were still to be with him, their beloved Master, and to enter into his glory he said: "That where I am, there ye may be also." (John 14:3) Then he said: "Whither I go ye know, and the way ye know." Thomas respectfully but frankly said that they knew neither. Then Jesus said to him, in perhaps the most comprehensive statement ever made: "I am the way, and the truth, and the life."

[8]He who accepts Jesus of necessity sees the *way* to God; of necessity also he has the *truth*; and God will see to it that he enters into the *life* which He gives through Jesus. No man can find the Father in any other way than by Jesus, by accepting him according to the revelation of God's Word as the only hope of salvation, and his death the only means whereby one can approach God and obtain remission of sins.—Acts 4:12.

[9]Jesus now gave a declaration concerning himself upon which an unfaithful ecclesiasticism has seized. He said: "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." (John 14:7) Answering a ques-

tion by Philip, who said that they did not understand, Jesus said: "He that hath seen me hath seen the Father." These words have very foolishly, very hurtfully, and very wrongfully, been made to mean that Jesus said that he and the Father were one and the same being or person; and therefore that Jehovah, who dwells in light unapproachable, whom no man hath seen or can see (1 Timothy 6:16), moved about in Galilee as the man Jesus, suffering the privations which came in the ministry of Jesus. Jesus' following words, "I am in the Father, and the Father in me," show that he had no such meaning.

[10]It is the false and blasphemous doctrine of the trinity which called forth this perversion of a plain statement. Jesus came from heaven to tell men of his Father and to show his character; for even the Jews did not understand their God; and Jesus came to show by his grace of character and by the truth what God is. (John 1:14) "Christendom" professes to know more than the Jews did, but it knows little of the character of God.

[11]Jesus went on to say that the works which he had done in the Father's name should be done by his disciples; indeed, that they should do greater works than he because he was going to his Father. The reason for the need of this he immediately stated. A wider field of service was to be entered into, and the works would be according to the wider opportunities. To this end they were to be entered into a closer relationship with God. He was going to his Father, from whom all the power for the works of God came; and that whatsoever they would ask in Jesus' name should be done, that the Father might be glorified in the Son. But beyond this Jesus said that on their account he would pray the Father, and that in response the Father would give them another helper or comforter, which later, he also calls the holy spirit and the spirit of truth.—John 14: 26, 17.

BLESSINGS OBTAINED BY KEEPING COMMANDMENTS

[12]The holy spirit which they should receive would bring to their memory all Jesus' words, to enable them to keep his sayings and his commandments. But it would be more than a remembrance, an exciter of the memory. It would be in them the spirit of truth, so that they would have ability to express the truth, and to have a constant growth in the life of truth. Jesus assured them that he would not leave them orphans (John 14:18, *margin*), but would come again to them. In the meantime by the spirit of truth, and by his own life, whose power would be communicated to them through the holy spirit, they would know that he lived. (V. 20) He further declared that whoever kept his commandments and showed that he had love for Jesus, would be loved of the Father; and that both Father and Son would come to such and make their abode with him.—John 14:23.

[13]Still further to comfort them Jesus said: "Peace I leave with you, my peace I give unto you." (John 14:27) Then he added: "Not as the world giveth, give I unto you." Many a legacy, many a gift, does not reach the one for whom it is intended. But Jesus is his own executor. He would in heaven look after every interest of his loved ones. Again Jesus bade his disciples not to let their hearts be troubled nor be afraid. Now they must trust that he was alive and caring for them; they must believe that God, who sent him to them, was watching over them. Faith and confidence are not merely developments from experiences. Primarily they are matters of the will. He who waits until he feels strong in faith and till his natural fears depart will never get the blessings which come through definite faith and confidence, and from the positive will to be loyal to the Lord.

[14]Jesus' last word in this legacy was a declaration of his own fidelity to God and his witness that he loved the Father. His last word, "Arise, and let us go hence," was not a mere direction to move from one place to another. It was his declaration that there was something now to be done. He alone knew just what it was and all that it meant; but he was ready.

[15]Though Jesus has now returned, these words are still very precious to the Church, and are still necessary as direction to each one who has been accepted as a disciple of the Lord. It was to the entire Church that he left his peace; to them he gave these comforting words. In connection with the truths which separate the Church to the Lord, and to separate them from the world, no man can live to himself. That is, of course, specially the case since the Lord has returned and has called his disciples unto him as one body for service.

QUESTIONS FOR BEREAN STUDY

Which Apostle gives the most information of the sayings of Jesus on the night of his betrayal? ¶ 1.

What caused the disciples to be fearful at the time of this lesson? Where are the root and motive of union in Christians to be found? ¶ 2.

What were the circumstances when Jesus said: "Let not your heart be troubled"? ¶ 3.

How is the Church alone in the world as Jesus was alone? And yet, how are Christians not orphans? ¶ 4.

What is the viewpoint which the apostles had of Jesus up to the time of our lesson? Why must there now be a change? ¶ 5, 6.

Why was it natural for the apostles to think of the continuity of life in an earthly kingdom? How is the statement, "I am the way," etc., to be understood, when compared with "Whither I go ye know, and the way ye know"? ¶ 7, 8.

How is John 14:7 harmonized with 1 Timothy 6:16? Contrast the truth with the error. ¶ 9, 10.

In what respect do the disciples do greater works than Jesus did? What is the means of their assistance? ¶ 11.

What does "spirit of truth" imply? What is the result of keeping the Lord's commandments? ¶ 12.

What was the precious legacy Jesus left with his disciples? What should we do to enjoy this legacy ourselves? ¶ 13.

Is the fidelity of Jesus stimulating to us? What did Jesus mean by "Arise, and let us go hence"? Is the true disciple more or less of a public character? ¶ 14, 15.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Plympton, Mass.	Jan. 18	Taunton, Mass.	Jan. 25
North Duxbury, Mass.	" 19	East Greenwich, R. I.	" 26
Plymouth, Mass.	" 20	Pawtucket, R. I.	" 27
New Bedford, Mass.	" 21	Providence, R. I.	" 28
Fall River, Mass.	" 22	Dayville, Conn.	" 29
Newport, R. I.	" 23	Norwich, Conn.	" 30

BROTHER J. A. BOHNET

Mowrystown, O.	Jan. 12	Middletown, O.	Jan. 19
Covington, Ky.	" 13	West Milton, O.	" 20
Felicity, O.	" 14	Troy, O.	" 21
Cincinnati, O.	" 15	Tippecanoe City, O.	" 22
Hamilton, O.	" 16	Urbana, O.	" 23
Dayton, O.	" 18	Springfield, O.	" 25

BROTHER C. W. CUTFORTH

Wilkie, Sask.	Jan. 13	Nanaimo, B. C.	Feb. 2
Camrose, Alta.	" 15	Courtenay, B. C.	" 3
Edmonton, Alta.	" 16-18	Ladysmith, B. C.	" 4
Prince George, B. C.	" 21, 22	Sidney, B. C.	" 5
Prince Rupert, B. C.	" 23, 25	Victoria, B. C.	" 6, 8
Vancouver, B. C.	Jan. 30, Feb. 1	New Westminster, B. C.	" 9

BROTHER H. H. DINGUS

Wichita, Kan.	Jan. 13	Elkhart, Kan.	Jan. 22
Pratt, Kan.	" 14, 15	Rolla, Kan.	" 23
Arlington, Kan.	" 16	Garden City, Kan.	" 25, 27
Hutchinson, Kan.	" 18	Friend, Kan.	" 26
Lewis, Kan.	" 19	Lakin, Kan.	" 28
Garfield, Kan.	" 20, 21	Syracuse, Kan.	" 29

BROTHER A. D. ESHLEMAN

Roseburg, Ore.	Jan. 14	Medford, Ore.	Jan. 22
Oakland, Ore.	" 15	Jacksonville, Ore.	" 23
Canyonville, Ore.	" 16, 19	Ashland, Ore.	" 25
Days Creek, Ore.	" 18	Klamath Falls, Ore.	" 26, 27
Wolf Creek, Ore.	" 20	Macdoel, Calif.	" 28
Rogue River, Ore.	" 21	Chico, Calif.	" 30

BROTHER M. C. HARBECK

Wheeling, W. Va.	Jan. 13	Dresden, O.	Jan. 20
Zanesville, O.	" 14	Urichsville, O.	" 21
Crooksville, O.	" 15	New Philadelphia, O.	" 22, 23
Lancaster, O.	" 16	Dover, O.	" 25, 26
Columbus, O.	" 18	Massillon, O.	" 27, 28
Newark, O.	" 19	Barberton, O.	" 29

BROTHER H. E. HAZLETT

Lampasas, Tex.	Jan. 16	Brookesmith, Tex.	Jan. 26
Temple, Tex.	" 18	Miles, Tex.	" 28
Waco, Tex.	" 19	San Angelo, Tex.	" 29
Purmela, Tex.	" 20, 21	Rochester, Tex.	" 30
Gustine, Tex.	" 22, 23	Sweetwater, Tex.	Feb. 1
Brownwood, Tex.	" 25, 27	Merkel, Tex.	" 2

BROTHER M. L. HERR

Wauneta, Neb.	Jan. 16	David City, Neb.	Jan. 26
Wilsonville, Neb.	" 18, 19	Columbus, Neb.	" 27, 30
Bloomington, Neb.	" 20	Ericson, Neb.	" 28, 29
Wymore, Neb.	" 21	Clearwater, Neb.	Feb. 1
Beatrice, Neb.	" 22	Norfolk, Neb.	" 2
Lincoln, Neb.	" 23, 25	Winside, Neb.	" 3

BROTHER W. M. HERSEE

Earl Grey, Sask.	Jan. 21	Winkler, Man.	Jan. 30
Kisbey, Sask.	" 23	Roland, Man.	Feb. 1
Souris, Man.	" 25	Portage La Prairie, Man.	" 3, 4
Medora, Man.	" 27	Winnipeg, Man.	" 5
Morris, Man.	" 28	Kenora, Ont.	" 6
Altona, Man.	" 29	Port Arthur, Ont.	" 8

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Salem, Ind.	Jan. 15	Sullivan, Ind.	Jan. 23
Orleans, Ind.	" 16	Terre Haute, Ind.	" 25
Bedford, Ind.	" 18	New Goshen, Ind.	" 26
Jasonville, Ind.	" 19, 20	Brazil, Ind.	" 27, 29
Linton, Ind.	" 21	Bridgeton, Ind.	" 28
Dugger, Ind.	" 22	Paris, Ill.	" 30

BROTHER H. HOWLETT

Wainwright, Alta.	Jan. 14	Calgary, Alta.	Jan. 25, 26
Edmonton, Alta.	" 16, 17	MacLeod, Alta.	" 27
Calmar, Alta.	" 19	Lethbridge, Alta.	" 28
Leduc, Alta.	" 20	Taber, Alta.	" 29
Coronation, Alta.	" 21, 22	Bow Island, Alta.	" 30
Swalwell, Alta.	" 23	Medicine Hat, Alta.	Feb. 1

BROTHER A. H. MACMILLAN

Pueblo, Colo.	Jan. 18	Boise, Ida.	Jan. 25
Colorado Springs, Colo.	" 18	Nampa, Ida.	" 27
Grand Junction, Colo.	" 20	La Grande, Ore.	" 29
Salt Lake City, Utah.	" 21	Portland, Ore.	Feb. 1
Ogden, Utah.	" 22	Eugene, Ore.	" 3
Pocatello, Ida.	" 23	Medford, Ore.	" 5

BROTHER H. S. MURRAY

Jackson, Miss.	Jan. 16	Poplarville, Miss.	Jan. 27
Weathersby, Miss.	" 18	Vosburg, Miss.	" 28
Collins, Miss.	" 19	Laurel, Miss.	" 29
Hattiesburg, Miss.	" 20	Lucedale, Miss.	" 30
Saucier, Miss.	" 21	Mobile, Ala.	Feb. 1
New Orleans, La.	" 23, 25, 26	Waynesboro, Miss.	" 2, 3

BROTHER G. R. POLLOCK

Ft. Edward, N. Y.	Jan. 19	Johnstown, N. Y.	Jan. 26
Warrensburg, N. Y.	" 20	Amsterdam, N. Y.	" 27
Glens Falls, N. Y.	" 21	Stottsville, N. Y.	" 28
Saratoga, N. Y.	" 22	Kingston, N. Y.	" 29, 30
Canajoharie, N. Y.	" 23	Poughkeepsie, N. Y.	Feb. 1
Gloversville, N. Y.	" 25	Newburgh, N. Y.	" 2

BROTHER B. M. RICE

Lone Oak, Tex.	Jan. 16	Shreveport, La.	Jan. 25
Greenville, Tex.	" 15, 18	Gladewater, Tex.	" 26
Winnsboro, Tex.	" 19	Big Sandy, Tex.	" 27, 28
Greenville, Tex.	" 20	Grand Saline, Tex.	" 29, 30
Simms, Tex.	" 21, 22	Fort Worth, Tex.	Feb. 1, 2
Atlanta, Tex.	" 23	Canton, Tex.	" 3, 4

BROTHER V. C. RICE

Tuscumbia, Ala.	Jan. 18	Tuscaloosa, Ala.	Jan. 28, 29
Albany, Ala.	" 19	Bessemer, Ala.	" 30
Athens, Ala.	" 20	Birmingham, Ala.	Feb. 1
Atlanta, Ga.	" 22-25	Pell City, Ala.	" 2
Birmingham, Ala.	" 26	Brompton, Ala.	" 3
Cullman, Ala.	" 27	Seddon, Ala.	" 4

BROTHER C. ROBERTS

Ridgetown, Ont.	Jan. 20	Sarnia, Ont.	Jan. 29
Leamington, Ont.	" 21, 22	London, Ont.	Jan. 30, Feb. 1
Harrow, Ont.	" 23	St. Thomas, Ont.	Feb. 1
Windsor, Ont.	" 25, 26	Woodstock, Ont.	" 2
Chatham, Ont.	" 27	Stratford, Ont.	" 3, 4
Wallaceburg, Ont.	" 28	Milverton, Ont.	" 5

BROTHER R. L. ROBIE

Macon, Ga.	Jan. 15	Boneville, Ga.	Jan. 28
Willard, Ga.	" 16	Dearing, Ga.	" 29
Athens, Ga.	" 18, 19	Augusta, Ga.	Jan. 30 Feb. 1
Union Point, Ga.	" [illegible]	Avera, Ga.	Feb. 2, 3
Atlanta, Ga.	" 22-25	Augusta, Ga.	" 4
Thomson, Ga.	" 26, 27	Charleston, S. C.	" 5

BROTHER O. L. SULLIVAN

Roanoke, Va.	Jan. 15	Long Island, Va.	Jan. 25
Lynchburg, Va.	" 16, 18	Lynchburg, Va.	" 27
Chatham, Va.	" 19	Charlottesville, Va.	" 28
Danville, Va.	" 20, 21	Fredericks Hall, Va.	" 29
Keysville, Va.	" 22	Ruther Glen, Va.	" 30
Victoria, Va.	" 23	Richmond, Va.	Feb. 1

BROTHER W. J. THORN

St. Louis, Mo.	Jan. 18	Stigler, Okla.	Jan. 26
Lebanon, Mo.	" 19	Tamaha, Okla.	" 27, 28
Joplin, Mo.	" 20	Fort Smith, Ark.	" 29
Cardin, Okla.	" 21	Sallisaw, Okla.	" 30
Peggs, Okla.	" 22, 23	Claremore, Okla.	Feb. 1
Muskogee, Okla.	" 25	Nowata, Okla.	" 2

BROTHER T. H. THORNTON

Dexter, Mo.	Jan. 16	Bristol, Tenn.	Jan. 27
Memphis, Tenn.	" 18	Coeburn, Va.	Feb. 18, 19
Albany, Ala.	" 19	Paintsville, Ky.	" 22
Chattanooga, Tenn.	" 20	McRoberts, Ky.	" 23, 24
Atlanta, Ga.	" 22-25	Lexington, Ky.	" 25, 26
Knoxville, Tenn.	" 26	Frankfort, Ky.	Feb. 27, Mar. 1

BROTHER S. H. TOUTJIAN

San Jose, Calif.	Jan. 18	Jacksonville, Ore.	Jan. 27
Chico, Calif.	" 20	Rogue River, Ore.	" 28
Klamath Falls, Ore.	" 21, 22	Wolf Creek, Ore.	" 29
Macdoel, Calif.	" 23	Days Creek, Ore.	" 30
Ashland, Ore.	" 25	Canyonville, Ore.	Feb. 1
Medford, Ore.	" 26	Oakland, Ore.	" 2

BROTHER L. F. ZINK

South Haven, Mich.	Jan. 15	Albion, Mich.	Jan. 22
Lacota, Mich.	" 16	Jackson, Mich.	" 23, 25
Kalamazoo, Mich.	" 18	Chelsea, Mich.	" 26
Battle Creek, Mich.	" 19	Ypsilanti, Mich.	" 27
Sturgis, Mich.	" 20	Ann Arbor, Mich.	" 28
Jonesville, Mich.	" 21	Dundee, Mich.	" 29

ITINERARY OF BROTHER RUTHERFORD

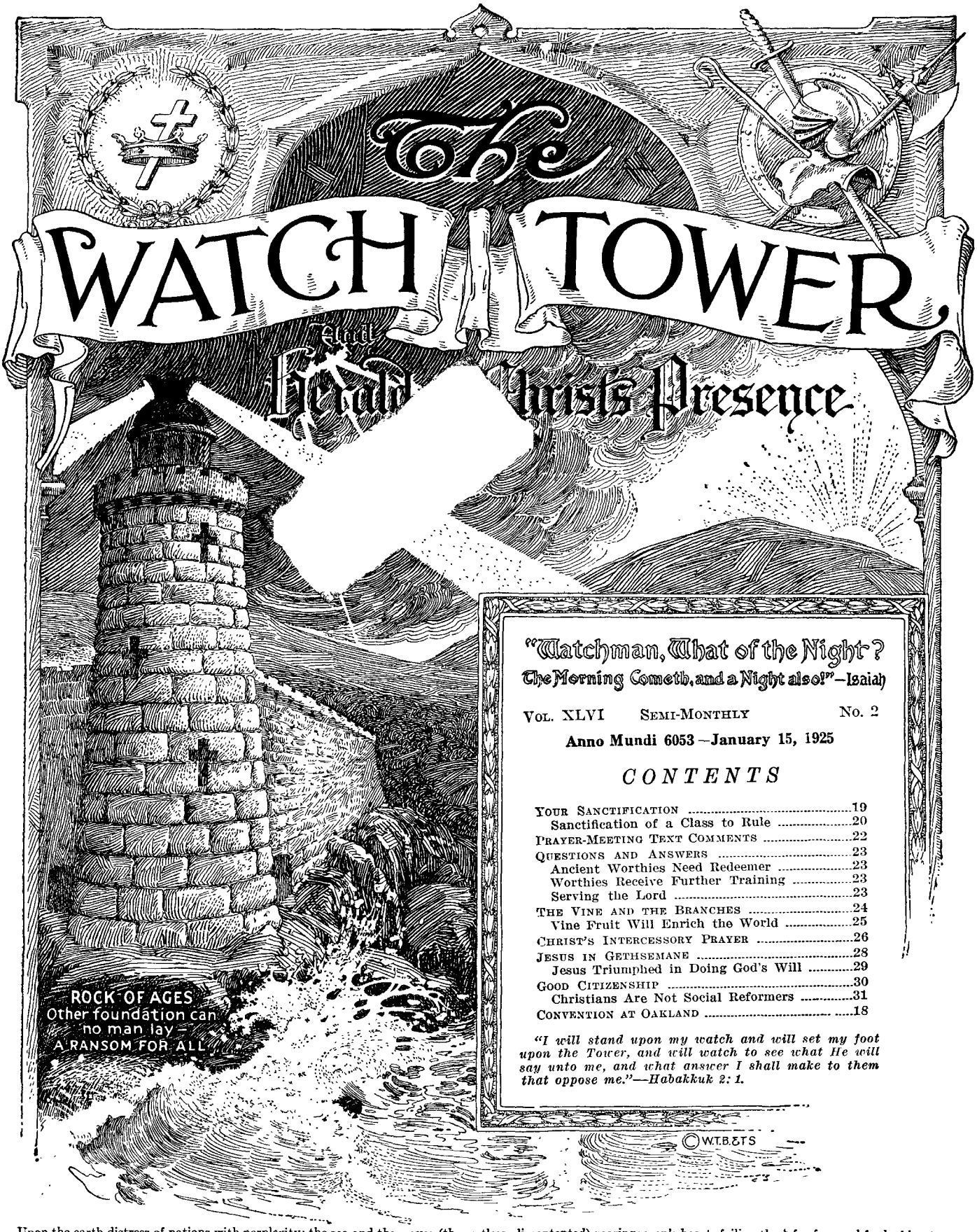
Jan. 22-25—Atlanta, Ga. W. S. Cummings, Sec'y, 15 Dargan St.

Feb. 8.—Los Angeles, Cal. Edward G. Lamel, Sec'y. 1023 Mansfield Ave.

Feb. 12-15—San Francisco, Cal. N. A. Yuille, Sec'y, Argyle Apt. 109, 146 McAllister St.

The WATCH TOWER

and Herald of Christ's Presence



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

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"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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BETHEL HYMNS FOR FEBRUARY

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These STUDIES (books) are recommended to students as veritable Bible keys, discussing topically the vital doctrines of the Bible. More than fourteen million copies are in circulation, in eighteen languages. There are seven volumes in the series, handsomely bound in maroon cloth (size 5″ x 7⅜″), gold stamped, printed on dull finish paper. There are over 3,600 pages in the set, and the English volumes sell for only $2.50, postpaid. Write for information regarding the other languages.

CONVENTION AT HOUSTON, TEXAS

A three-day convention will be held in Houston, Texas, January 25-27. A number of pilgrim brethren will be present; also Brother Rutherford on the 27th.

Write the secretary for information: Joseph Isaac, Jr., 905 Thompson St.

CONVENTION AT SAN ANTONIO, TEXAS

A three-day convention will be held in San Antonio, Texas, January 28-30. A number of pilgrim brethren will be present; also Brother Rutherford on the 28th.

Write the secretary for information: C. L. Mueller, Route B, Box 143-B, San Antonio, Texas.

CONVENTION AT OAKLAND, CALIF.

A four days' convention will be held at Oakland, Calif., February 12-15. The convention will be addressed by Brother Rutherford, and Brothers Macmillan, Eshleman, Sexton, and others. For further information address O. Allison, 1126 Bella Vista Ave., Oakland, Calif.

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YOUR SANCTIFICATION

"For this is the will of God, even your sanctification."—1 Thessalonians 4:3.

TO THE majority of professing Christians, many of the simple words in the Bible carry a very indefinite meaning. We recall a conversation with a lady who came to our office one day to solicit subscriptions for a paper representing some charitable association. She was enthusiastic over the amount of good the paper would do, and declared that it would be a means of salvation to many. We were curious to know how definite an idea she had in mind of the salvation she mentioned. She was a member of a large, elite congregation of the city in which she lived. One question led to another, until we asked: "You claim to be saved, and are seeking to save others. May we ask: To what are you saved?" She appeared surprised and a trifle startled, and answered: "Why! to heaven, I suppose." "May we ask one more question? From what are you saved?" Her face flushed; and she appeared a little provoked at the pointedness of the question, but answered shortly: "Why! from hell, I suppose. But let us talk about this paper."

[2]To many the word sanctification means a sort of "feeling", which is supposed to be given to every one who has experienced "salvation", the "second birth", the "witness of the spirit", the "new birth", "born again," and many similar expressions indicative of having been "converted". In the days of "revivals" every one was expected to have this "witness". The apostle Paul and the other apostles had no such vague understanding as to the meaning of the word sanctification.

[3]In our study of the Bible, we must not expect to find everything "as clear as day" in one text; for Jehovah has purposely hidden many of his precious things in such a way that it takes searching and digging to find them. Like the gold and precious gems of earth, some are mixed in with other material and have to be separated; others, like diamonds, at first appear rough on the exterior. Nevertheless, we have Jehovah's promise that if we seek, we shall find.—Jer. 29:13; Luke 11:9.

[4]The Church was to travel through a country infested with enemies; and if her Guide-book were written too plainly, its instructions would not be secrets, but might be used by enemies to frustrate God's plans. St. Paul explains this to us, saying, "But we speak the wisdom of God in a mystery [by a secret code], even the hidden wisdom, which God ordained [decided upon] before the world [this age] unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory [they would have acted differently, and thus have brought God's plan to naught—not that God planned their wickedness, but that, knowing what they would do if they did not know his plan, he left them in ignorance, to demonstrate their spirit of unrighteousness]."—1 Corinthians 2:7, 8.

[5]St. Peter in his scathing sermon on the day of Pentecost said: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God had before shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."—Acts 3:17, 18.

[6]No reasonable person will undertake a work without some purpose in view. Surely God would not exercise less wisdom than would his creatures. The expression, "This is the will of God," implies some specific purpose on the part of Jehovah. "Even your sanctification" implies that his will is to be carried out with the coöperation of some of his creatures. In order to secure their willing cooperation, it was necessary that they should understand, to some extent at least, what that purpose was and how they might perform the part assigned to them.

[7]Suppose a man determine to build a house. That would imply the selection of the location, size, materials with which to build it, the time when it is to be built, the object for which it is to be built, and all the details necessary to its completion. If he is a wise man, he will have all this decided before he begins to build. Then he must secure his workmen. With these he will determine upon the wages; and to them he will give his instructions, together with the specifications necessary for them to carry out the plan as already decided upon by him.

[8]We might consider the will of the builder as divided into certain parts. His will concerning the material would be one part; regarding the location another; in regard to the color of the building still another. But they are all parts of one whole. There is in reality only one will as far as the builder is concerned; but it is subdivided as far as the workmen are concerned. Jehovah has one work for the angels, another for Christ and

the Church, and still another for the world. The part which concerns us the most is the work which he has for us to do.

[9]In Romans 10:14-17, we read: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God." Here is outlined God's method of securing the coöperation of such as he desires to work with him in the carrying out of his plan—his will. The Apostle informs us that when Jehovah desired to secure the coöperation of the Logos, he set before him certain joys or rewards: "Who, for the joy that was set before him, endured the cross, despising the shame." (Hebrews 12:2) The Psalmist puts the reply into the mouth of the Logos, saying, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Psalm 40:7, 8) This contract between God and Christ was the basis for the Lord's expression, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me: and the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17:21-23.

SANCTIFICATION OF A CLASS TO RULE

[10]Christ was a very willing, loyal, and obedient servant of God; and God's will concerning Christ was fully carried out through him. In John 17:19 Christ says: "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Christ here refers to the setting apart of himself for the carrying out of God's further purposes, or will. He also includes others with himself, and implies that it will necessitate work on his part to train those who are to be associated with him. Just prior to this he had prayed that Jehovah might "sanctify them through thy truth: thy word is truth." (John 17:17) This all implies the necessity of time in the carrying out of the great plan or will of God, and the coöperation of all associated therewith.

[11]Jehovah declares in Psalm 2:6, 7: "Yet have I set my king upon my holy hill of Zion. I will declare the decree [issue the edict]." Further expressions of God's will are found in Isaiah 9:6, 7; Daniel 2:44; Ezekiel 21:27; and many other texts.

[12]God's plan, we see, was to establish a kingdom of righteousness here on the earth under his Son Christ Jesus. Furthermore, his will was that a class, variously known as the Church, Christ's brethren, the body of Christ, his wife, and other endearing appellations, should be associated with our Lord in this great honor. But there were none suitable for this position of glory, honor and immortality. If such were ever found, it would be necessary to train a class and, since God does not coerce any one, it would be necessary for him to enlist their willing and hearty coöperation before he could appoint them to such a position.

[13]To this end, the Apostle tells us in Ephesians 1:4, 5: "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 this end, as stated in the ninth verse, God "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself."

[14]The word sanctification in Scripture usage properly means set apart for a holy purpose. In the two quotations, the Apostle calls attention to the plan, or purpose, there outlined by God, and to God's will to carry out that plan, and to that end his making it known to those whom he desired to coöperate with him. The purpose of God was a holy one; viz., the selection of joint-heirs with Christ to reign with him in his kingdom on earth. All associated with Christ must be holy. Christ was holy, and everyone associated with him must be set apart to that holy purpose. Anyone connected, therefore, with this part of the great plan would have to be set apart to this holy purpose or work—be fully sanctified.

[15]The apostle Paul in Philippians 3:14 mentions his whole-hearted determination to coöperate in the plan which God had made known to him: "I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded."

[16]As the first step in this work of sanctification, the apostle Peter says: "Sanctify the Lord God in your hearts." (1 Peter 3:15) This means that we are to set our hearts and minds to God's service, to do his will, and to obey him in all things. Prior to this, we have been merely thinking about it, taking it under consideration to the end of deciding what we shall do. No positive action has been taken. If we follow the Apostle's suggestion and 'sanctify the Lord God in our hearts'. are we then sanctified? By no means! The road of sanctification is a long one, and we have merely taken the first step. After we have sanctified the Lord God in our hearts, the apostle Paul tells us what further to do, saying, "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, and be not conformed to this world [age]: 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."—Romans 12:1, 2.

[17]Not only are we to set our hearts toward God, but we are to present our bodies to him. If we exercise faith in Christ, God has graciously arranged that these bodies

of ours may be counted as a holy sacrifice, if presented by Christ Jesus, as our Advocate. We have then taken another step toward sanctification. The Apostle here reminds us that we must now turn squarely around, refusing to be in harmony with the present world, its aims, desires, pleasures and hopes. Our minds are to be renewed, made over, so to speak, into the likeness of the mind of Christ. As the Apostle says in Philippians (2:5), "let this mind be in you which was also in Christ Jesus." Are we sanctified then? Oh, no! This is but another step.

[18]We are now headed in the right direction, under a capable Leader and Instructor who will guarantee our sanctification "if we hold fast the confidence and the rejoicing of the hope firm unto the end". (Hebrews 3:6) Our next step will be one of hard study, as the Apostle tells us (2 Timothy 2:15): "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This means hard work. This work is necessary that we have a strong foundation of knowledge for our faith, know what we believe and why we believe it, pressing forward with a certainty of knowledge as to what we are seeking for, "that ye may prove [to yourselves] what is that good, and acceptable, and perfect, will of God." The Lord said: "Fear not, little flock; for it is your Father's good pleasure [and will] to give you the kingdom."—Luke 12:32.

[19]A further message to the Church is in Revelation 3:21: "To him that overcometh will I grant to sit with me in my throne." These texts are in harmony with the prophecy of Daniel: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." —Daniel 7:27.

[20]As soon as we have made a contract to do the will of our heavenly Father, he advises us further that it is his will that we suffer with Christ, as expressed in 2 Timothy 2:12: "If we suffer, we shall also reign with him," and the words of our Lord (Matthew 16:24): "If any man will come after me, let him deny himself, and take up his cross, and follow me." We notice the use of the word "if" in both these texts, which implies that all service must be of one's own free will and choice. It is for us to decide whether we will enter this way or not; but having once entered it and signed the contract, we are thereafter expected to follow explicitly the directions of Jehovah, through Christ.

[21]To take up one's cross signifies the signing of our own death sentence, as far as the human life is concerned. We agree to have no further choice in the matter as to how our life shall be used, or when it shall cease. These are left entirely in the hands of our Captain. He assures us that we may know "that all things work together for good to them that love God, to them who are the called according to his purpose [plan or will]. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake [in harmony with thy will which has decided that these things are necessary for our sanctification] we are killed all the day long; we are accounted as [worthy to be accepted as] sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am [each one of us should also be fully so] persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:28-39) All these experiences are a part of our perfecting process, of our being set apart for a holy purpose.

[22]The Scriptures quite often speak of the Church as already sanctified, as the apostle Paul says in 1 Corinthians 1:2: "To them that are sanctified in Christ Jesus," etc. Are we to understand by this that the end of sanctification can be reached this side the vail? We answer: No; for the end of our sanctification is our crowning as kings upon a throne. This is the ultimate end for which each member of the Church is being sanctified. All preceding work will have been but necessary preparation. We remember that our Lord said in John 5:26: "As the Father hath life in himself, so hath he given to the Son to have life in himself." This was before he had actually received the divine nature. It was his by God's promise.

[23]As far as the Church itself is concerned, it is as sure to be selected, elected, crowned, and fully sanctified, as it is that our Lord has already fulfilled his part of the contract and has been seated at the right hand of the throne of God. As to the individuals composing the Church, that is quite a different matter. The sanctification of each individual will depend upon his own loyalty, obedience to the will of God, and carrying out to the full, even unto death, the contract entered into with God through Christ. Our sanctification, therefore, includes the entire work from the time we accepted God's invitation and entered upon the narrow way until we shall be seated with Christ upon his throne. Then will be completed that part of God's plan expressed in the text, "This is the will of God, even your sanctification."

QUESTIONS FOR BEREAN STUDY

What is the meaning of the term sanctification? What are some of the erroneous ideas which have been attached to it? ¶ 1-3.

How may we know when we have the right thought? ¶ 4, 5.

What two lines of work are implied in our text, 1 Thessalonians 4:3? Why is it necessary for the Church to understand somewhat of God's plans? ¶ 6.
Why is it that the human mind operates in a manner similar to the divine mind? ¶ 7, 8.
What method has God used in order to secure the coöperation of the Christ, Head and body, with himself in the great work of human salvation? ¶ 9.
Has time been a necessary factor in the carrying out of the divine plan? ¶ 10.
What is the divine plan for man's restoration? ¶ 11-14.
Quote a text showing the apostle Paul's determination to coöperate in the divine plan. ¶ 15.
What is the first step in the process of sanctification? Prior to this step, what has a believer been doing? ¶ 16.
What is the second step in sanctification? How is it accomplished? ¶ 17.
What third step must be taken by those who wish to progress? Is this step easy or difficult? ¶ 18, 19.
What further instruction is given to those who have contracted to do the will of God? ¶ 20.
What is meant by the instruction to take up our cross and follow Jesus? ¶ 21.
When is the process of sanctification finished? ¶ 22.
What assurance have we that the Church will attain full sanctification? Why have we not the same assurance in respect to the individual members of the Church? What, then, is the full meaning of the term sanctification? ¶ 23.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR FEBRUARY 18

"His praise shall continually be in my mouth."—Psalm 34: 1.

ONE who relies upon the precious promises, who lives close to the Lord, and who is developing the fruit of the spirit, constantly receives consolation from the Lord. It is the will of God that the Christian should pass this comfort on to others that they, too, may be comforted. In proportion as he is thus comforted of the Lord, the Christian praises the Lord.

Praise means a due acknowledgment and proclamation of the perfections and the great and wonderful excellencies of the Lord, which means to laud and magnify his name. As we receive the Lord's blessings we shall desire to make mention to others of his great plan, how it is revealed and carried into action, and the blessings that will result to mankind.

Those who mourn, and who observe the Christian thus joyful in the Lord and showing forth his praises, if they are humble of mind will receive some comfort therefrom. True praise is contagious. It blesses the one who gives the praise and blesses the others who observe it.

David, who really spoke for the benefit of the Church, beautifully expresses the sentiment of praise thus: "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together."—Psalm 34: 1-3.

In proportion to one's faith and confidence in the Lord, his presence and his kingly work now in progress, will he sound the Lord's praises.

It will be observed that those who are not taking advantage of the opportunities of serving the Lord by declaring his praises, are not joyful. Those who busy themselves with evil surmising, speaking and slander are not even happy, nor contented, much less joyful. Would that such would awaken to their privileges and put on the beautiful garments of praise!

The Christian must now be filled with the holy spirit; and this being done he will rejoice in the Lord, sing his praises and will more and more each day appreciate the fact that the joy of the Lord is his strength.

TEXT FOR FEBRUARY 25

"The Lord reigneth: the world also shall be established."—Psalm 96: 10.

WHAT greater privilege could be given any creature on earth than to tell this message to the sin-sick and despondent world? For more than six thousand years humanity has been borne down by the great Oppressor. Under this tremendous burden the whole creation groans and travails in pain, desiring to be delivered, yet having no knowledge of how it may be accomplished.

The anointed of the Lord are the only people on earth who are commissioned to give comfort to those in distress. The human schemes to stabilize the world have failed. The Lord alone will bring the desire of the peoples and the nations and bring comfort to their hearts. Now he commands the remnant of the seed of promise yet on earth to "say among the nations that the Lord reigneth; the world also shall be established that it shall not be moved: he shall judge the people righteously."

Can any consecrated Christian fail or refuse to avail himself of present opportunities to comfort all mourning ones of mankind by lifting up a standard of the kingdom, and then still claim truly to love the Lord? Let the words of Jehovah again sound in your ears: "Ye are my witnesses."—Isaiah 43: 10-12.

The Lord is now giving his anointed some practice in the comforting of the world by being witnesses for him, to the end that ultimately they may be "trees of righteousness, the planting of the Lord," from which shall emanate lasting comfort and blessings to the people as they journey over the highway of holiness. Thrice blessed will be those who continue faithful to these opportunities; for as the people return to the Lord during the day of restoration the faithful Christian will be blessed in aiding them. He will be a blessing to the people and a glory to the name of Jehovah and the King of kings.

QUESTIONS AND ANSWERS

ANCIENT WORTHIES NEED A REDEEMER

QUESTION: If the ancient worthies (having "obtained a good report through faith" by measuring up to the conditions imposed upon them) were counted righteous, justified by faith, would it not follow that they could be rewarded before the death of the last spirit-begotten one?

Answer: God counted the ancient worthies as righteous because of their faith; that is to say, they were in a right condition of heart. But there stood out the other question that had been judicially determined by Jehovah, that the terms of the Law must be met in order that one might be granted life, which terms they could not meet. Therefore it would be impossible for them to get life without the aid of a redeemer.

It would not be exactly proper, it seems, to say that Hebrews 11:40 means that God could not awaken the ancient worthies out of death before the Church is complete; for that is not what it says. It reads: "God having provided some better thing for us [the Church], that they without us should not be made perfect." They will not have perfection of character when they come forth from the grave. It will require the Mediator and the New Covenant to perfect them. The final test upon which they shall be granted life everlasting will be imposed at the end of the Millennium, not at the beginning.

While it is true that the ancient worthies are to be children of the New Covenant, yet there could be no good reason to say that God could not awaken them out of death if he wished to do so before the New Covenant is made. The fact that they are awakened out of death does not put them on trial.

Our opinion is that the ancient worthies will not be resurrected until every member of the Church is gone. We have reached that conclusion by a process of analysis, however, not by some Scriptural statement. We should not arbitrarily say that God will not resurrect them or that he will resurrect them; for we do not know. That he could do it, of course must be admitted. That his awakening them out of death would not be inconsistent with any part of his plan, seems likewise well taken, but it does not seem probable that he will do so.

WORTHIES RECEIVE FURTHER TRAINING

QUESTION: What bearing would the statement of Psalm 45:16 have upon the subject under discussion: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth"?

Answer: It would be rather stressing the matter to say that the Lord could not awaken the ancient worthies out of death and then give them a trial whenever he wishes. "Perfect" as used in Hebrews 11:40 does not refer to perfection of organism, though they will have perfect bodies; for Jesus was perfect in his organism when he was on earth, and we read that he was made perfect by the experiences through which he passed. (Hebrews 2:10) If the ancient worthies are to be the children of the Christ (and they are to be), then the Parent will be training those children during the Millennium, and they will get some experiences during the thousand years as the representatives of the Christ on earth, of course. The perfection relates, in our judgment, to the latter part of the Millennium and not to the beginning of it. Otherwise, if the ancient worthies were raised perfect in character, what would be the necessity of one thousand years of experience?

The ancient worthies "obtained a good report". They will come forth, we may conclude, with a perfect organism. But that is not a perfect creature by any means. Our opinion is now that they will not be awakened until the Church is complete.

The Forty-fifth Psalm does not say that the ancient worthies become the children in the order named. Time is not an element of that scripture. But it does say: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." It does not say that they shall be princes immediately after they are awakened; nor will it do to use the words "awakening" and "resurrection" synonymously. *Resurrection* means a restanding to life. That they will have a better resurrection than the world there is no doubt.

In what does the better resurrection of these faithful ones consist? Their awakening is to a better condition; and their resurrection brings them to a point where, the Scriptures show, they will be changed from human to spirit beings at the end of the Millennium. That will be a better resurrection, emphatically. Otherwise, how would they have a better resurrection than other men made perfect?

SERVING THE LORD

QUESTION: Do you think it is right for a brother who is an elder of an ecclesia, as well as service director, to accept a position in secular employment that so occupies his time that he is unable to spend any time whatsoever in the Lord's service, or in any way to encourage those who are desirous of serving, not even being able to attend half of the study meetings of the class and only occasionally attending a testimony meeting, when he has no near relative depending upon him for support, and with the plea that he is making money to help the Bible House?

Answer: If a brother is so occupied with his worldly affairs that he can give no time to the service work, not even time to attend the prayer meetings, then he should not be put into a position as service director. Surely the Lord's business is of first importance; and if a brother is unable to give his evenings to the service work and to attend meetings, then the class should recommend some one else to the SOCIETY that a different one may be appointed who will look well after the interests committed to him.

THE VINE AND THE BRANCHES

——FEBRUARY 1——JOHN 15:1-27——

GOD HIMSELF PLANTS THE VINE—PROPER ABIDING IN CHRIST—VINE FRUIT WILL ENRICH THE WORLD.

"He that abideth in me, and I in him, the same beareth much fruit."—John 15:5.

AFTER Jesus had disclosed to his disciples the position he was to occupy in the kingdom of God, and that his Church, his faithful footstep followers, were to be with him in his Father's house, he went on to tell them by the illustration of the vine and its fruit-bearing branches of the special relationship which they were to bear to him. He said: "I am the vine and ye are the branches." The full purpose of these words of Jesus has rarely been understood. He had taken his disciples into his covenant; now he states the reason: God's purpose in the salvation of man is represented by a vine. Of that vine Jesus is the root, set as it were in the purpose of God. But branches are necessary that the vine may give its blessings. Life was in Jesus; but it pleased God to arrange that some should be associated with Jesus in as close relationship as the branches of the tree are to the root.

[2]It is the same teaching as that which Paul sets forth in his epistle when he shows that the Christ is *one,* though composed of many members. (1 Corinthians 12:12) Paul was particular to let it be known that he was not taught by the apostles; that he received neither instruction nor knowledge of facts from them. (Galatians 1:12) The same Lord taught Paul and John.

[3]After having stated that relationship, Jesus said: "My Father is the husbandman"; that is, the vine is God's and under his direct care. This is again another way of stating that the vine, root and branches, is a representation of the Father's purpose. He chooses who shall become its branches. He will see to it that the vine brings forth the fruit which he desires to have. The disciples, then with the Lord, had been given to Jesus as sheep over whom he himself must have a care, and as disciples whom he must instruct; but this picture shows a closer union: They had been specially united to him by the Father, as branches are to the root of the tree. Jesus therefore said: "Every branch in me that beareth not fruit he taketh away." (John 15:2) But, on the other hand, every branch that bears fruit is specially attended to in order that it may bear more. With knife in hand the Father attends to his vine. Some branches are severed which prevent the vine from giving its fulness and richness; and from fruit-bearing branches he cuts away those smaller growths which would prevent them from yielding fullest possible fruitage.

[4]Jesus said to his disciples: "Now ye are clean [or purged, or pruned] through the word which I have spoken unto you." (John 15:3) He knew that they were not clean in understanding and desires; for within that hour he had been pained through their strife and jealousy. But by their acceptance of him as the One sent of God, and by their consecration to God through him, they were in spirit separated from the world. Jesus was particular to point out that it was not anything on their part which brought them into this favor. He said: "Ye have not chosen me, but I have chosen you, and ordained you." By the Word he had been instructing them; and by his word of separation they were cleansed or pruned that they might bring forth fruit to God.—John 15:16.

[5]Jesus went on to tell them how they might bring forth much fruit to God. The Lord showed the power which should be in them to bring forth that fruit. They would not need to struggle to bear fruit as if fruit-bearing were wholly their responsibility. They were to abide in him. But that direction has been too simple for many professed disciples of Jesus; something more showy or stirring has been wanted and taken. Indeed the great difficulty with many of those who have known something of God's will through Christ, and who have professed to follow him, has been to keep the simplicity of true followers: They have wanted to produce fruit to their own pleasing. In this picture the responsibility of the branch is not so much that of bringing forth fruit as of being a good branch. In nature the branch is passive, but is not so here. The responsibility of the branch is to abide in the vine. There must be activity in heart and mind, or one can not abide in Christ. The will and the purpose to serve God must be present.

[6]In order to show the responsibility and the desire of the branch for bearing fruit, Jesus went on to say: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) Without doubt this is connected with fruit-bearing. This shows that a disciple as a branch of the vine is not merely to see that it has an open way for the sap, the life of the vine, to flow through it: He also has a responsibility before God of doing whatever is possible to serve God's interests. Therefore it is not sufficient for one who has been accepted of God to say as some have said: "I am in Christ." The faithful disciple who seeks to honor his Lord will watch carefully for whatever of the Lord's Word is proving to be "meat in due season", and at the same time he will actively coöperate with God in all things concerning his Word and his providences as they are revealed to the Church. He who is not fulfilling these conditions is not "in Christ" in the proper meaning of that word.

[7]To abide in him means the continued full submission of the being and its whole purpose in life to do the will of God. It means a realization that Jesus is Head over all things to his disciples. It also means that there will be as sincere an endeavor to abide in the fellowship of the saints as to abide in any other feature of the Lord's will. He who says that he abides in Christ but who will not fellowship with those of the faith either is

deceiving himself or is trying to deceive others. He who finds himself out of harmony with his brethren should immediately give serious attention to his condition and position. This does not mean that one must not under any circumstances be out of harmony with those with whom he is immediately in contact; for it sometimes happens that a majority of a class are out of harmony with the Church in general. With all the faithful ones Jesus abides. He sees to the needs of each true disciple. There is never any lack of the sap, the life of the vine, to these. There is as constant evidence that he lives in them as that they live in him.

[8]Those who thus abide in the vine will ask of God whatsoever they will and it is done for them. This is not a promiscuous promise to say that one may ask for anything in heaven above or earth beneath; it is to be understood only in respect to asking concerning things relating to fruit-bearing. Personal prayer should be for those things which make for spiritual advancement, for a better understanding of the Word of God, for a more earnest desire to do his will, and a more earnest desire to have a heart set wholly for him, seeking his praise.

[9]What is the fruit which the husbandman so much desires, and for which he takes so much care of the branches? It is often thought that it is the same as that which Paul calls the fruit of the spirit; namely, love, joy, peace, and those other graces which go to the making of a full character set for righteousness. But that answer is only partly correct, and in itself is somewhat misleading. The difference between the fruit of the spirit and the fruit of the vine must be maintained.

[10]The vine was set that the knowledge of God might be spread abroad in the earth; that men might come to know him and, knowing him, might enjoy those blessings of favor and restitution promised so long ago, but held in reserve and revealed "in due time" through his Son. The fruit of the vine will enrich and bless the world. When the goodness and the love of God are known, the sons of men so long blind and deceived will turn to him. This was expressed by the prophet Isaiah, when he said that "Israel shall blossom and bud and fill the face of the earth with fruit".—Isaiah 27:6; 40:5.

[11]The fruit of the spirit is not the knowledge of God spread abroad in the earth. The holy spirit is given the Church for the development of those things which are contrary to nature, but which make the life of a true disciple. The spirit is given that the disciple, the branch, may become such as will make him a good branch in the vine, a perfect vehicle for the purpose of God. Its operation now in the heart and mind of the disciple results in knowledge of God and in joy to the receiver. When the holy spirit has finished its work in the Church, then the fruit will be found in plenty, and mankind will enjoy it and live.

[12]Jesus said: "I am the *true* vine." His words of necessity draw attention to the fact that there are other vines with which he must be compared or contrasted. But in none other was there to be found that which God's vine can give. The disciples would well understand that Israel as a people was a vine of God's planting; for God had said of them that he had brought them out of Egypt and had planted them in his own land (Psalm 80:8-13), wholly a good vine. But they had failed and brought forth only wild grapes; and God had permitted the wild boar of the woods, the Assyrian and other Gentile nations, to trample on his vine.

[13]The fruit of the vine, therefore, which should gladden the heart of God and man would not be found in Israel, but in him. Then there was the vine of Sodom, which represents the world's lusts and pleasures, which bore grapes of gall, and whose wine was as the poison of dragons, and the cruel venom of asps. (Deuteronomy 32:32, 33) There was also the wild vine which grew here and there on the slopes of Israel's hills, a poisonous plant. It was of this plant that the sons of the prophets said to Elisha: "There is death in the pot." (2 Kings 4:40) And there is the vine of the earth, which brings forth this evil fruit now being gathered. The grapes of the earth are now being gathered to be cast into the winepress of the wrath of God. (Revelation 19:15) This is the vine of the devil's planting, gladly cultivated by mankind, who wanted to get their joys in their own way unhindered by the will or desires of their Creator.

[14]In his beautiful picture of the true vine Jesus repeatedly reveals the nearness of the Church to himself. He tells the disciples that he has loved them as the Father loved him; and that henceforth they were not to be called servants, but were to have the status of friends. They were not treated as servants; for he had told them all he knew of that he had heard from his Father. By abiding in him, keeping his commandments, loving as he loved, they would be ever fruitful towards God, and would glorify his name. They were to have his life (v. 4); his love (v. 9); his joy (v. 11).

QUESTIONS FOR BEREAN STUDY

How is God's purpose in salvation represented? What is the union of vine and branches designed to show? ¶ 1.

To whom does the "vine" belong? How was a still further union of vine and branches to be brought about? ¶ 2, 3.

When Jesus said: "Now ye are clean," what did he mean? What do his disciples have that merits them a place in the kingdom? ¶ 4.

What is necessary in order that the Christian may bear fruit? What is the responsibility of the branch? ¶ 5.

Is the promise, "Ye shall ask what ye will, and it shall be done unto you," limited in any way? What does it mean to be "in Christ"? ¶ 6, 8.

What does it mean to "abide in Christ"? If we abide in him, does he abide in us? ¶ 7.

Is the "fruit of the vine" the same as the "fruit of the spirit"? ¶ 9-11.

Specifically, what is the fruit of the vine? ¶ 10.

For what is the holy spirit given to the disciples? ¶ 11.

Was Israel after the flesh ever a true vine? What kind of fruit did it bear? ¶ 12.

What kind of fruit does the vine of the earth produce? Name some other vines. ¶ 13.

How is the nearness of the Church to her Lord beautifully illustrated? How are the true disciples treated? What does the Church get from Jesus? ¶ 14.

CHRIST'S INTERCESSORY PRAYER

——FEBRUARY 8——JOHN 17:1-26——

JESUS' CARE FOR HIS OWN—THE NAME FATHER SIGNIFIES RELATIONSHIP—THE LOVE OF JESUS FOR HIS CHURCH.

"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are."—John 17:11, R. V.

WHEN Jesus had finished giving to his disciples his last words of guidance and counsel, his valedictory blessing, he had still something to say, not however to them, but in their hearing. Lifting up his eyes to heaven, he began to pray the prayer recorded in the 17th chapter of John, our study for today. The prayer is properly called intercessory, but it is not that in the ordinary sense in which that term is used; namely, that of reconciling two parties who are at variance. Nor is there pleading for the disciples as if such were specially necessary on their behalf. The intercession is that of one who presents to the Father some for whom he is responsible and who are acceptable on that responsibility according to an arrangement previously entered into.—John 16:27.

[2]That night Jesus had led his disciples on from point to point. He had told them of the heavenly places to be prepared for them, and of the high place he himself was to have in the heavenly realms. Now it is as if he withdraws a curtain; for he reveals glory for the Church in union with himself and with the Father such as he himself enjoyed. If we use the illustration of the Tabernacle, it is as though there were a progression from the altar of sacrifice through the holy place into the most holy to the divine presence; for Jesus spoke of his death (represented by the altar), and of the life "abiding in him" (which corresponds to life in the holy place) and then of the ministry in heaven.

[3]He who truly follows the Lord is conscious of such an experience as is here depicted, a life lived in the presence of the King. The Tabernacle seems to represent states of experience as well as the actual progression of the spiritual Israelite. Unlike Israel of old, spiritual Israel is permitted to see and experience some of the blessings of the inner place; there is no veil between them and their Father in spiritual things.—Heb. 9:8.

[4]This prayer more than any other words of Jesus lets us see what is the divine plan as it relates to the Church. Jesus came to give his Father's message to Israel concerning the kingdom of heaven, soon to be seen in operation in its first or incipient phase: he had to witness also to the character of his Father. But his most important, that is, his immediate, object was that of drawing to himself a people whose hearts were desirous of serving God. He had now succeeded in this, and had accomplished every phase of that work. "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:4) His immediate care was for these. He ministered for them; he presents them to the Father; he prays for them; he prays not for the world.

[5]A careful reading of this chapter discloses, so far as the disciples themselves are concerned, only one reason for the intercession of Jesus. God on his part had sent a message concerning himself by his Son, and they on their part had received it. He had said to them: "For the Father himself loveth you, because ye have loved me, and believed that I came out from God." (John 16:27) To care for the little flock, the first believers and all those who have believed on him through their word, has been Jesus' work all through the age. The world, to whom the witness of the kingdom had been given, will get its blessings in due time.

[6]Jesus began his prayer by a supplication for himself. He asked that the Father would glorify him, for his hour had come; but this, like all true prayer, is only that the Father might be glorified. There is some work yet to be done, even though he would say a moment later: "I have finished the work thou gavest me to do"; for Jesus had not yet suffered the last mortal agonies. But in all these words which Jesus had with his disciples after the supper, after they had drunk the cup with him, he speaks of himself as if he had passed his trials, in victory. His are the words of a conscious overcomer. Indeed, he had said of the world that he had overcome it.—John 16:33.

[7]Jesus prayed that he might be glorified with the glory he had with the Father before the world was. This is not to be understood to mean that he prayed to be reinstated in the position and the same relationship he had with the Father before he became a man; he could not pray for that. He knew, as these chapters show, that he was to enter into a higher position than that then held. He had been promised a place at the Father's right hand; he was to be made Lord (Psalm 16:11; 110:1; John 13:13), and he asked that the covenant might be made good. (Luke 22:29) He was still to be the Father's channel, but in a much more glorious office. The prayer shows the responsibility which Jesus felt. A work had been given to him which could not be carried out in his human life, and only as he had authority. He therefore prayed that the glory he had with the Father before the world was, when he had all things in his care, might again be given him.

[8]Jesus then said: "I have manifested thy name unto the men which thou gavest me out of the world." Later he said: "Holy Father, keep through thine own name those whom thou hast given me," and "I kept them in thy name."—John 17:6, 11, 12.

[9]It was the communication of the *name* which began to make the difference with the disciples. What is this name? Does the name mean the character of God? Here it surely means more than a revelation of the character of God. It means a relationship of sonship entered into. With every change in God's plan he has

disclosed a new name for himself. The name he now gave for himself through Jesus was that of Father. Jesus came speaking of his Father; he soon spoke to his disciples about "your Father in heaven". (Matthew 5:48; 6:8) It is one thing to say, as "Christendom" does: "Our Father who art in heaven," and to repeat the words as if they were part of the acceptable worship of God; but it is altogether another thing to know God as Father in the sense so clearly meant by Jesus. He who has accepted Jesus as the one sent of God, and who has consecrated himself to God and has been begotten again, can know and understand that God is the Father. It is in this name that the faithful servants of the Lord have been kept. These children of God have not thought of God so much as the God of heaven, though more than others they have been ready to give the glory due to his name. They have thought of him as their Father, and have prayed to him as such; they have felt his Fatherly care, and have had the witness of the spirit that they were the sons of God.—Romans 8:14.

[10]The never-ceasing care of Jesus over his own is revealed by this prayer. He was, indeed, as the Apostle calls him, "that great Shepherd of the sheep." (Hebrews 13:20) He knew that he was about to die and would then be entirely unable to look after the sheep; so he prayed to the Father, asking him to care for them. Here is the Scripture's rebuke to those who say that Jesus did not (could not) die, who claim indeed that his death served only to give him more liberty, more life, and more possibility of service. *He* knew that he would be *dead* until the third day. Hence he asked his Father to take care of the sheep while he was under the power of darkness—while he was dead.—Luke 22:53.

[11]Many who hold "orthodox" views snatch a fancied support from St. Peter (1 Peter 3:19), saying that Jesus, when crucified, went on a mission to spirits in prison, and was very busy during the days when the Bible says that he was dead. But why should it be presumed that Jesus would leave his sheep, at the time they specially needed a shepherd, to go to preach to some who were alienated from God? The Father answered the prayer of Jesus; the faithful disciples were unmolested by their adversaries, the priests. The word which Jesus had given to the disciples had the effect of separating them from the world, making them as separate from it as he himself, who in no sense was of the world. This, of course, does not mean that the followers of Jesus are separated from men, but from the world as an organization, from those arrangements which are intended not for the welfare of the human family but for the enrichment or enjoyment of the few at the expense of the many. That which separated them was the knowledge of the Father and of Jesus, and of the hope of glory which he had set before them, and the hope of serving their God. A new life was quickened by this knowledge. They should be joined to Jesus, and be one as he and the Father were one.—John 17:11.

[12]Jesus prayed that the Father would sanctify, or set apart, or cleanse, the disciples. He had sanctified himself, giving himself wholly to his Father. God had set him apart for the work, and then Jesus had put all his heart and mind and soul and strength into the service. He would have his disciples follow his lead—the Father to separate them to this service, and they through Jesus' merit to follow on. Then he prayed for a still closer union of the Church with the Father and himself, even that "as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21) To this end, knowing that it was according to the Father's will, Jesus said that he had given to his disciples the glory or honor which the Father had given to him. There is a great objective in this beyond that of unity. It is: "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The world has not yet come to this knowledge.

[13]The Lord at this time is gathering his faithful together; and the Church of Christ is united as never before. It is learning the true unity with the Father and the Son. By its faith and loyalty the world will come to know that Jesus was sent of God; and that the Church, now giving its witness for God, is loved of the Father as he was. It was chosen in him, and is acceptable in him. (Ephesians 1:4) Concerning his Church Jesus said: "*I will* that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou has given me: for thou lovedst me before the foundation of the world."

[14]It is only as one is quickened by the holy spirit that Jesus' true relationship to the Father can be seen. (1 Corinthians 12:3) Here is not (as orthodoxy foolishly has it) the voice of God speaking. It is a voice of privileged authority, and yet one of prayer. Jesus' last words in his ministry were a declaration of his continued purpose—he will continue to make the Father's name known, "that the love wherewith thou hast loved me may be in them, and I in them."

QUESTIONS FOR BEREAN STUDY

What may we call the prayer of John 17? ¶ 1.
What does the illustration of the Tabernacle represent in our lesson? ¶ 2, 3.
What blessing does spiritual Israel experience? ¶ 3.
What is the first or incipient phase of the kingdom? What did Jesus do for his disciples? ¶ 4.
What is Jesus interested in? How does he speak of himself? ¶ 5, 6.
What did Jesus mean by praying for the glory which he had with the Father before the world was? ¶ 7.
What is now the new name which the disciples must come to understand? ¶ 8, 9.
What encouraging thing is revealed by this prayer? ¶ 10.
Show the fallacy of the thought that Jesus preached a word-of-mouth sermon to the spirits in prison. ¶ 11.
What did sanctification mean to the Lord Jesus? What does it mean to each consecrated Christian? What is the objective in the prayer beyond that of oneness of the divine family? ¶ 12.
What is taking place at the present time? What will be the glorious portion of the Church? ¶ 13.
Who are privileged to see the relationship between the Father and the Son? ¶ 14.

JESUS IN GETHSEMANE

——FEBRUARY 15——MARK 14: 32-42——

JESUS PUT TO THE SEVEREST TEST—PROPHETIC STATEMENTS GIVE JESUS COMFORT—JESUS TRIUMPHED IN DOING GOD'S WILL.

"Not what I will, but what thou wilt."—Mark 14: 36.

WERE it not for what John says (John 18: 1) it would appear as if all that John had hitherto recorded was spoken in the upper room; but the synoptic gospels read as if Jesus left the room where they had kept the Passover as soon as the supper and the memorial had ended. Jesus sought the place on the sides of Olivet (Matthew 14: 26) where he had spent his nights during the week. Jesus was confident that in the strength which he had always received from communion with his Father he would be able to meet the trials of the next bitter hours. But as they entered into the shadows, it was as if he also entered into the valley of the shadow of death.

[2]When they arrived at the place, Gethsemane (Luke 22: 40), Jesus began to speak to them of the need for watchfulness. Probably it was then that he told them plainly why Judas had left the room before partaking with them of the emblems of their Master's death and their fellowship with him in his suffering even unto death. He urged them to watch unto prayer, lest they also should fall. Generally speaking, Jesus' motives toward Jehovah and the people were misunderstood and perverted. He knew that wicked men were to be permitted to seize him; but he would rest in the fact that his Father's will was being done, for he knew and did not misunderstand. But now to his surprise his communion with the Father seemed not as usual. He was startled. Mark says that he was amazed. Something very unusual and unexpected had come upon him. It was a beginning of that which a few hours later brought forth his expiring cry. Leaving eight of the disciples he took apart Peter, James and John, to tell them that his soul was troubled "even unto death".

[3]Jesus long had known that his life would be taken from him, but now that death loomed dark and powerful before him he shrank from it. As he prayed, an agony came upon him; for there was no response. He became alarmed. Apparently he had not thought that he would be called upon to bear such a trial as this; for now it appeared that he must also be shut out from communion with his Father. How long a time he prayed we may not know; probably it was an hour. Then he left the seclusion, and came to the three. He could not talk with them of his trial, but their sympathy and love would mean much to him. He found them asleep. He seems to have roused Peter to ask him, who had made so much profession, if he could not watch with him one hour. They did not understand his trial, but they might have roused themselves to see whether or not they could serve him in some way He returned, and they slept on. He again prayed as before, and again there was no response to his prayer.

[4]It is easy to imagine the heavy thrusts of Jesus' great enemy. Jesus appeared to be friendless. He had been in Jerusalem during the week witnessing for his Father; and he knew that the people were turned against him by their leaders, the chief priests, the scribes, the Pharisees, and the elders, and indeed all those of note and authority. And now even his beloved disciples, who had so recently professed their love and devotion, seemed to have little care or understanding. What depth of agony Jesus suffered no man can tell. But he wavered not in faith. His going back to his Father the third time not only reveals his earnest longing to find comfort, but tells also of his abiding confidence in his Father.

[5]The Golden Text for today expresses Jesus' deepest thought and purpose: "Nevertheless not my will, but thine, be done." (Matthew 26: 42) He had told his Father of his desire, of what his will would be; but if it should be that the Father answered his prayer only by an apparent refusal to hear his cry, then that expression of his will would be sufficient. The Apostle says: "He was heard in that he feared." And as he certainly had not prayed to escape the pain of sacrifice, it is clear that the Father caused his heart to be comforted. He found rest to his soul in the determination to quiet himself and to take the events as they should come without any effort or even desire to escape them. It was the last lesson in obedience that Jesus needed to learn.

[6]The Psalms 115 to 118, called by the Jews, "The Great Hallel," were sung by Israel at the Passover supper. It is therefore almost certain that Jesus had joined the disciples in singing the 116th Psalm; but it is very probable that it was not until he was in the garden and almost through his sore trial that even he knew that the Psalm applied to him and at that time. Looking back, we can say that surely it was written that he then might have the comfort and guidance of the Scriptures. (Romans 15: 4) Remembering its setting, and applying it primarily to him, we briefly examine the Psalm.

[7]Verses 1-4 speak of the joy when Jesus had found deliverance from the sorrow and distress which seemed well-nigh to overwhelm his soul. Jehovah had heard his supplications. He had prayed that he might meet the end in full confidence of his Father's love. But as he had approached the Father, there seemed to be a lack of response; and he had feared. Verses 5, 6 are his expression of gratitude for the comfort realized. He was brought low, but God helped him. In v. 7 he bids his troubled heart be still, and return to its accustomed rest in God. The unusual circumstances, and the lack of response from his Father, had brought

fear and had filled him with distress. V. 8 describes the deliverance realized: "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." He knew now that he was at one with God. He would walk before the Lord "in the land of the living". This is a poetic expression to indicate life in communion with God. It also represents that condition of conscious relationship with God which Jesus spoke of when he said: "He that heareth my word, and believeth on him that sent me . . . is passed from death unto life." (John 5:24) Jesus now in confidence entered into the *rest* of faith.

[8]Jesus had prayed not so much that he might be raised out of death, but that he might meet it in the confidence of union with his Father. In v. 10 he declares his confidence: "I believed, therefore have I spoken." It was faith in the written Word of God which saved Jesus. He tells of the low state to which he had come: "I was greatly depressed. I said in my *alarm,* All men are false [swearers]!" (*Rotherham*) Never was one more lonely than was Jesus at that time. Even his own loved disciples were about to be offended in him, as he knew and had told them. (Matthew 26:31) Whom could he trust? Even the best, the beloved Peter and James and John, had allowed themselves to be overcome by sleep, though Peter had assured him that no harm should come to him. And his Father did not respond to his cry. But now his soul found rest; and then he said: 'I will take the cup; it is bitter, but it is the cup of salvation which is the means of life to me; I call upon Jehovah; I drink the cup; I drink it in confident assurance, calling upon the name of the Lord; I will pay my vows now in the presence of Jehovah's people.' Then he realized that his death was precious in the sight of the Lord. In full submission to and faith in his Father he says: "I am thy servant, the son of thine handmaid, thou hast loosed my bonds." (V. 16, *Rotherham*) He is ready now to offer the sacrifice of thanksgiving in the courts of the Lord's house.

[9]Without doubt this Psalm had much to do with helping Jesus to see his Father's will for him, and to comfort himself in God. It was under the direction of the Father that those Psalms had been clustered for the Passover, and that this unusual Psalm had been included. It was waiting for him—and for the Church, "in due time." Thus has God laid up treasures in his Word which in due season become food for his servants and also their chart to guide them as to his will and as to the course they should take.

[10]It is evident that this sore experience of Jesus was necessary to the plan of God; for in that plan it was needful not only that Jesus should die but that he should also enter into the sufferings associated with death. He knew that he must give his perfect life as the ransom price for the redemption of men; for, as Paul shows, there must be a corresponding price given: A perfect human life yielded up to correspond with Adam's perfect life forfeited by his sin. (1 Timothy 2:6) Had the life of Jesus been taken from him suddenly and unexpectedly, the purpose of God would not have been fully met. So far as Jesus was concerned his consecration was a voluntary acceptance of his Father's will continued even until death, until, as it were, he should meet death face to face; for to him there could be no "natural" termination of his life.

[11]If then at the last, Jesus shrank from so dreadful a thing, the silence of his Father was intended to show that there could be no deviation from the path originally set for his dear Son and faithful Servant. And the Father knew that though he tried his beloved Son to the utmost, Jesus would rise into full and perfect acceptance of his will, and would triumph over all of Satan's attacks. God does not always meet the cries of his servants in the same way. When Paul prayed so earnestly for deliverance from that which seemed to be a positive hindrance to his work for God, God at last answered him to tell him that his request could not be granted. He did not so answer Jesus; for the answer was in the silence which turned Jesus' attention back to the scriptures written to guide him in all his ways.

[12]Though the 116th Psalm seems to have been specially written for Jesus, the Bible Student knows that these Psalms, as other scriptures, have a special application at the time of the setting up of the kingdom of Christ. It is clear from the context that this Psalm has an application now to the Church of this day. This means that there is an experience for the Church which will correspond to the Psalm, though it does not mean that there will be so sharp a trial to the Church as her Lord had when it was fulfilled in him personally. Yet the Church will need her faith to the end, even though there is about her the light of the kingdom.

QUESTIONS FOR BEREAN STUDY

Where is it likely that Jesus spoke the words of John, chapters 14, 15, 16 and 17? Had Jesus anticipated that his communion with his Father would be cut off? ¶ 1.

What was Jesus' concern for his disciples at this time? What was it that alarmed Jesus? ¶ 2, 3.

Can we begin to imagine the terrible experiences that Jesus endured, resulting from his sacrifice? How was Jesus' faith tried to the limit? ¶ 4.

What was the deepest thought and purpose of Jesus? How did he quiet himself? ¶ 5.

How were Psalms 115 to 118 often used? When is it likely that Jesus came to realize that Psalm 116 was written for him? ¶ 6.

How do vs. 1 to 9 of Psalm 116 fit the circumstances? ¶ 7.

How was Jesus strengthened by verses 10 to 16? ¶ 8.

What evidence is there of the foresight and love of God for his children? ¶ 9.

Why could not death be a natural termination of life for Jesus? ¶ 10.

What was the silence of God designed to teach Jesus? Does the Father meet the cries of his children always in the same way? ¶ 11.

What food is there in the 116th Psalm for the Church at the present hour? Do we still walk by faith? ¶ 12.

GOOD CITIZENSHIP

——FEBRUARY 22——Romans 13: 1-14——

SCRIPTURES ENJOIN SUBMISSION TO GOVERNMENTS—GOD'S PEOPLE HAVE POSITION OF ALIENS—CHRISTIANS ARE NOT SOCIAL REFORMERS.

"Thou shalt love thy neighbor as thyself."—Romans 13: 9.

THE lesson for today provides an example of the confusion which exists in the minds of many good persons in respect to the relationship of the disciple of Christ to the world in which he lives.

[2]Our last studies, Jesus' last words with his disciples and his intercessory prayer, show clearly that his disciples were as separate and distinct from the world as he himself. The truth which they had received would have the effect of separating them from the world; so much so that the world would hate them as it had hated him. We do not expect to find the apostle Paul saying something which is contrary to his beloved Master, whom he so specially represented as teacher of the Church. Whatever the meaning of his words, he cannot be understood to teach that the disciples should be in the world and also of it. The question, What is good citizenship? does not arise, so far as the disciple of Jesus is concerned. He certainly is a citizen, but not of any earthly state. Paul writing to the Philippians says: "Our citizenship is in heaven."—Phil. 3: 20, *Young.*

[3]The denominations teach that the Christian is at all times to endeavor to be a good citizen of his town or country or nation, and to set such an example that the world may be charmed by the picture of good and, with the aid of the teachers of the church, become themselves such good citizens that it may be truly said: "The kingdom of heaven has at last come." But now this is not even a forlorn hope.

[4]What, then, is the attitude of the Christian towards the social arrangements of the people amongst whom he dwells, and the government by which he must be bound, that is, to the general order of this world? He should be an example of obedience and submission. (Titus 3: 1) But (as our lesson will show) this teaching of the Apostle is intended to cover only those phases of governmental order which do not interfere with the disciple's consecration. The disciple must always follow the Master's injunction, "Seek ye first the kingdom of God and his righteousness." (Matthew 6: 33) He must not consider himself as the enemy of the particular government under which he lives, nor be an opposer of the local institutions which are set for the welfare of the community in which he resides, nor be sullen in his acceptance of them. But he must ever remember that his citizenship is in heaven.

[5]The question is, How must a disciple of Jesus, who knows that he is not of the world, and must walk contrary to its course, live orderly in it, and yet in such a way as will be a credit to his Master? It is evident that the idea that one must be actually separated from the world and live as a monk or as a priest is the thought of neither Jesus nor Paul. Such a life can by no means give or be a witness to the power of the grace of God to keep one in the midst of a crooked and perverse generation. (Philippians 2: 15) Nor can any support be drawn from the teaching of Jesus or of his apostles for the Protestant Puritan thought that the Christian should show that he is a disciple by a supposedly pious attitude and demeanor. True separation unto the Lord is first of all in the spirit.

[6]The mind is turned towards righteousness and to the interests of the Church of God and God's kingdom. It is with this question in mind that Paul writes to the Romans. He says: "Let every soul be subject unto the higher powers." (Romans 13: 1) This matter of relationship to the powers of this world was prominent in the early days of the Church, as it is now. The disciples were taught that the course of this world was contrary to the interests of men, and to look for the return of the Lord when he would establish a kingdom of righteousness based upon truth and the love of God, which would bless all men.

[7]As Jesus was really their King, whose will they must obey, the disciples wondered what attitude they should take in respect to the ruling power, which of course was Rome. Paul writes to them and also for the Church of God till the Lord's return. The powers of which he speaks are all rulers who are acknowledged to have the right to make laws, whether autocratic or democratic. If, therefore, one should resist those powers he would be resisting the ordinance of God, and he can do that only to his own hurt. (Romans 13: 2) On Romans 13: 1 the clergy class, in their own interests, have based and promulgated the doctrine of the "divine right of kings" to rule. The Apostle, of course, makes no such statement, nor gives any such authority.

[8]In saying that the powers that be are ordained, or ordered (margin), Paul refers to the fact that since the day when God made Nebuchadnezzar king over all the earth he and the governments which followed him were to hold dominion until "he should come whose right it is". (Ezekiel 21: 27) In the image which Daniel saw, Nebuchadnezzar was represented by the head of gold. The following empires, Medo-Persia, Greece, and Rome, were to hold sway until the day of Jesus Christ. This ordination of God meant that his people Israel were to be subject to the Babylonians, the Persians, the Grecians, and the Romans, were to acknowledge them as their lords, were to obey the laws which these governments made for the regulation of their empire, and to pay the imposed taxes. But Paul did not mean that, if any of these heathen or beast-like governments (as they are

also shown by Daniel to be) should order an Israelite to worship their gods, the Israelite must obey that order.

[9]Jesus when before Pilate admitted Pilate's authority, but for his good told him that he could have no power were it not given him from above. Jesus taught his disciples by both precept and example that they must consider themselves as subject to the authority under which they lived. Jesus was their King, and his Father's will was that upon which they must set their hearts. In all things where the laws of the country in which they should reside did not conflict with the teachings and will of their Master, they were to be subject to them. This means that no disciple of Jesus can take part in any movement of a lawless or rebellious nature against a government, or share in any movement which would injure the ruling powers. It properly follows that the disciple may not take any part in the making of the laws of the country. That is not his business. He must be neither a law-maker nor a law-breaker. In verse 4 Paul states that to the disciples the powers that be are really ministers of God for good. In other words the laws and arrangements of the country enable the disciple to serve his Master by giving him opportunities of service which would not be obtained were he living in a savage or a barbarian country, and the restraint which he must naturally feel, is good discipline for him. Further, if the disciple of the Lord does wrong, the execution of the law upon him is to be considered also as the punishment of God for the wrong doing. Therefore the disciple of Jesus must be a law-keeper not only because of the punishment which disobedience to the law would entail, but for conscience' sake: he must consider himself as serving God in keeping the laws.

[10]This study is timely. Our day is one of change; old things are passing away. Men of good-will want to improve the conditions under which the poorer people of the earth live, and to help those who are weak in will power to a better condition of moral life. There are many who, if they could, would introduce and enforce legislation with the object of prohibiting those things in human life which plainly are hurtful.

[11]Only a clear understanding of the true position of the disciple—and others are Christians only in name and not in fact—can keep him straight in these things. He must ask himself: What is the object of the reform? He will surely come to the conclusion that it is an endeavor on the part of well-disposed persons or politicians to better this present evil world, and will find no reason for thinking that the reform is instituted as from or by the Lord. He must realize that the time has come when Jesus has begun to establish the kingdom of heaven. He will realize that Satan is doing what he can to oppose the establishment of the kingdom, both by active opposition to the message of the kingdom and by an endeavor to show that the world can be improved by such measures as prohibition and by what is called good citizenship, so that there will be no need for the kingdom which God has promised through the Word, and for which he has prepared his King. There is no more direct word in this connection than that of the apostle James: "The friendship of this world is enmity with God." (James 4:4) If it is right to seek to stop the injury of intoxicating drink by repression, it is also right to endeavor to introduce laws to stop the many other forms of wickedness by which men are morally injured, and if one opens that door for himself he cannot remain partly in and partly out; he must be either for his Lord and for the kingdom of God, or he must be for this evil world. The Word of God is clear: This world cannot be amended; it must finish its course.

[12]Paul goes on to say that tribute, custom, fear, and honor, must be rendered to whomsoever it is due, and the disciple must owe no man anything. Love to God, due respect to the ruling power, love to his neighbor, and a watchful care for a consistent walk, are Paul's injunctions for the disciple of Jesus. Peter, writing about the same subject, says that we are pilgrims and strangers in the world. (1 Peter 2:11) Let the follower of Jesus live according to his Master's spirit and instruction, and he will glorify the name of his Father among men, and they shall "by your good works which they shall behold, glorify God in the day of visitation." (1 Peter 2:12) In taking what may be called a negative attitude towards this world's affairs there is nothing which is contrary to the Golden Rule. Love must be the controlling factor in the life of the disciple. He may not be a good citizen from the politician's point of view, but he must be a good neighbor. He knows that only by the power of the returned Lord can the world be put right. Till the Lord's kingdom has broken down all rule and authority and power opposed to the kingdom, it will be the duty of the disciple to keep the injunction given by Paul.

QUESTIONS FOR BEREAN STUDY

Why must Christians necessarily be separated from the world? Are Paul's instructions regarding citizenship contrary to the teaching of Jesus? ¶ 1, 2.

How do the denominations mislead the people on this subject? ¶ 3.

What should be the attitude of the Christian toward the present order? ¶ 4, 5.

What question did Paul have in mind when he wrote: "Let every soul be subject unto the higher powers"? ¶ 6.

Are the "powers that be", of which Paul speaks, legitimate powers? How have the clergy perverted this? ¶ 7.

The ordering of the "powers that be" refers to what period of time? Does this "ordination" show that both fleshly and spiritual Israel were to be subject peoples until the coming of the kingdom of God? ¶ 8.

Did Jesus admit that Pilate had authority from above? What are the duties of the Christian toward his home country? ¶ 9.

Is God establishing his kingdom on earth through the instrumentality of the politicians? Should the Christian league with Satan in doing a supposedly good work? ¶ 10, 11.

Does not the true Christian better any community in which he lives? When will this fact become known? Is the negative attitude toward the politics of the world, and the positive attitude toward the righteousness of God, the ideal position for the Christian? ¶ 12.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

New London, Conn.	Feb.	1	Waterbury, Conn.	Feb.	8
Deep River, Conn.	"	2	Derby, Conn.	"	9
Cromwell, Conn.	"	3	Branford, Conn.	"	10
Hartford, Conn.	"	4	New Haven, Conn.	"	11, 12
New Britain, Conn.	"	5	Milford, Conn.	"	13
Torrington, Conn.	"	6	Bridgeport, Conn.	"	15

BROTHER J. A. BOHNET

Piqua, O.	Jan.	26	Defiance, O.	Feb.	2
Sidney, O.	"	27	Alvordton, O.	"	3
Rossburg, O.	"	28	Bryan, O.	"	4
Van Wert, O.	"	29	Edgerton, O.	"	5
Lima, O.	"	30	Toledo, O.	"	6, 8
Wapakoneta, O.	Feb.	1	Danbury, O.	"	9

BROTHER C. W. CUTFORTH

Nanaimo, B. C.	Feb.	2	Matsqui, B. C.	Feb.	10
Courtenay, B. C.	"	3	Chilliwack, B. C.	"	12
Ladysmith, B. C.	"	4	Vancouver, B. C.	"	13, 15
Sidney, B. C.	"	5	Kamloops, B. C.	"	16, 17
Victoria, B. C.	"	6, 8	Illicillewaet, B. C.	"	18
New Westminister, B. C.	"	9	Grindrod, B. C.	"	20

BROTHER H. H. DINGUS

Rocky Ford, Colo.	Jan.	30	Greeley, Colo.	Feb.	6
Pueblo, Colo.	Feb.	1	Cheyenne, Wyo.	"	8
Denver, Colo.	"	2	Casper, Wyo.	"	10
Boulder, Colo.	"	3	Slater, Wyo.	"	12
Berthoud, Colo.	"	4	Laramie, Wyo.	"	15
Loveland, Colo.	"	5	Cheyenne, Wyo.	"	16

BROTHER A. J. ESHLEMAN

Paradise, Calif.	Feb.	1	Eureka, Calif.	Feb.	17, 18
Quincy, Calif.	"	3	Healdsburg, Calif.	"	19, 20
Sacramento, Calif.	"	4	San Rafael, Calif.	"	22
Roseville, Calif.	"	5	North Vallejo, Calif.	"	23
Sacramento, Calif.	"	6	St. Helena, Calif.	"	24
San Francisco, Cal.	Feb.	8, 12-15	Richmond, Calif.	"	25

BROTHER M. C. HARBECK

Akron, O.	Jan.	30	Chicago, Ill.	Feb.	11, 12
Mansfield, O.	Feb.	1, 2	Hammond, Ind.	"	13, 15
Fort Wayne, Ind.	"	3, 4	Kalamazoo, Mich.	"	16
Muncie, Ind.	"	5, 6	Grand Rapids, Mich.	"	17, 20
Indianapolis, Ind,	"	8	Muskegon, Mich.	"	18, 19
Brazil, Ind.	"	9, 10	Saginaw, Mich.	"	22, 23

BROTHER H. E. HAZLETT

Houston, Tex.	Jan.	25-27	Rochester, Tex.	Feb.	6
San Antonio, Tex.	"	28-30	Sweetwater, Tex.	"	8
Brownwood, Tex.	Feb.	1, 3	Merkel, Tex.	"	9
Brookesmith, Tex.	"	2	Abilene, Tex.	"	10
Miles, Tex.	"	4	Woodson, Tex.	"	11, 12
San Angelo, Tex.	"	5	Desdemona, Tex.	"	13

BROTHER M. L. HERR

Clearwater, Neb.	Feb.	1	Des Moines, Ia.	Feb.	9, 10
Norfolk, Neb.	"	2	Dubuque, Ia.	"	11
Winside, Neb.	"	3	Freeport, Ill.	"	12
Stanton, Neb.	"	4, 5	Gratiot, Wis.	"	13
Omaha, Neb.	"	6	Monticello, Wis.	"	15
Nebraska City, Neb.	"	8	Madison, Wis.	"	16

BROTHER W. M. HERSEE

Roland, Man.	Feb.	1	Timmins, Ont.	Feb.	13, 15
Portage la Prairie, Man.	"	3, 4	Swastika, Ont.	"	16
Winnipeg, Man.	"	5	New Liskeard, Ont.	"	17, 18
Kenora, Ont.	"	6	North Bay, Ont.	"	20
Port Arthur, Ont.	"	8	Huntsville, Ont.	"	22
Nakina, Ont.	"	10	Bracebridge, Ont.	"	23

BROTHER J. H. HOEVELER

Mattoon, Ill,	Feb.	1	Wabash, Ind.	Feb.	16
Danville, Ill.	"	8	Marion, Ind.	"	17
New Richmond, Ind.	"	9, 10	Alexandria, Ind.	"	18
Kokomo, Ind.	"	11, 12	Elwood, Ind.	"	19
Logansport, Ind.	"	13	Tipton, Ind.	"	20
Peru, Ind.	"	15	Indianapolis, Ind.	"	22

BROTHER H. HOWLETT

Medicine Hat, Alta.	Feb.	1	Moose Jaw, Sask.	Feb.	9, 15
Suffield, Alta.	"	2	Mazenod, Sask.	"	10
Maple Creek, Sask.	"	3, 4	Assiniboia, Sask.	"	11
Herbert, Sask.	"	5	Viceroy, Sask.	"	12, 13
Chaplin, Sask.	"	6	Semans, Sask.	"	17
Swift Current, Sask.	"	8	Earl Grey, Sask.	"	18

BROTHER A. H. MACMILLAN

Portland, Ore.	Feb.	1	San Francisco, Calif.	Feb.	12-15
Eugene, Ore.	"	3	Stockton, Calif.	"	17
Medford, Ore.	"	5	Oakland, Calif	"	19
Jacksonville, Ore.	"	6	San Jose, Calif.	"	20
Ashland, Ore,	"	8	Santa Barbara, Calif.	"	22
Sacramento, Calif.	"	10	Los Angeles, Calif.	Mar.	1

BROTHER H. S. MURRAY

Mobile, Ala.	Feb.	1	McCool, Miss.	Feb.	9
Waynesboro, Miss.	"	2, 3	Aberdeen, Miss.	"	10
Enterprise, Miss.	"	4	Fulton, Miss.	"	11, 12
Columbus, Miss.	"	5	Iuka, Miss.	"	15
Okolona, Miss.	"	6	Tuscumbia, Ala.	"	16
West Point, Miss.	"	8	Birmingham, Ala.	"	17, 18

BROTHER G. R. POLLOCK

Poughkeepsie, N. Y.	Feb.	1	Binghamton, N. Y.	Feb.	8, 10
Newburgh, N. Y.	"	2	Cortland, N. Y.	"	9
Walden, N. Y.	"	3	Bainbridge, N. Y.	"	11
Port Jervis, N. Y.	"	4	Oneonta, N. Y.	"	12
Eldred, N. Y.	"	5	Utica, N. Y.	"	13
Endicott, N. Y.	"	6, 8	Rome, N. Y.	"	15

BROTHER B. M. RICE

Houston, Tex.	Jan.	25-27	Fort Worth, Tex.	Feb.	8, 9
San Antonio, Tex.	"	28-30	Canton, Tex.	"	10, 11
San Antonio, Tex.	Feb.	1	Terrell, Tex.	"	12, 13
Gladewater, Tex.	"	2	Teague, Tex.	"	15
Big Sandy, Tex.	"	3, 4	Corsicana, Tex.	"	16, 17
Grand Saline, Tex.	"	5, 6	Kerens, Tex.	"	18

BROTHER V. C. RICE

Birmingham, Ala.	Feb.	1	Piedmont, Ala.	Feb.	8
Pell City, Ala.	"	2	Alabama City, Ala.	"	9
Brompton, Ala.	"	3	Boaz, Ala.	"	10
Seddon, Ala.	"	4	Birmingham, Ala.	"	11
Lincoln, Ala.	"	5	Montgomery, Ala.	"	12
Munford, Ala.	"	6	Selma, Ala.	"	13

BROTHER C. ROBERTS

Woodstock, Ont.	Feb.	2	Palmerston, Ont.	Feb.	10
Stratford, Ont.	"	3, 4	Allenford, Ont.	"	11
Milverton, Ont.	"	5	Owen Sound, Ont.	"	12
Mitchell, Ont.	"	6	Meaford, Ont.	"	13
Seaforth, Ont.	"	8	Midland, Ont.	"	15
Mount Forest, Ont.	"	9	Orillia, Ont.	"	16

BROTHER R. L. ROBIE

Augusta, Ga.	Feb.	1, 4	Waldo, Fla.	Feb.	12
Avera, Ga.	"	2, 3	Williston, Fla.	"	13
Charleston, S. C.	"	5	Homosassa, Fla.	"	15
Savannah, Ga.	"	6, 8	Zephyrhills, Fla.	"	16
Screven, Ga.	"	9	Tampa, Fla.	"	18
Jacksonville, Fla.	"	10, 11	Oldsmar, Fla.	"	19, 22

BROTHER O. L. SULLIVAN

Richmond, Va.	Feb.	1	Petersburg, Va.	Feb.	8, 9
Crewe, Va.	"	2	Hopewell, Va.	"	8
Petersburg, Va.	"	3	Suffolk, Va.	"	10
South Hill, Va.	"	4	Norfolk, Va.	"	11
Lawrenceville, Va.	"	5	Newport News, Va.	"	12
Emporia, Va.	"	6	Norfolk, Va.	"	15, 18

BROTHER W. J. THORN

Claremore, Okla.	Feb.	1	Tulsa, Okla.	Feb.	8
Nowata, Okla.	"	2	Sapulpa, Okla.	"	9
Coffeyville, Kan.	"	3	Okmulgee, Okla.	"	10
Bartlesville, Okla.	"	4	Henryetta, Okla,	"	11
Pawhuska, Okla.	"	5	Stuart, Okla.	"	12
Barnsdall, Okla.	"	6	Lutie, Okla.	"	13

BROTHER T. H. THORNTON

Dexter, Mo.	Jan.	16	Bristol, Tenn.	Jan.	27
Memphis, Tenn.	"	18	Coeburn, Va.	Jan. 28, Feb.	18, 19
Albany, Ala.	"	19	Paintsville, Ky.	"	22
Chattanooga, Tenn.	"	20	Mc Roberts, Ky.	"	23, 24
Atlanta, Ga.	"	22-25	Lexington, Ky.	"	25, 26
Knoxville, Tenn.	"	26	Frankfort, Ky.	Feb.	27, Mar. 1

BROTHER S. H. TOUTJIAN

Canyonville, Ore.	Feb.	1	Charleston, Ore.	Feb.	10
Oakland, Ore.	"	2	North Bend, Ore.	"	11
Roseburg, Ore.	"	3	Reedsport, Ore.	"	12
Marshfield, Ore.	"	4, 8	Eugene, Ore.	"	13, 15
Wedderburn, Ore.	"	5, 6	Oakridge, Ore.	"	16
Bandon, Ore.	"	9	Eugene, Ore.	"	17

BROTHER L. F. ZINK

Detroit, Mich.	Feb.	1	Sandusky, O.	Feb.	10
Mt. Clemens, Mich.	"	2	Zanesville, O.	"	11
Royal Oak, Mich.	"	4	Parkersburg, W. Va.	"	12
Brightmoor, Mich.	"	5	McMechen, W. Va.	"	13
Plymouth, Mich.	"	6, 8	Wheeling, W. Va.	"	15, 16
Monroe, Mich.	"	9	New Martinsville, W. Va.	Feb.	17

ITINERARY OF BROTHER RUTHERFORD

Jan. 22-25—Atlanta, Ga. W. S. Cummings, Sec'y, 15 Dargan St.

Feb. 8.—Los Angeles, Cal. Edward G. Lamel, Sec'y. 1023 Mansfield Ave.

Feb. 12-15—Oakland, Calif. O. Ellison, 1126 Bella Vista Ave., Oakland, Calif.

The Watch Tower and Herald of Christ's Presence

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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24.33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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BETHEL HYMNS FOR MARCH, 1925

Sunday	**1**	233	**8**	23	**15**	196	**22**	304	**29**	68
Monday	**2**	21	**9**	19	**16**	6	**23**	329	**30**	278
Tuesday	**3**	13	**10**	40	**17**	24	**24**	286	**31**	44
Wednesday	**4**	133	**11**	32	**18**	201	**25**	114		
Thursday	**5**	238	**12**	78	**19**	244	**26**	289		
Friday	**6**	87	**13**	164	**20**	109	**27**	322		
Saturday	**7**	170	**14**	135	**21**	82	**28**	272		

RADIO PROGRAMS

Broadcasting the truth has proven so satisfactory up to date that we suggest to the friends, wherever it is possible, to arrange for a good receiving set with a loud speaker and invite their neighbors in to listen to the program of the nearest station broadcasting the truth. We give here the time of the stations of which we are informed, and as others are added, broadcasting the truth, we will publish their schedules.

W B B R, New York City (official address, 124 Columbia Heights, Brooklyn, N Y.), 273 meters. Sunday and Thursday evenings, 9:10 to 10:30; Monday, Wednesday and Saturday evenings, 8:00 to 9:00; Eastern Standard Time.

W O R D, Batavia, Ill., (Official address, Webster Hotel, Chicago, Ill.), 278 meters. Sunday evenings, 7:00 to 9:00; Monday, Tuesday and Thursday evenings, 8:00 to 9:00; Central Standard Time.

W G I, Medford Hillside, Mass. Sunday and Thursday evenings. Lectures under auspices of the Boston Ecclesia.

K F K B, Milford, Kansas, 286 meters. Sunday evenings, 8:00 to 9:30; Central Standard Time. Lectures musical program under auspices of Abilene Ecclesia.

K N X, Los Angeles, Calif., Sunday evening, 7:00 to 8:00; Pacific Standard Time. Programs under auspices of Los Angeles Ecclesia.

C H U C, Saskatoon, Sask., Canada, 400 meters. Sunday and Wednesday evenings.

We request the friends to report at least once a week to the station whose program they receive.

EUROPEAN TOUR

For the information of friends who might desire to accompany Brother Rutherford on a European trip, this is to advise that he expects to sail about March 28. Any one desiring accommodations on the same boat may address A. R. Goux, Secretary, 124 Columbia Heights, Brooklyn, N. Y.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI FEBRUARY 1, 1925 NO. 3

THE ROBE OF RIGHTEOUSNESS

"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.

THE terms righteousness and justification are often properly used as synonymous terms. When the term righteous is applied to Jehovah or to the Lord Jesus, it is synonymous with just. The Lord is always just and always righteous. The righteousness which man obtains when he gives himself to the Lord does not result from what man does, but comes to him by reason of his faith in the merit of Christ's shed blood imputed to him and the judicial determination by Jehovah that he is justified or righteous.—Romans 3:22-24; 5:1, 9; 8:33; 1 Corinthians 1:30; 2 Corinthians 5:21.

[2]But the *robe* of righteousness must be something different from that righteousness received by the individual through Christ at the time of consecration and justification. It could hardly be said that the robe of Christ's righteousness represents justification, because both consecration and justification must be had before one can be accepted by Jehovah and begotten by his spirit as a new creature. It is quite manifest that the *new creature* is the recipient of the robe of Christ's righteousness. If justification is the robe of righteousness, then man would possess it before he becomes a new creature. The very purpose of justification by faith in the merit of Christ Jesus' sacrifice is to make such an one acceptable unto God that he might be a part of the sacrifice of our Lord Jesus Christ.

[3]In our text under consideration, Isaiah 61:10, the "garments of salvation" and the "robe of righteousness" seem clearly to be used in a symbolic sense. What, then, do they symbolize? Who receives them, and when are they received? The only way we can determine what is symbolized by the garments of salvation and the robe of righteousness is to ascertain in what manner these terms are used in the Scriptures.

[4]A garment means a covering by which one is marked, designated and distinguished from others; it is a means of identification and is used as an emblem or insignia of office. In support of this some scriptures are here considered.

[5]In Genesis 39:16 Pharaoh's wife laid up Joseph's garment by her, that by it she would be able to identify Joseph when her lord, or husband, came.

[6]In Genesis 38:14 Tamar put off her widow's garments and covered herself with a different robe in order that she might not be identified as a widow but as some one else.

[7]In Exodus 28:1-5 Moses is commanded to make a garment for Aaron suitable to wear to identify him as the priest.

[8]In Deuteronomy 22:5 the command of the law is that a woman shall wear a certain garment and that a man shall not wear that garment, in order that they could be distinguished or identified.

[9]In 2 Samuel 13:18 it is shown that when a garment of divers colors was worn by a virgin it signified that she was of a royal family.

[10]In Esther 8:15, if the garment was made of blue and white fine linen and purple, the wearer was understood to be of the royal line.

[11]In Psalm 69:11 it is shown that persons in great distress and woe were indicated or identified by covering themselves with a garment of sackcloth.

[12]A shepherd of Israel wore a garment that particularly revealed his identity as a shepherd.—Jeremiah 43:12.

[13]In Mark 16:5, 6, when the witnesses went to the tomb of our Lord they saw a young man clothed in long white garments, and by this they identified him as an angel from the Lord.

[14]In Revelation 1:13 St. John identifies the Lord himself, and describes him as being clothed with a garment down to his feet and girded with a golden girdle.

[15]These scriptures ought to serve to definitely show that a garment is used as a symbol of identification or distinction. That which then would distinguish man as a Christian amongst the peoples of the world would be properly symbolized by a garment. A garment also is used as a protection, and affects the state of mind in which one may be found. Everyone knows from experience that the garments worn by himself, whether bad-look-

ing or beautiful-looking, affect the mind or mental condition accordingly.

[16]A robe may be properly defined as an outer garment or dress of rich, flowing and elegant style, or wrap, a dress of state, indicating rank or office. A robe, therefore, would necessarily be an insignia of approval, when given by the one who has the authority to install another in office.

[17]Moses was a type of Jehovah. Moses clothed Aaron with robes of glory and beauty, picturing the royal priesthood, thus indicating that the priesthood is approved by Jehovah.—Leviticus 8:7.

[18]The kings of Israel and Judah, when they sat upon their thrones, were clothed with royal robes, testifying that they were occupying an honorable office and position.—1 Kings 22:10; Ezekiel 26:16.

[19]Job used the term robe as referring to approval when he says: "I put on righteousness, and it clothed me: my judgment was as a robe and a diadem." —Job 29:14.

[20]Concerning the faithful saints who died before the second appearing of our Lord, and who had been faithful and had his approval, it is written: "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."—Revelation 6:11.

[21]The Bride of Christ when fully approved and ready for the marriage is described as arrayed in fine linen, clean and white.—Revelation 19:7, 8.

[22]Upon the basis of these scriptures it seems that we are fully warranted in concluding that the robe is used to symbolize or represent protection and favor, and is a mark of approval, which brings peace and joy to the one covered by it.

[23]In Isaiah 61:10 the two words "garments" and "robe" seem to be used to symbolize some special favor from the Lord. It will aid us in the consideration and understanding of these texts to determine who is the person there speaking.

[24]In verses one to three of the same chapter we well know that the speaker first represented is the Lord Jesus, because he applied it to himself; and secondly, they refer to the members of the Body of Christ acting in the capacity of servants of the Lord, completing the work which God gave to the priesthood to perform while on earth. In verse ten the speaker is the same servant class of the Lord, to wit, the members of his Body, the Church this side the vail, to whom kingdom interests have been committed and who are faithfully giving attention to those interests when the Lord comes to his temple. This class at that time realize that the time of deliverance is at hand; that they are in harmony with the Lord's will, and have the Lord's favor and approval. It is then when he says to this class: "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou [now] into the joy of thy Lord."

[25]The giving of the robe of righteousness does not seem to apply to individuals but to the company of approved ones. The speaker represents the body of consecrated devoted ones this side the vail as a body. The covering is furnished by the Bridegroom to his prospective Bride, the priestly class. The marginal reading of the text is: "He hath covered me with the robe of righteousness as a bridegroom decketh as a priest." Since it is the servant class of the Lord, those who are serving in harmony with his will, the Church this side the vail, that receives the robe, the statement seems plainly to mean: "My God [*El-o-heem*, the Lord Jesus Christ, the Lord and Head of the Bride] .. hath clothed me with garments of salvation [the great salvation promised, Hebrews 2:3], he hath covered me with *the* robe of righteousness." The term "garments", it will be noted, is used here to indicate security. Salvation is through the Lord Jesus Christ; and the garments would indicate that each one approved of the Lord when he comes to his temple is recognized as receiving the garments of salvation. (2 Chronicles 6:41; Psalm 21:1-5) The robe of righteousness is used to indicate approval. There is but one robe of righteousness which covers the priestly class. It seems quite clear, therefore, that the robe of righteousness could be nothing else but the robe of Christ, the Bridegroom, which he furnishes to the members of his Body, approved by him, who are still on this side the vail. Coming under the robe of Christ's righteousness would necessarily bring joy unto the heart of each one who was thus favored. Having in mind that there is but one robe, and that this robe is Christ's robe of righteousness which he furnishes to the Bride class, we can see that it is not an individual robe.

[26]In harmony with this we read in the 149th Psalm: "For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds [of ease]."—Psalm 149:4-6.

[27]This scripture has heretofore been applied, and quite properly so, to the saints this side the vail. It could hardly apply to saints on the other side the vail, because they are not pictured as resting upon beds, nor as using the two-edged sword. It seems clearly to represent that class of consecrated ones whom the Lord finds devoted to him when he comes to his temple, and whom he approves and invites to enter into his joy. These do enter into his joy. (Isaiah 51:3) They are then in a position of glory, which means specially honored of the Lord. Their beds represent a condition of absolute faith, trust and confidence in the Lord. There are songs of praise upon their lips; and they have the two-edged sword, the sharp truths of God's Word, placed in their hand or power by the Lord, which they are using under his direction and supervision.

ROBE GIVEN WHEN

[28]If the robe of righteousness represents the Lord's approval to the Bride class this side the vail, then surely it could not be given to each individual at the time of being begotten to the divine nature. No one is at that time approved, but must pass through a course of training, which training and discipline consists in some very severe trials, which afford opportunity to demonstrate unselfish devotion to the Lord.

[29]"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Hebrews 12: 5-11.

[30]Here the Apostle shows that each son whom the Lord receives with approval must pass some severe tests; and that these tests will be crucial at the end of the age. The words of the Apostle seem to indicate that the severest testing will be during the time of great stress on the earth when the kingdoms of this world are crumbling to pieces. He contrasts the conditions surrounding, and immediately preceding, with conditions that surrounded and preceded the inauguration of the Law Covenant at Mount Sinai. He then adds: "Ye are come unto mount Sion [God's organization which gives birth to the new order of things], and unto the city [organized power] of the living God." And it is certain that those who are to enter into that general assembly of the Church of the first-borns must be approved by the Lord this side the vail, and that this approval would take place a short time before the glorification of the Church, and that those who would receive such approval would rejoice in the Lord, entering into his joy.

[31]It is the understanding of the consecrated that the sleeping saints were resurrected in 1878. Glorified with their Lord they would shine in glory. (1 Corinthians 15: 41, 42) It would seem that that is the time where the words of the Prophet would be specially fulfilled or begin to have a fulfilment: "Out of Zion, the perfection of beauty, God hath shined." (Psalm 50: 2) It must be from that time that the work of these resurrected saints begins on the other side the vail. It must be from that time the words apply: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14: 13.

[32]From that time forward the work of gathering together the saints progressed in fulfilment of the prophecy: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50: 5.

[33]Truly that was the work the Lord did by and through his faithful and wise servant, Brother Russell. That time was a period of preparatory work, and with this preparatory work done the Lord came 'suddenly to his temple'.—Malachi 3: 1.

[34]The Lord's temple consists of the saints, some of whom were on earth then. (1 Corinthians 3: 16) We would understand that his coming to his temple means that the Lord there began the examination of the anointed class; that is to say, their trial and their judgment time. This must be the first work after coming to his temple, as indicated by the Apostle's words: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4: 17) It seems evident from the language of the Scriptures that coming to his temple is for the purpose of testing those who are righteous by reason of being in Christ.

[35]The prophet of God says: "The Lord is in his holy temple; the Lord's throne [place and authority of judgment] 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.

[36]This scripture indicates that one of the purposes of coming to his temple is to examine the temple class and determine who are the ones approved by the Lord. The ones whom he does approve are of the royal priesthood. It is this priesthood that is clothed with the garments of salvation and receives the robe of righteousness. (Isaiah 61: 10) May we not, then, see that the robe of righteousness is Christ's robe or covering, under which he brings the members of his Body yet on earth at the time he comes to his temple, whom he finds to be faithful at that time; and that thus coming under the robe they will enter into his joy? This is exactly in harmony with the parables concerning the pounds and the talents.

[37]We read: "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."—Luke 19: 15.

[38]The Lord returned prior to 1914. In 1914 he

received his kingdom and began his reign. In 1918 he came to his temple; that is to say, began the special reckoning with the temple class.

[39]Concerning the parable of the talents we read: "After a long time, the lord of those servants cometh, and reckoneth with them," evidently referring to the same time. It was the interests of the kingdom he had committed to his servants; and it became their duty and privilege to safeguard all these interests by earnestly contending for the faith once delivered to the saints and by telling that message of him and his kingdom to others. When he examines the faithful ones he says: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matthew 25: 21, 22.

[40]Necessarily this would mean approval. That body of Christians on earth who at the time are faithful, and who have the approval of the Lord because of faithfulness, it seems would be the ones that would receive his robe of righteousness; that is to say, an approval which would bring joy to their hearts. It does not seem reasonable that the Lord would take under his robe those who claim to be his, and who at the same time were opposing the work of his kingdom; nor those who were failing and refusing to avail themselves of the opportunity to make known his presence and his kingdom. The facts show that only those who have been anxious to tell the message of the kingdom have entered into the joy of the Lord.

[41]We understand it was in 1918 that the Elijah work ceased, and that in 1919 the Elisha work began; and those who discerned this fact, and appreciated the privilege of boldly declaring the message of the King and advertising his kingdom, received a double portion of the spirit; that is to say, their joy in the Lord was greatly increased. These have thrown aside all fear, and delight to do the Lord's will in telling forth the message of his kingdom. (1 John 4: 17, 18) These appreciate the words of the Prophet: "The joy of the Lord is your strength."—Nehemiah 8: 10.

[42]All such then abiding in Christ, and who joyfully continue in the faithful performance of their covenant, appreciate that the King of Glory is present leading his army on to victory, and that he is setting up his kingdom for the blessing of mankind; and this brings great joy to their hearts. Having absolute confidence in the Lord, and knowing that he is at the helm, they say in substance: 'I know my Lord is here and doing his work. Where he leads I shall delight to follow. No matter what I am called to pass through, I know that all things will work together for my good, because I love him and have the confidence that he has called me according to his purpose.'

[43]It does not follow because the Lord came to his temple in 1918 that the examination or trial of the saints was there completed. It seems reasonable that he would continue this examination and testing to the very conclusion of the Church's earthly experience. Some have come into Christ since 1918; and upon their proving themselves loyal and faithful, we would understand that they also would receive the robe of his righteousness, coming into his approval as being of the temple class.

[44]Receiving the approval of the Lord, indicated by the garments of salvation and the robe of righteousness, would suggest that such a one is saved. Hence he would use the words the Prophet has put into his mouth: "He hath clothed me [invested me] with the garments of salvation and covered me with his robe of righteousness." Each individual would be able to say: 'The Lord has brought me under the robe of Christ's righteousness.' Be it noted that the Scriptures do not refer to this as individual robes for each one, but as *the* robe which is granted to the approved class.

[45]At the Cedar Point Convention, September 1922, there was assembled a representative body of Christians. They represented many other Christians throughout the earth. It was there for the first time that we began to have an understanding of the vision of Isaiah. (See Isaiah 6: 1-11) In this picture the Prophet represents the temple class after the Lord Jesus takes his power to reign and when he comes to his temple class. The time of the fulfilment of this prophecy is located by the death of Uzziah, who represented nominal Christendom. It was in the latter part of 1918 and the beginning of 1919 that ecclesiasticism openly joined hands with the devil's empire. There the true Church began to realize, as never before during the harvest, that a wide witness must be given concerning the Lord's kingdom. As did Isaiah so did the Church hear the voice of the Lord saying, "Whom shall I send and who will go for us?" And as a body, representing all the fully devoted ones throughout the earth, the response was: "Here am I, send me." From that time forward the Lord's truly consecrated and devoted ones in the earth have gone forth in his strength rejoicing. Since then they have engaged in the most strenuous and effective campaign in advertising the King and his kingdom. This they have done with joyful hearts. They have truly entered into the joy of the Lord.

JOY ESSENTIAL

[46]Understanding, then, that it is when the Lord comes to his temple, examines and proves those remaining this side the vail, that the robe of righteousness is granted to the company of the approved ones, it would follow that those who continue under the protection of the Lord for the remainder of the way must also abide under his robe of righteousness. It would mean that the loss of the *joyful* devotion to the Lord would also seem to mean a loss of the robe of righteousness, the Lord's approval and protection. The joy of the Lord seems absolutely essential to the Christian's successful warfare. The Apostle puts it: "But Christ as a son over his

own house[temple of the Lord]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Hebrews 3:6.

47 Joy in the Lord does not mean a temporary happiness. Even the seed of the serpent may be happy for a time, but not joyful. One who is really joyful in the Lord possesses that inward satisfaction and delight that results only from a knowledge, realization and appreciation of the fact that the Lord's kingdom is here; that the Lord is marching on to victory and we know that victory is certain; that Satan's empire soon must fall, and that the people then will have a blessing. These things bring a real joy to his heart. It is the joy of the Lord. It is, then, the Christian's blessed privilege and duty to have part in advertising the King and his kingdom. A real enthusiasm for the Lord's cause and his kingdom seems to be absolutely essential; and why should not the Christian rejoice? He sees about to be fulfilled the hopes held by Christians for 1900 years. He sees, further, that the hopes long held by faithful Jews are to be realized; and, furthermore, he sees that soon the people will be relieved from their great burden and will enter the valley of blessings, there to bask in the sunshine of the Lord's love and be healed of their physical, mental and moral sin-sickness, and bring glory to Jehovah and to the great King.

THE WEDDING GARMENT

48 There seems to be a difference between the robe of righteousness and the wedding garment. Briefly stated, we believe that difference may be set out thus: The robe of righteousness, as above stated, is a covering given by the Bridegroom to the prospective *Bride class,* indicating her approval and complete protection; and the wedding garment symbolizes a joyful conformity by the Christian to the Lord's way or arrangement in preparing for the wedding.

49 Since a garment is a covering by which one is marked or designated or distinguished from others, or a means of identification, it would follow that a wedding garment would identify the wearer as one who had complied with the requirements concerning those who will be of the Bride class.

50 This would depend somewhat at least on what the wearer himself did or does in order to conform himself to these requirements.

51 The parable of the wedding garment undoubtedly had an application to the ecclesiastical element at the end of the Jewish Age. (Matthew 22:2-14) At the end of the Gospel Age we find that there is an exact counterpart of that ecclesiastical element which existed at the end of the Jewish Age. By this we mean a class of men who claim to represent God but who do violence to the Word of God. Surely the parable applies at this end of the Gospel Age. Verses four and five of Matthew 22 show that the Lord sends forth his servants to tell his message concerning the wedding, and that those bidden made light of it and went their way to their farms and merchandise. During the harvest period the Lord sent forth his faithful and wise servant, Brother Russell, together with his fellow servants, to the professed Christian people to tell them, and who have told them, about the Lord's kingdom: That the Church is the Bride of Christ and that soon the wedding between the Bride and the Bridegroom would take place, and that the blessings of the world would follow. The special message was: "Come out from the world, and declare your allegiance to the Lord."

52 The clergy of nominal Christendom and the principal ones of their flocks scoffed at the message, and made all manner of light of it; and these turned to worldliness, and have engaged in worldly schemes for what they call the uplift of mankind. Their message has been, and is, "The world for man and man for the world. Let us make much riches and build strong world powers and rule the world for ourselves." This they have emphasized particularly since 1918 to this time.

53 Verse six of the parable states that the remnant took his servants and treated them spitefully and slew them. The remnant here properly refers to those of ecclesiasticism who had not openly joined hands with the devil's organization, but who in fact did so, who claim to represent the Lord, yet who led the persecution and still lead it against those who faithfully declare the message of the kingdom.

54 Be it noted that those who are most vicious in the persecution of the Lord's servants are of the class who claim to believe in the Bible and to represent the Lord. The Modernists, who have denied the Bible and the Lord, care little what anyone says concerning the Lord's kingdom. They are too much wrapped up in themselves.

55 Verse seven shows that when the king heard of their conduct he was wroth, and sent forth his armies and destroyed those men and their city. This may be said to apply to the complete casting off of ecclesiasticism and the destruction of its power and influence. In 1919 ecclesiastics either openly or covertly abandoned the Lord. It is a fact that the power of ecclesiasticism over the common people is rapidly passing away.

56 In verse eight the Lord says to his servants that the wedding is ready and that they who were bidden were not worthy. When ecclesiastics joined hands in the adoption of the League of Nations as "the political expression of God's kingdom on earth", they declared themselves wholly unworthy of the Lord's further favor.

57 In verse nine the Lord commands his servants to go out in the highways to proclaim his message and to gather in some likely and some unlikely. During the past few years the consecrated have been fulfilling this by advertising the King and his kingdom, and by declaring his message to all of those who have a hearing ear,

announcing that the wedding is ready, that the Lord is setting up his kingdom. Some have come in, some likely and some not so likely.

[58]Then the King comes to see the guests. "He saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless."—Matthew 22:11, 12.

[59]It could hardly be said that the wedding garment is justification, for the reason that justification must be had before one becomes a new creature; and it is the new creature who wears the wedding garment. Bearing in mind that the wedding garment is used as a symbol of identification or distinction to identify one as ready for the wedding, then surely it must be worn by those who are expecting to be members of the bride class. The garment is to be put on by the guest himself, and this garment is that which would win the approval of the Lord. The garment, or that which will constitute his approval, is furnished by the Lord and the guest must put it on and keep it on. It must be put on according to the Lord's requirements. It would therefore seem to picture clearly the class of Christians who see the message of the Lord, who recognize his presence, who recognize that his kingdom is here, and who joyfully obey his commandments to proclaim the glad tidings of his kingdom to others and who strive to conform their own life to that message. Otherwise stated, it would be doing the Lord's will, keeping his commandments *in the way he has pointed out that the same must be done.*

[60]Without doubt there is quite a number on earth who have a knowledge of the truth and who have some hope of being of the Bride class, but who since 1918 in particular have been doing nothing towards advertising the King and his kingdom. The Lord says: "If ye love me, keep my commandments." (John 14:15) One of the special commandments he has given to the Church is, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matthew 24:14.

[61]The Lord has said to his people: "Ye are my witnesses, saith the Lord, that I am God."—Isaiah 43:12; 51:16.

[62]St. John says: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." "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 5:2, 3; 4:17, 18.

[63]Surely these scriptures can mean nothing else but that the Christian who gains the approval of the Lord must joyfully proclaim the message of his kingdom. If the work of advertising the King and his kingdom has the approval of the Lord, then it necessarily follows that those who oppose that work can not have the approval of the Lord; and this would be represented by the ones who present themselves at the wedding, but who have not on the wedding garment. Jesus plainly stated that there will be a class who will claim to have preached in his name and to have done many wonderful works and to whom he will say: "I never knew you." —Matthew 7:22, 23.

[64]May we not understand this to mean that many will claim to represent the Lord who have clearly ignored his commandments in doing his work in his way, whom he will therefore not recognize? These would present themselves for the wedding and, not having done the work in his approved manner, would therefore not have on the wedding garment. The Lord has his own way of doing his work preparatory for the wedding, and those who insist on doing work in his name but in *their own selfish way* we would not expect to have his approval.

[65]It would seem then that the wedding garments identify a class who joyfully obey the Lord's commandments, which calls forth his approval; while the robe of Christ's righteousness represents that this class has the approval of the Lord, therefore has come under his robe of protection and blessing and joy. Otherwise stated, a class of Christians do the Lord's work as best they can, in his way, and by so doing *they are putting* on the wedding garment and keeping it on; and when the Lord examines them and grants his approval this is pictured by them as a company receiving or coming under the robe of his righteousness.

[66]The Lord, addressing the man without a wedding garment, says: "Friend, how camest thou in hither, not having a wedding garment?" The Bible shows that only three times the Lord used this word "friend" and in each instance it was addressed to *one who claimed to be* a true and faithful follower of the Lord.

[67]The Lord used this term in addressing the murmurer who complained and murmured against the Lord for the reward he had received. (Matthew 20:13) He used it in addressing Judas, who professed fidelity to the Lord and who became a traitor to the Lord. (Matthew 26:50) He uses it in this parable to a class at the end of the age *who claim* to be his servants, yet who have failed and refused to be obedient to him, and who are therefore disobedient. It may be properly said then that the word is used ironically or as a mode of speech meaning that which is contrary to the literal sense of the word.

[68]There may be some who are consecrated to the Lord, who have a knowledge of the truth, and who read the WATCH TOWER, but who do not agree with what it contains. With such we have no controversy. There may be some who claim to love the Lord, but who do not believe that the SOCIETY is doing the Lord's work and

who oppose the SOCIETY and those who are working together therein. These are entitled to their opinion. We will not quarrel with them. But it seems that we can truly say that all who love the Lord and his second presence, and who are joyfully anticipating being of the Bride class *must have boldness in this day to declare the message of his kingdom, to advertise the King and his kingdom and thus to show forth their love for him.*

[69]Let each one judge for himself whether there is any other body of Christians on earth aside from those of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION and the WATCH TOWER BIBLE & TRACT SOCIETY that are boldly declaring the message of the Lord's kingdom and trying to obey his commandments by carrying this message to all parts of the earth.

[70]Believing that the Scriptures clearly teach that joyful service of the Lord is essential to receiving his approval now, we shall be pardoned for urging all who claim to be consecrated to the Lord, whether they agree with us or not, quickly to engage in the Lord's service and go forth joyfully, telling to others the message of his kingdom. The joy of the Lord is essential and is strength from the Lord to every one who will receive his approval.

QUESTIONS FOR BEREAN STUDY

What is righteousness? How do we obtain it? Is the robe of righteousness a different thing? Who is the recipient of the robe? ¶ 1, 2.

How are the phrases "garments of salvation" and the "robe of righteousness" used in the Scriptures? How is "garment" used? ¶ 3-15.

How is a robe defined? ¶ 16-23.

Isaiah 61:1-3. The speaker is who? Who is the speaker in verse 10? When this is understood, what is imminent? ¶ 24.

How does the phrase "robe of righteousness" apply, and what does it mean? How does the term "garments" apply, and what does it mean? ¶ 25-27.

When are the saints approved? ¶ 28-30.

From what point of time does Psalm 50:5 apply? ¶ 31-33.

Of what does the "temple" consist? Is there a special inspection and judgment of the Lord's people going on now? ¶ 34-38.

Who are those who hear the words of divine approval? ¶ 39, 40.

When did the Elijah work change to the Elisha feature? What is the result to those who discern the change? ¶ 41, 42.

How long will the Lord continue this special examination? When did these matters begin to impress the minds of the Lord's people? ¶ 43-45.

What is indicated by a loss of joyful devotion to the Lord? ¶ 46, 47.

Is the "wedding garment" different from the "garments of salvation" and the "robe of righteousness"? ¶ 48-51.

What message have nominal Christians scoffed at? How were the messengers treated? What does the Lord do? ¶ 52-58, 65.

Who puts the "wedding garment" on? Who takes it off? To put it on means what? ¶ 59-64.

How did the Lord address the man without a wedding garment? How did he use the word "friend"? ¶ 66, 67.

Does it not seem reasonable that those who read the WATCH TOWER, who know the truth, and who know where we are on the stream of time, should with boldness be advertising the King and his kingdom? ¶ 68-70.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MARCH 4

"I am he that comforteth you."—Isaiah 51:12.

TO LIVE is the sincere desire of every intelligent creature. This is a proper desire because God intends it thus. The apprehension of loss of life or the desirable things incident thereto causes fear. Enjoyment of ease of body, good name, and reputation are among the things desired; and these are incident to life. The fear of loss of these causes some to avoid activity in giving the message of the Lord's kingdom. The fear of man is a snare.

Our God is love. He is the God of comfort. He has done, and does, every thing unselfishly for us. It is his will that we know these facts, and that we know him and his beloved Son. To do so will lead to the greatest of all blessings. Jesus said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

The more we study God's Word the more we learn of his complete unselfishness towards all of his creatures. As the beauty of his plan is unfolded before the mind of the real student of the Bible, the mind is filled with wonder, amazement and gratitude. The great Eternal One is our Father; for he gives us life. As we learn of his unselfishness we imbibe his spirit, and by reason thereof we grow in the likeness of his beloved Son. We learn and appreciate the fact that all consolation proceeds from God. We learn from his Word that he desires each of his sons to be a comforter. The way he has marked out for us furnishes the opportunity to become comforters. Faithfully following this way leads us to eternal life, and thus becoming trees or righteousness, of his planting, we shall be privileged to extend blessings to others. But we must keep in mind that all we have and all we are and all we hope to be is graciously given to us by our heavenly Father, the great Father of mercies and the God of all comfort.

TEXT FOR MARCH 11

"Fear ye not the reproach of men."—Isaiah 51:7.

THE fallen creature, man, is blinded by Satan and used by Satan to cast reproach upon every one who tries to represent the Lord. From time immemorial Satan has reproached God and every one who faithfully served Jehovah. Concerning Jesus it was written: "The reproaches of them that reproached thee

are fallen upon me." (Psalm 69:9) In the end of the Jewish Age the ecclesiastics were leaders of the people of Israel, and these caused all manner of reproach to be laid upon the Lord Jesus Christ. This, however, did not cause him to fear; because he had come to accomplish his Father's will, and his zeal in so doing led him to a sacrificial death. The same ones that have brought reproach on the name of Jehovah reproached the Lord Jesus.

It is written that the followers of Jesus Christ should show unselfishness toward mankind by giving forth the message of life, even though by so doing they will bring the reproaches of men upon themselves. (Romans 15:2, 3) But the real Christian will not fear because of these reproaches. If he unselfishly, that is to say, prompted by love, declares the message of the kingdom to others he will receive comfort from Jehovah, through His Word and through the Lord Jesus Christ. (Romans 15:4) For this reason, where the heart is perfect, where one is perfect in love, where the motive for action is induced by unselfishness, the Christian will not fear the reproaches of men. Real love and fear can not be in the same person at the same time.

The Christian takes consolation from the fact that the precious promises are given for his benefit, amongst which is the declaration that if the Christian suffers reproaches as did the Lord and continues faithful to the end, he shall reign with the Lord. He will be cheered and comforted by the promise: "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) For this reason God caused to be written for the benefit of the Christian these words: "Hearken unto me, ye that know righteousness, the people in whose heart is my law fear ye not the reproach of men, neither be ye afraid of their revilings."—Isaiah 51:7.

All who are the people of the Lord will be energetic in doing his service and will delight to engage therein.

CHRIST BEFORE PILATE

——MARCH 1——MATTHEW 27:11-31——

JESUS TAKEN AT NIGHT—FALSE ACCUSATIONS BY HYPOCRITES—JESUS SHAMEFULLY TREATED—HOPE ENTERTAINED FOR SOME.

"He was wounded for our transgressions, he was bruised for our iniquities."—Isaiah 53:5.

THIS is the world's greatest and saddest picture; the portrayal of its greatest shame; the revelation of the terrible degradation to which humanity had fallen, of the bitter hatred and malice of the religious bigot, and the callousness of the man who cares neither for God nor for man.

[2]Jesus had left the garden and had come again to his disciples. Almost immediately a mob appeared, armed with swords and staves. It was led by Judas. When they came near, Judas stepped forward and kissed Jesus, saying, "Hail, Master." This, the wickedest kiss ever given, was the sign to the mob that Jesus was the man whom they were to seize. Jesus said unto him: "Friend, wherefore art thou come?"

[3]There were three occasions when Jesus used the word "friend" to call attention to hypocrisy. "Friend," said the master of the feast to the one who had no wedding garment, "how camest thou in hither, not having a wedding garment?" (Matthew 22:12) "Friend," said the master of the vineyard to the spokesman of the murmurers, "I do thee no wrong. . . . Is thine eye evil, because I am good?" (Matthew 20:13-15) "Friend," said Jesus to Judas, "wherefore art thou come?" (Matthew 26:50) In no case was there an answer to these questions.

[4]Jesus asked the mob whom they sought. Perhaps they thought that the disciples would fight for their master. They said: "Jesus of Nazareth." He said: "I am he"; but there was that in his manner of speech which caused them to fall backward. No doubt Jesus manifested this power to show that they could do nothing against him save by permission. But it seems just as true that it was for the sake of his disciples; for now he again spoke to the crowd and claimed that the disciples should go free. But Peter, every ready to act, and perhaps encouraged by seeing his Master's power over the mob, was not ready to take the Lord's protection. With a sword he had found, which surely he had not when at the supper with Jesus, he cut off the ear of the high priest's servant. Jesus replaced the ear and rebuked Peter, saying that he must drink the cup his Father had poured.—John 18:10, 11.

JESUS TAKEN AT NIGHT

[5]There was some argument between the Lord and the chiefs of the mob. As if he would rebuke them, he asked why they had come out against him as a thief; he had taught daily in the temple and had not been molested; now they sought him with lanterns by night. (John 18:3) They proved that their deeds were evil in that they were afraid to show themselves openly. While this was taking place the disciples, finding themselves unmolested, took to flight, leaving their Master in the hands of the mob.

[6]Wanting to follow his Father's will whatever it might be for him, and seeking to drink the cup that

had been poured out for him, Jesus permitted himself to be bound and taken by the crowd. He was taken to Annas, father-in-law to Caiaphas, the high priest. (John 18:13) Annas, also called high priest, was not in office, but he had considerable authority, and the officers took Jesus to him. What happened while Jesus was before Annas we may not certainly know; perhaps he was ordered there until the high priest could get the necessary members of the Sanhedrin for this special meeting. Annas sent Jesus, still bound, to the high priest, who asked Jesus concerning his doctrine and his disciples.

7Jesus answered that he had ever spoken plainly, there had been no secret in what he had said and done; and then he asked the high priest why he thus questioned him. He bade him ask those questions of those who were making a charge against him. One of the officers of the high priest smote Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" (John 18:22) Jesus said: "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

FALSE ACCUSATIONS BY HYPOCRITES

8The Council being gathered, false accusations were made against Jesus by suborned witnesses. They wanted charges against him which should give them justification, and which would enable them to charge him with sedition before the Roman governor. They got what they wanted, chiefly by his own confession (Luke 22:70); and at the earliest moment Jesus was taken before Pilate. But the hypocritical Jews would not cross the threshold of the Roman judgment hall for fear of being contaminated with evil; for they were "holy" men, and must preserve their purity in order to keep the Passover! Pilate listened to the charge against Jesus, but saw no case against him. He saw that *they* were full of hatred and malice. Seeking to escape from an embarrassing situation, and at the same time to gain something for himself, he sent Jesus to Herod (who was in Jerusalem for the feast); for the Jews had said that this man had stirred up all Galilee, which was Herod's jurisdiction. Herod was very glad to see Jesus, and hoped that he would work some miracle. (Luke 23:8) No doubt he thought Jesus would be glad to show that he was no ordinary man.

9Herod questioned him in many words, but Jesus answered nothing. The chief priests vehemently accused him, and still he did not answer. Then Herod and his men began to mock him; they arrayed Jesus in a gorgeous robe; they would take some satisfaction out of the Nazarene. Jesus was sent back to Pilate; and these two callous and wicked men, who had been at enmity with each other, made friends with each other in their ill-treatment of him.—Luke 23:12.

10Pilate now spoke to Jesus about his claims. In few words Jesus gave Pilate to understand that he was indeed a king, and that his kingdom was no competitor with that which Pilate represented. His was a kingdom of truth.

11Pilate then told the chief priests and the others that there was nothing in this man wherewith to accuse him; that neither Herod nor he found cause worthy of death. He said: "I will therefore chastise him and release him." (Luke 23:16) This wicked decision reveals the cruelty and the callousness of the man. He cared nothing for justice, but was willing to pander to the desire of the people, and hoped that if they saw Jesus further ill-treated their madness might be satisfied and that he would not have upon himself the injustice of sending a man to death without sufficient occasion. But they cried for Jesus' death, and would not be satisfied.

JESUS SHAMEFULLY TREATED

12Pilate sentenced Jesus to be scourged. The brutal soldiers were glad to inflict this terrible punishment on a hated Jew; they maltreated him, mocked him, crowned him with thorns, and pressed them upon his head. With blood running down his face, and covered with a purple robe which served both to mock Jesus and to hide his torn flesh, Pilate now brought him before the people and said: "Behold the man!" (John 19:5) It was not, as some have thought, a noble sight that the people saw. Jesus was indeed the noblest, greatest, as he was the best beyond all comparison; and with all the indignity put upon him, he bore himself perfectly. It was a terrible sight which met the eyes of the people, and Pilate hoped by it to obtain a cessation of their hostility towards Jesus. But the lust of blood was upon them; and they cried, "Crucify him, crucify him." They added that he claimed to be the Son of God.

13This made Pilate afraid, and he took Jesus aside to question. It was in such a condition that Jesus talked with Pilate of his claims to be a king, and caused Pilate to quail before him. Pilate said: "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." (John 19:10, 11) What a contrast there was between these two men, representatives of the world power and of the kingdom of heaven! Pilate thought himself strong and powerful; but he was weak in the hands of the mob and because of his own self-interest. Jesus was strong in the strength of righteousness, calm and dignified. Jesus was the master all the time and in every circumstance.

14While Jesus raised his voice against the injustice done to him, he was dumb in this, that he would not for a moment justify himself nor seek to divert the course of events. He was in his Father's hands and would make no plea that he should be delivered, or that he should be heard in his own defence. It was the cup that his Father had poured for him, and he would

drink it. He was oppressed, and judgment was taken from him. (Isaiah 53:3, *margin*) The reason of this apparent injustice we know, and the reason for his silence we know; our Golden Text states it: "He was wounded for our transgressions, he was bruised for our iniquities."—Isaiah 53:5.

[15]It was a strange way that the Son of Man must take to win salvation for men. "It pleased the Lord to bruise him; he hath put him to grief." (Isaiah 53:10) Wicked men did as they pleased, and unwittingly worked out the purposes of God; for Jesus was God's Lamb for sacrifice. He went to the altar a willing sacrifice.

HOPE ENTERTAINED FOR SOME

[16]The accounts of these sufferings of Jesus carry God's message to us. We learn what hatred will do, and the terrible depths to which self-will can drop those who are self-seekers. The murderous hate of the Pharisees is the outstanding world-example of the terrible condition to which the religious hypocrite may fall; and the cruelty of Pilate is an example of the heartlessness of man away from his God. These hypocrites were much more blameworthy than Pilate, though no excuse can be made for him. The people who supported their leaders were less blameworthy than either; for they took their lead from these.

[17]There is hope for the people in the day of their return to favor; and Pilate, despite the shame and contempt which will be his in the resurrection (Daniel 12:2), may, if he will, get the blessing of God which will come to him through his victim. But Judas, the son of perdition, went out into the darkness forever. And those who made use of him, and urged him on, probably shared his fate; for despite all their professions they were bitter enemies of truth, of Jesus, and therefore of God.—Luke 10:16.

[18]It should be noted that all the leaders were against Jesus; Sadducees, Pharisees, Herodians, lawyers, chief priests, scribes, and elders are named. (Matthew 22; 26:3) Jesus was not wanted by the Jews, either by the leaders or by the people; and with the exception of Pilate at the last, the Romans despised him.

[19]Men both great and small are still the same, and history is repeating itself. But the trouble now upon the world is causing some of the people to look for hope from God, and to listen to the message of the kingdom.

[20]Though Jesus would not reply to his accusers, and said nothing beyond that which gave a witness against injustice, it is evident he did not intend that his disciples should not speak in self-defence when haled before those in power; for he promised "a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."—Luke 21:14, 15.

QUESTIONS FOR BEREAN STUDY

What is the world's most shameful and saddest picture? ¶ 1, 2.

How often and with what intent did Jesus use the word "friend"? ¶ 3.

How did Jesus manifest to the mob that they could not take him against his will? What is meant by the cup in John 18:11? ¶ 4, 6.

What was Jesus' method of rebuke to the mob? To the high priest? ¶ 5, 7.

How did the Jews show their hypocrisy? Why did Pilate send Jesus to Herod? ¶ 8, 9.

How was Pilate's own callousness demonstrated? ¶ 10, 11.

Was it a noble sight to see Jesus gorgeously robed and crowned with thorns? What caused Pilate to quail before Jesus? ¶ 12, 13.

Would Jesus attempt to justify himself? ¶ 14, 15.

What are the outstanding world-examples of murderous hate and cruelty? ¶ 16.

For whom is there hope, and for whom is there no hope, in this great tragedy? ¶ 17, 18.

Has the world materially changed since Jesus' day? What is the trouble now upon the world doing? Is there a difference between the defence of Jesus and that of his disciples? ¶ 19, 20.

INTERESTING LETTERS

BEREAN STUDIES STILL IMPORTANT

DEAR BRETHREN:

It is maintained by some of the friends in the ecclesia that THE WATCH TOWER teaches that the study of THE WATCH TOWER at this time is more important than the study of the Volumes. In fact, there is evidence of an increasing disregard for Volume study. We find that many of the friends in various classes are doing less and less home reading of the Volumes.

Since I do not find that THE WATCH TOWER takes such a stand, I would be glad to have you give me a direct expression as to what we shall understand THE WATCH TOWER does hold. I am sure it will be a great help in maintaining that oneness of spirit in the ecclesia and may incidentally be of blessing to other friends.

Ever praying that the Lord may continue to guide and bless your labors of love, I am, by his grace your brother in his service. ————, *Calif.*

Replying to the above letter: The policy of the SOCIETY has not changed in this respect whatsoever. We urge the brethren everywhere to keep up their Berean studies, using the STUDIES IN THE SCRIPTURES and also THE WATCH TOWER. This has been the policy of the SOCIETY at all times, and we feel sure that it is important that the classes continue in the same way.

V. D. M. QUESTIONS BRING BLESSING

DEAR BRETHREN:

Greetings in the Lord. Please find enclosed V. D. M. Questions, which I have tried to answer because I feel that it is necessary to go forward in the Lord's work. Even though I may not have come up to the standard required I have derived a great blessing in attempting to answer them.

Many pleasant hours have I spent looking up the Scriptures, not only pleasant but instructive.

I wish you all joy in the work you are doing for the Lord and please accept the love of your Brother, in Christ,

H. AMES, *Australia.*

THE SAVIOR ON THE CROSS

——MARCH 8——LUKE 23:33-46——

JESUS' SUBMISSION TO GOD—PEOPLE SHARED IN DERIDING JESUS—ATONEMENT MUST BE MADE—PARADISE IS STILL FUTURE.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Romans 8:32.

BEFORE sending Jesus away, Pilate washed his own hands in the presence of the people to declare his innocency of the blood of Jesus. But he did not wash away his guilt nor his shame. There are two names forever associated with the shame of the death of Jesus: That of Judas, who represented the chief priests, and the name of Pontius Pilate, who represented the world powers. It was because it was the will of God that Jesus should die, that these men were permitted to pursue their way unhindered.

[2]There are several reasons why God permitted these things: (1) Jesus had come from heaven to die as a ransom price for the human family; (2) as God had separated the Jews from the other nations and had made a covenant with them, and as failure to keep its law meant a curse (Deuteronomy 11:28, 29), it was necessary, because of their failure, that they should have a special redeemer, and that the redeemer must be made a curse (Galatians 3:13); (3) also it was part of the purpose of God that the redeemer should suffer in his dying.—Isaiah 53:12.

[3]Jesus therefore must meet death in such a way as to bring him wounds and bruises, and make him as a curse. It was not necessary for God to arrange these things to be done. If God permitted Satan to have Jesus in his power, he, Jesus' enemy, would put him to shame and death in quick time, and would see that all manner of shame and injury was done to him.

JESUS' SUBMISSION TO GOD

[4]Pilate turned Jesus over to a quaternion of soldiers and to the mob. A cross was ready and was laid upon him; but the burden was too heavy for the torn and bleeding back. For a time in full submission to his Father's will Jesus struggled to carry the cross. Some of the women of the city cried aloud their pity; and hearing them, Jesus said to them that they should weep for themselves and for their children because of the trouble which was about to come upon them. (Luke 22:28-31) After a time Jesus was apparently unable to carry his cross, and would have fallen under it. Just then one Simon, a Cyrenian, was coming into the city from the country; and perhaps because he expressed some pity for Jesus or surprise at their treatment of him, he was seized and made to carry the cross. The Gospels do not say whether or not Simon bore the cross willingly; but it was an honored burden. It is our pleasure to think that he gladly assisted Jesus with his burden, and that very probably the tradition that he was the father of the Rufus mentioned by Paul in Romans 16:13 is a true one.—See Mark 15:21.

[5]Arriving at the place of crucifixion, the soldiers lost no time in the execution of their duty. Jesus was subjected to the indignity of being disrobed, then to the terrible cruelty of being stretched out and nailed on the cross. Whatever others might do, he was as a lamb in the hands of the slaughterers; there was no resistance from him. When the hole had been digged, the cross was raised and placed in position, a terrible moment for the crucified. And there is no reason for thinking that the soldiers would show any pity.

[6]Now the Son of Man was lifted up. (John 8:28) But there was no one now to say: "Behold the Lamb of God." The disciples had not yet regained their courage, but kept afar off. The fear which was upon them prevented them from remembering Jesus' prayer for them—that the Father would keep them while he, their Shepherd, was unable to do so. (John 17:11) But the women who had been in Galilee, less afraid than the disciples, were there.

PEOPLE SHARED IN DERIDING JESUS

[7]His persecutors now had their wish; he whom they so violently hated was now soon to be put out of their way. They went near to him and derided him, bidding him who saved others to save himself if he could. Also Pilate caused a writing, "This is Jesus, the King of the Jews," to be placed on the cross over his head. (Matthew 27:37) In this he showed his contempt for both Jesus and his persecutors; but he also fulfilled the purpose of God. The soldiers again mocked Jesus and, hailing him as king, offered him drink. —Luke 23:36.

[8]The people also shared in the shameful proceedings. They wagged their heads at him, deriding him. Contemptuously they called upon him to come down from the cross if he were the Son of God. They said: 'He professed to save others: himself he cannot save'; and, 'If God be his Father, why does he not come to his aid?' "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." (Matthew 27:43) His body was thin; and he being naked, all his bones could be counted as he hung on the cross. (Psalm 22:17) To add to the shame they would put upon him, he was crucified between two thieves, both of whom railed on him, joining with those who were putting him to death. But in this also scripture was fulfilled; for it had been written: "He shall be numbered with the transgressors." (Isaiah 53:12) He touched the lowest point in humiliation to which he could go.—Philippians 2:7, 8.

[9]Jesus retained consciousness; he purposely refused the pain-dulling drink offered to him, in order that he might do so. With neither triumphant cry, as is recorded of some martyrs, nor word of complaint, he suffered the pain, the agony, and the jeers. It was the cup which his Father had poured, and he would drink it.

[10]One of the thieves now began to see that here was something unusual. This man was altogether different from expectation. There was no resentment shown, no impatience manifested, no desire to have his pain eased; there was even a prayer for forgiveness for his tormentors. This thief came to the conclusion that he had made a mistake and began to rebuke his fellow; and turning to Jesus he said: "Lord, remember me when thou comest into thy kingdom." Jesus replied: "Verily I say unto thee today, Thou shalt be with me in the paradise."—Luke 23:42,43, corrected punctuation and translation.

[11]By this time John had ventured near; and Jesus' mother being there, Jesus said to her: "Woman, behold thy son!" and to John he said: "Behold thy mother!" (John 19:26,27) From that time John took the care of the mother of Jesus. At noon darkness crept over the face of the land, a most unusual and altogether unexpected happening, and one which inspired fear in the hearts of the people. With the darkness came silence.

ATONEMENT MUST BE MADE

[12]The jeers of the people, who said that God was certainly doing nothing to show that he had any regard for this man who claimed to be his Son, must have been very painful to Jesus, who himself was looking for some token from his Father. But Jesus was taking the place of the sinner; and there must be a severance of the union which he had with his Father. All through the long six hours there was no sign that the Father was watching and caring for him! Just before 3 o'clock the silence was broken by his cry: "My God, my God, why hast thou forsaken me?" (Matthew 27:46) He then said: "I thirst"; and a sponge with sour wine was put to his lips, and of this he tasted. When he had thus cried, and all the scriptures relating to his suffering had been fulfilled, he said: "It is finished." Now he yielded up his spirit, saying in full confidence to his Father, "Into thy hands I commend my spirit." (Luke 23:46) He bowed his head and died. He died at the time of the slaying of the lamb for the evening sacrifice, as if he had kept himself alive till then.

[13]Although the end of Jesus' life had come, on the part of his enemies by a brutal murder, but on his part as the consummation of his offering of himself at Jordan to do his Father's will, and with a consciousness that his life was being given as a ransom for many and to seal the New Covenant with Israel, it did not follow that when he died the ransom price for human deliverance from sin and death was paid, and that therefore condemnation which was upon the world through its sin was removed, nor that the curse upon Israel was lifted. God's way of salvation is by ransom and sin-atonement. The death in itself could remove neither the guiltiness nor the power of sin. It pleased God to have the sin-atonement made in heaven and by him who was the Lamb of sacrifice; and therefore it could not be until the sacrifice had been offered and accepted in heaven that the ransom could begin to take effect and sin-atonement be made.—Hebrews 9:24-26.

[14]It follows that the common interpretation which has been put upon our Lord's words when he spoke to the thief on the cross is altogether wrong. At the day of his death Jesus descended into *hades*, as the Scriptures declare. (Psalm 16:10; Acts 2:31) He died, and remained in the state of death until God gave him release. The foolish conception of an intermediate state which is an effort to bridge the chasm between the dogmas of Christendom and the facts of Scripture, has, of course, no support in the Bible. The plain fact is that both Jesus and the thief went that day into death, into *hades*.

PARADISE IS STILL FUTURE

[15]The thief was a Jew, and knew of the hope of a resurrection; and probably he had heard something of what Jesus had said about the resurrection in the last day; for that knowledge was not confined to Martha. (John 11:24) He now therefore believed that Jesus would come some day into His kingdom; and he expressed his faith as he offered his prayer: "Lord, remember me when thou comest into thy kingdom." (Luke 23:42) As if he said: 'Though all appearances are against me,' Jesus replied: "Verily I say unto thee today, thou shalt be with me in the paradise."

[16]The thief on the cross is not an illustration of how one can get into heaven by a pious prayer, or even by aspiration at the last moment of a wicked life; but it is an illustration of the fact that none is cast away from God who desires to conform himself to the will of God. He will rise in due order, and under the care of Jesus will enjoy the benefits of the Millennial reign and enter into paradise restored, which will be the joy of earthly life in harmony with the will of God.

[17]This foolish "orthodox" teaching in the time of the great war was stretched to its utmost limits. Wise and grave "reverends" expressed their conviction that untold thousands of soldiers would find their way to heaven, even though they had gone into the battle which ended their life excited by intoxicants and with their mouths full of oaths and blasphemy! They erroneously taught both the soldiers and their friends to hope that, dying in the good cause, they would at last have at least some pious aspiration which, however fleeting,

would be sufficient to give them entrance into eternal bliss in the presence of Jehovah.

[18]We thank God that human salvation does not depend upon such a flimsy foundation. It is based upon the love and power of God, and his declared purpose in giving his Son for the salvation of the world. Jesus lives to save. He is present again, to complete the work he began when he died.

QUESTIONS FOR BEREAN STUDY

Why did Pilate wash his hands? Did the act wash his guilt away? Why did God permit Jesus to be mistreated? ¶ 1, 2.

Was it necessary for God to arrange the details of the crucifixion, or did he use his restraining power to some extent? ¶ 3.

Why did Jesus tell the women to weep for themselves? What may we think of Simon's frame of mind? ¶ 4.

What was the most terrible moment for the crucified? ¶ 5, 6.

How did Pilate show his contempt for Jesus and his persecutors? In what way were the people affected by the spirit of the world? ¶ 7, 8.

Why did Jesus refuse the pain-dulling drink? ¶ 9.

What effect did the full submission of Jesus have upon one of the thieves? What did the answer of Jesus imply? ¶ 10, 15.

What took place that showed that the Father did have a care? ¶ 11.

What was necessary for Jesus to take the place of the sinner? Was there a "due time" for Jesus to die? ¶ 12, 9.

What great benefit comes to the world as a result of Jesus' death? When will it come? ¶ 13-15.

When will the thief enjoy the privileges of salvation? ¶ 16.

Does salvation depend upon the flimsy foundation of our creeds? ¶ 17, 18.

QUESTION AND ANSWER

QUESTION: Was Jesus raised to the spirit or to the divine nature at the time of his resurrection, as represented by planes L and K (chart insert in the First Volume of STUDIES IN THE SCRIPTURES)?

Answer: Plane L represents the perfection of being in the resurrection on the spirit plane. While it might be argued that plane L represents all who will be on the spirit plane whether one is of the "little flock" or of the "great company", without taking into consideration whether they shall be mortal or immortal beings, yet it is clear that Brother Russell did not have the "great company" in mind in describing it; for he says: "The reaching of plane L brings full personal glory; i. e., glorious being, like unto Christ."

Page 227, paragraph 1, says: "Plane L represents the *condition* of perfect spiritual being; . . . The entrance upon plane L is called birth, or the full entrance into life as a spirit being. The entire Church [meaning the Bride] will enter on this plane." The "church of firstborns" includes the Bride and the "great company", all of whom are to be spirit beings. Our Lord said: "That which is born of the Spirit is spirit." Upon the spirit plane there are different natures, as for instance, the divine, the cherubimic, the angelic, etc. But Brother Russell's explanation shows that he had in mind the Body of Christ only.

When Jesus was on earth he said: "As the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26) This statement shows that the life which was promised to our Lord was the divine. There was no secondary place for him. There is no reason to believe that Jesus was resurrected with one kind of nature and afterward exalted to a different nature. There is no intimation that he was raised out of death and given one kind of organism, and at a later date given another kind of organism. After he was raised out of death and before he ascended on high Jesus said: "All power is given unto me in heaven and in earth." (Matthew 28:18) Without doubt, the divine nature was provided for him from the beginning. He was resurrected to that nature, and there was no change.

Page 227, paragraph 2, says: "But there is a still further step to be taken beyond a perfection of spiritual being, viz., to 'the glory that shall follow'—plane K. We do not here refer to a glory of *person*, but to a glory of power or office." The personal glory of Jesus after his resurrection is represented by pyramid *i*, plane L. The glory of office at the right hand of the Father is represented by pyramid *k*, plane K.

Page 231, paragraph 3, says: "Forty days after his resurrection, Jesus ascended to the majesty on high—the plane of divine glory, K (pyramid *k*)." Some of our readers have taken this statement in support of the claim that Jesus was raised to one nature (plane L) and afterward exalted to another nature (plane K).

But it should be noticed that *natures* are not stressed here, but *conditions*. Jesus' personal glory in the divine nature is represented by pyramid *i*, and the added glory of being Jehovah's Vice-gerent and High Priest in the majesty of the heavens is represented by pyramid *k*.

The separating process, or condition obtaining in the separating of the "wheat" from the "tares", is shown by the headless pyramid *s;* the risen personal glory of the saints by pyramid *r*; and the splendor of the heavenly marriage, when Christ and his Body are united and installed into office as earth's Prophet, Priest, and King, is shown by pyramid *w*. The glory of office represents Jesus as the Melchisedec Priest, and also, Jesus and the Church unitedly composing the Mediator of the New Covenant, which condition will be attained when the Church is "glorified together with him".—Romans 8:17; 2 Timothy 2:12.

St. John, speaking of Jesus, 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) It follows then that the members of his Body at the time of resurrection will have a nature similar to that of the Lord Jesus, which we are distinctly told is the divine nature.—2 Peter 1:4.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

South Norwalk, Conn.	Feb. 16	Dover, N. J.	Feb. 23
Danbury, Conn.	" 17	Easton, Pa.	" 24
Stamford, Conn.	" 18	Clinton, N. J.	" 25
Port Chester, N. Y.	" 19	New Brunswick, N. J.	" 26
Passaic, N. J.	" 20	Trenton, N. J.	" 27
Paterson, N. J.	" 22	Riverside, N. J.	Mar. 1

BROTHER J. A. BOHNET

Sandusky, O.	Feb. 10	Findlay, O.	Feb. 17
Norwalk, O.	" 11	Fostoria, O.	" 18
Bellevue, O.	" 12	Attica, O.	" 19
Clyde, O.	" 13	Shelby, O.	" 20
Tiffin, O.	" 15	Marion, O.	" 22
Fremont, O.	" 16	Delaware, O.	" 23

BROTHER C. W. CUTFORTH

Chilliwack, B. C.	Feb. 12	Penticton, B. C.	Feb. 24, 25
Vancouver, B. C.	" 13, 15	Rock Creek, B. C.	" 26
Kamloops, B. C.	" 16, 17	Grand Forks, B. C.	" 27
Illecillewaet, B. C.	" 18	Trail, B. C.	Mar. 1, 2
Grindrod, B. C.	" 20	Nelson, B. C.	" 3
Vernon, B. C.	" 22	Winlaw, B. C.	" 4, 5

BROTHER H. H. DINGUS

Cheyenne, Wyo.	Feb. 16	Denver, Colo.	Feb. 23
Carpenter, Wyo.	" 17	Cripple Creek, Colo.	" 24, 25
Sterling, Colo.	" 18	Victor, Colo.	" 26
Haxtun, Colo.	" 19	Colo. Springs, Colo.	" 27, Mar. 1
Holyoke, Colo.	" 20	Florence, Colo.	" 2
Fort Morgan, Colo.	" 22	Rockvale, Colo.	" 3

BROTHER A. J. ESHLEMAN

San Francisco, Calif.	Feb. 8	St. Helena, Calif.	Feb. 24
Oakland, Calif.	" 12-15	Richmond, Calif.	" 25
Eureka, Calif.	" 17, 18	Lodi, Calif.	" 26
Healdsburg, Calif.	" 19, 20	Stockton, Calif.	Feb. 27, Mar. 1
San Rafael, Calif.	" 22	Tuolumne, Calif.	" 2, 3
N. Vallejo, Calif.	" 23	Oakdale, Calif.	" 4

BROTHER M. C. HARBECK

Hammond, Ind.	Feb. 13, 15	Bay City, Mich.	Feb. 24, 25
Kalamazoo, Mich.	" 16	Flint, Mich.	" 26, 27
Grand Rapids, Mich.	" 17	Lansing, Mich.	Mar. 1
Muskegon, Mich.	" 18, 19	Jackson, Mich.	" 2
Grand Rapids, Mich.	" 20	Plymouth, Mich.	" 3, 4
Saginaw, Mich.	" 22, 23	Detroit, Mich.	" 5, 6

BROTHER H. E. HAZLETT

Stoneburg, Tex.	Feb. 18	Fort Worth, Tex.	Feb. 25
Bowie, Tex.	" 19	Cleburne, Tex.	" 26
Childress, Tex.	" 20	Alvarado, Tex.	" 27
Wichita Falls, Tex.	" 22	Fort Worth, Tex.	Mar. 1
Electra, Tex.	" 23	Weatherford, Tex.	" 2
Decatur, Tex.	" 24	Muskogee, Okla.	" 3, 4

BROTHER M. L. HERR

Monticello, Wis.	Feb. 15	Waterford, Wis.	Feb. 23
Madison, Wis.	" 16, 18	Waukegan, Wis.	" 24
Boaz, Wis.	" 17	Kenosha, Wis.	" 25
Lake Mills, Wis.	" 19	Racine, Wis.	" 26
Oconomowoc, Wis.	" 20	Milwaukee, Wis.	Feb. 27, Mar. 1
Waukesha, Wis.	" 22	Oshkosh, Wis.	" 2

BROTHER W. M. HERSEE

North Bay, Ont.	Feb. 20	Barrie, Ont.	Feb. 27
Huntsville, Ont.	" 22	Toronto, Ont.	Mar. 1
Bracebridge, Ont.	" 23	Brampton, Ont.	" 2
Gravenhurst, Ont.	" 24	Guelph, Ont.	" 3
Orillia, Ont.	" 25	Galt, Ont.	" 4
Midland, Ont.	" 26	Woodstock, Ont.	" 8

BROTHER J. H. HOEVELER

Peru, Ind.	Feb. 15	Indianapolis, Ind.	Feb. 22
Wabash, Ind.	" 16	Acton, Ind.	" 23
Marion, Ind.	" 17	Batesville, Ind.	" 24
Alexandria, Ind.	" 18	Greensburg, Ind.	" 25
Elwood, Ind.	" 19	Madison, Ind.	" 26
Tipton, Ind.	" 20	Whiteland, Ind.	" 27

BROTHER H. HOWLETT

Assiniboia, Sask.	Feb. 11	Kisbey, Sask.	Feb. 23
Viceroy, Sask.	" 12, 13	Souris, Man.	" 24
Moose Jaw, Sask.	" 15	Treherne, Man.	" 25, 26
Semans, Sask.	" 17	Winnipeg, Man.	Feb. 27, Mar. 1
Earl Grey, Sask.	" 18	Ashern, Man.	" 3
Regina, Sask.	" 20-22	Eriksdale, Man.	" 4

BROTHER H. S. MURRAY

Aberdeen, Miss.	Feb. 10	Pensacola, Fla.	Feb. 20, 22
Fulton, Miss.	" 11, 12	DeFuniak Springs, Fla.	Feb. 23
Iuka, Miss.	" 15	Marianna, Fla.	" 24
Tuscumbia, Ala.	" 16	Monticello, Fla.	" 25, 26
Birmingham, Ala.	" 17, 18	Jacksonville, Fla.	Mar. 1
Montgomery, Ala.	" 19	Sanford, Fla.	" 2

BROTHER G. R. POLLOCK

Oneida, N. Y.	Feb. 16	Elmira, N. Y.	Feb. 24
Auburn, N. Y.	" 17	Hammondsport, N. Y.	" 25
Syracuse, N. Y.	" 18	Batavia, N. Y.	" 26
Oswego, N. Y.	" 19	Rochester, N. Y.	" 27
Watertown, N. Y.	" 20, 22	Medina, N. Y.	Mar. 1
Newark, N. Y.	" 23	Lockport, N. Y.	" 2

BROTHER B. M. RICE

Teague, Tex.	Feb. 15	Normangee, Tex.	Feb. 23, 24
Corsicana, Tex.	" 16, 17	Marquez, Tex.	" 25
Kerens, Tex.	" 18	Palestine, Tex.	" 26
Athens, Tex.	" 19	Rusk, Tex.	" 27
Tyler, Tex.	" 20	Daisyville, Tex.	Mar. 1
Palestine, Tex.	" 22	Clawson, Tex.	" 2

BROTHER V. C. RICE

Notasulga, Ala.	Feb. 15	Midland City, Ala.	Feb. 23
Columbus, Ga.	" 16	Enterprise, Ala.	" 24
Union Springs, Ala.	" 17	Elba, Ala.	" 25
Eufaula, Ala.	" 18	Opp, Ala.	" 26
Clayton, Ala.	" 19, 20	Geneva, Ala.	" 27
Dothan, Ala.	" 22	Andalusia, Ala.	Mar. 1, 2

BROTHER C. ROBERTS

Orillia, Ont.	Feb. 16	Port Arthur, Ont.	Feb. 25
Bracebridge, Ont.	" 17	Kenora, Ont.	" 26
North Bay, Ont.	" 17	Winnipeg, Man.	Mar. 1
Maclennan, Ont.	" 19, 20	Portage La Prairie, Man.	" 2
Sault Ste. Marie, Ont.	" 22	Brandon, Man.	" 3
Searchmont, Ont.	" 23	Rapid City, Man.	" 4

BROTHER R. L. ROBIE

Waldo, Fla.	Feb. 12	Tampa, Fla.	Feb. 22
Williston, Fla.	" 13	St. Petersburg, Fla.	" 23, 24
Homassassa, Fla.	" 15	Bradentown, Fla.	Mar. 4
Zephyrhills, Fla.	" 16	Sarasota, Fla.	" 5
Tampa, Fla.	" 18	Arcadia, Fla.	" 6, 8
Oldsmar, Fla.	" 19	Punta Gorda, Fla.	" 10

BROTHER O. L. SULLIVAN

Norfolk, Va.	Feb. 15, 18	Kinston, N. C.	Feb. 26
Exmore, Va.	" 16, 17	Selma, N. C.	" 27
Currituck, N. C.	" 19	Fayetteville, N. C.	Mar. 1
Vanceboro, N. C.	" 20, 22	Havne, N. C.	" 2
Bridgeton, N. C.	" 24	Salemburg, N. C.	" 3
Trenton, N. C.	" 25	Wilmington, N. C.	" 4

BROTHER W. J. THORN

Wilburton, Okla.	Feb. 15	Antlers, Okla.	Feb. 24
McAlester, Okla.	" 16	Idabel, Okla.	" 25, 26
Quinton, Okla.	" 18	Valliant, Okla.	" 27
McCurtain, Okla.	" 19	Durant, Okla.	Mar. 1, 3
Fort Smith, Okla.	" 20	Achille, Okla.	" 2
Albion, Okla.	" 22	Atoka, Okla.	" 4

BROTHER T. H. THORNTON

Coeburn, Va.	Feb. 18, 19	Jeffersontown, Ky.	Mar. 4, 5
Paintsville, Ky.	" 22	Louisville, Ky.	" 6, 8
McRoberts, Ky.	" 23, 24	Brandenburg, Ky.	" 9
Lexington, Ky.	" 25, 26	Piney, Ky.	" 10, 11
Frankfort, Ky.	Feb. 27, Mar. 1	Sonora, Ky.	" 12
Shelbyville, Ky.	Mar. 2, 3	Elizabethtown, Ky.	" 13

BROTHER S. H. TOUTJIAN

Reedsport, Ore.	Feb. 12	Salem, Ore.	Feb. 20
Eugene, Ore.	" 13, 15	Monmouth, Ore.	" 22
Oakridge, Ore.	" 16	Falls City, Ore.	" 23
Eugene, Ore.	" 17	Dallas, Ore.	" 24
Albany, Ore.	" 18	McMinnville, Ore.	" 25, 26
Marion, Ore.	" 19	Portland, Ore.	Feb. 27, Mar. 2

BROTHER J. B. WILLIAMS

Harrisburg, Pa.	Feb. 13	Kittanning, Pa.	Feb. 22
Pittsburgh, Pa.	" 15	Punxsutawney, Pa.	" 23
Waynesburg, Pa.	" 16, 17	Mahaffey, Pa.	" 24
Washington, Pa.	" 18	McGees Mills, Pa.	" 25
Cannonsburg, Pa.	" 19	Du Bois, Pa.	" 26
New Kensington, Pa.	" 20	Brockwayville, Pa.	" 27

BROTHER L. F. ZINK

New Martinsville, W. Va.	Feb. 17	Fairmont, W. Va.	Feb. 27
Mobley, W. Va.	" 18, 19	Oakland, Md.	Mar. 1
Wallace, W. Va.	" 20	Mountain Lake Park, Md.	" 2
Clarksburg, W. Va.	" 22, 23	Lonaconing, Md.	" 3
Heaters, W. Va.	" 23, 24	Frostburg, Md.	" 4
Morgantown, W. Va.	" 26	Cumberland, Md.	" 5

I.B.S.A. BEREAN BIBLE STUDIES

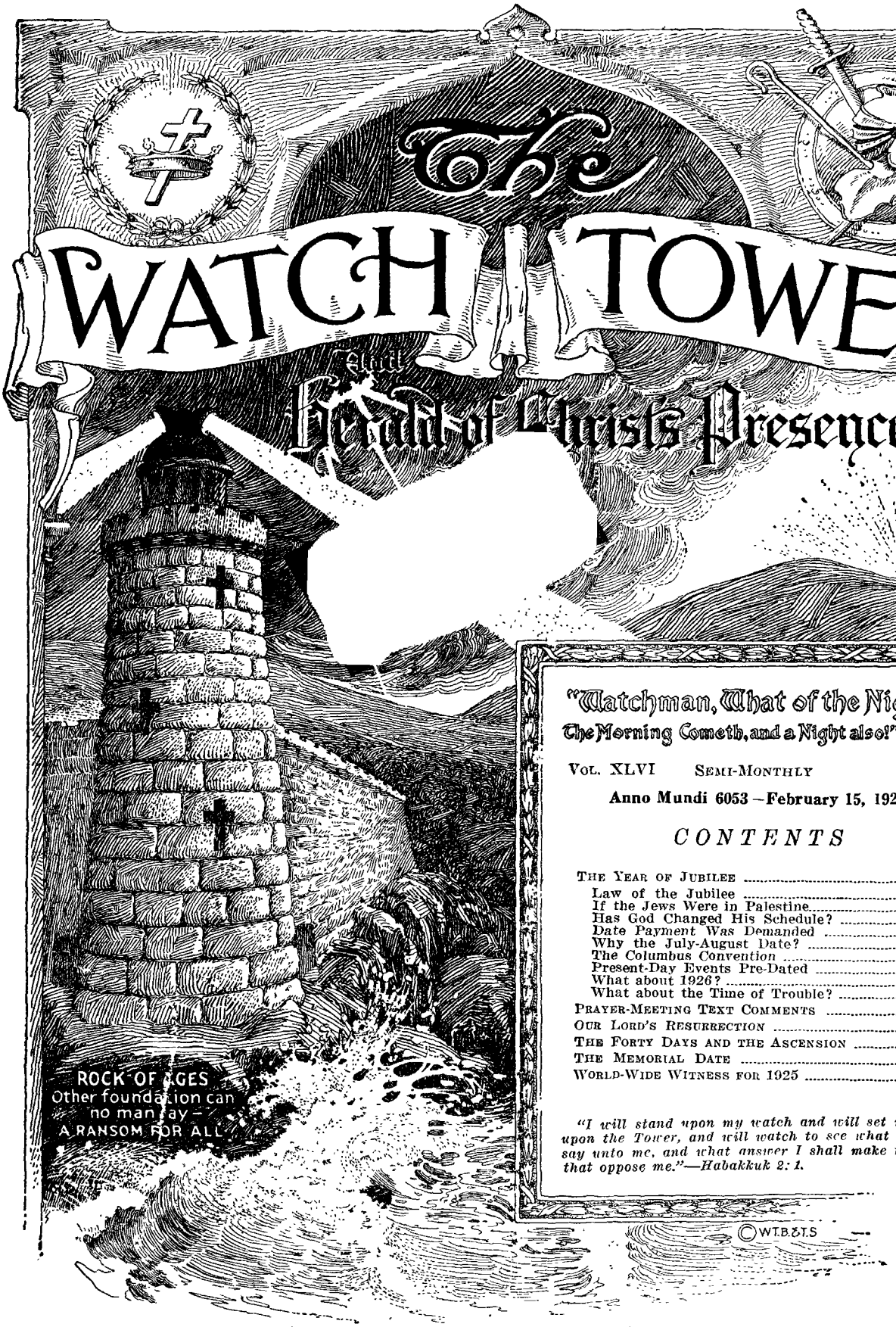
By Means of "The At-one-ment"

STUDY XI: "THE HOLY SPIRIT OF AT-ONE-MENT"

Week of Mar. 1 ... Q. 1-7 — Week of Mar. 15 ... Q. 15-20
Week of Mar. 8 ... Q. 8-14 — Week of Mar. 22 ... Q. 21-26
Week of March 29 ..... Q. 27-32

The WATCH TOWER

and Herald of Christ's Presence



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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24.33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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MEMORIAL DATE

For the year 1925 Wednesday, April 8, after 6 o'clock p. m., is the proper time for the celebration of the Memorial of our Lord's death. All the ecclesias will please take notice. We hope this may be a season of great refreshing to the Lord's people. Kindly send your reports in immediately after the Memorial, giving the number partaking.

WORLD-WIDE WITNESS

It is deemed advisable to notify the classes as far in advance as possible of the dates for world-wide witness for 1925. Below are given the dates and subjects assigned for each date. We ask the dear friends everywhere on earth to make arrangements for a public witness on the dates mentioned, using the subjects as set forth below. Select good halls, advertise the meeting well, and have your best speakers. May the Lord's blessings be upon this effort to advertise the King and his kingdom.

March 22: "GOD'S KINGDOM HAS COME—Millions Now Living Will Never Die"

April 26: "TIME OF DELIVERANCE—Millions Now Living Will Never Die"

May 31: "THE WORLD SHALL BE ESTABLISHED—Millions Now Living Will Never Die"

June 21: "A STANDARD FOR THE PEOPLE—Millions Now Living Will Never Die"

August 9: "MESSENGERS OF PEACE—Millions Now Living Will Never Die"

September 13: "THE YEAR OF JUBILEE—Millions Now Living Will Never Die"

October 11: "THE TRIUMPH OF RIGHTEOUSNESS—Millions Now Living Will Never Die"

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI FEBRUARY 15, 1925 No. 4

THE YEAR OF JUBILEE

YEARS ago a company in California sank a shaft on a gold claim. After going down a considerable depth, the company became financially embarrassed and abandoned the claim. Later another company took it over, sank the shaft a little deeper, found gold in abundance, and sold the claim for over $5,000,000. Pretty good for an abandoned mine! We wonder how the first owners felt.

[2]The Bible has long been considered as a mine of knowledge. Many theologians have worked it more or less, and have secured considerable historical and other information; but most of the denominational companies have now become theologically embarrassed and have abandoned the Bible.

[3]But zealous Bible Students have taken over the mine, and are sinking the shaft of investigation still deeper and finding rich deposits of valuable information. The apostle Paul in Romans 15:4 says: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." In his first letter to the Corinthians (10:11) he writes: "Now all these things happened unto them for ensamples [types]: and are written for our admonition, upon whom the ends of the world are come." God's dealings with the children of Israel were typical or illustrative of things to come; and God had a record of them carefully made and preserved all these centuries, though hidden beneath the debris of the dark ages. God intended them for special use, and for the blessing of his people at the close of the Gospel Age.

LAW OF THE JUBILEE

[4]The Apostle states positively that the Mosaic Law and the national experiences of the Jewish people were types of "better things to come". The prophet Daniel, describing the time of the end, prophesied: "But the wise shall understand." This knowledge is a part of the "helmet", to protect the head.—Ephesians 6:17.

[5]One of the prominent laws given to the Israelites is recorded in Leviticus 25:1-13, and is known as the Law of the Jubilee. We quote in part from the Rotherham translation: "And Jehovah spake unto Moses in mount Sinai, saying,—Speak unto the sons of Israel, and thou shalt say unto them:—When ye enter into the land which I am giving you then shall the land keep a sabbath unto Jehovah. Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather the increase thereof; but in the seventh year—a sabbath of sacred rest shall there be unto the land, a sabbath unto Jehovah; thy field shalt thou not sow, and thy vineyard shalt thou not prune; that which groweth of itself in the harvest shalt thou not reap; and the grapes of thy unpruned vines shalt thou not cut off: a year of sacred rest shall there be to the land. So shall the sabbath of the land be unto you for food: unto thee and unto thy servant and unto thy handmaid, and unto thy hireling and unto thy settlers that are sojourning with thee; and unto thy tame-beasts and unto thy wild-beasts that are in thy land shall belong all the increase thereof for food.

[6]"And thou shalt count to thee seven weeks of years, seven years seven times,—so shall the days of the seven weeks of years become to thee forty-nine years. Then shalt thou cause a signal-horn to pass through in the seventh month, on the tenth of the month: on the Day of Propitiation shall ye cause a horn to pass throughout all your land. So shall ye hallow the fiftieth year, and proclaim freedom throughout the land to all the dwellers thereof,—a jubilee shall it be unto you, and ye shall return every man unto his possession, and every man unto his family shall ye return. A jubilee shall that fiftieth year be unto you,—ye shall not sow, neither shall ye reap the self-grown corn thereof, nor cut off the grapes of the unpruned vines thereof. For a jubilee it is, holy shall it be unto you,—out of the field shall ye eat her increase. In this same jubilee year shall ye return every man unto his possession."

[7]In other words, every fiftieth year was to be a year of re-adjustment and straightening out the more or less tangled affairs of the previous forty-nine years, and a restitution for all to liberty and former possessions. The purpose of the law was that every fifty-first year the entire nation should start again free and equal—no Jew in the service of another, and no inheritance in the possession of another. Jehovah said that the land was his; and they were privileged to enjoy occupation only by his favor.

[8]The penalty for disobedience to this law was severe, as recorded in Leviticus 26:32-35. We again quote from Rotherham: "And I will make the land dumb, and your foes that dwell therein shall regard it with dumb amazement: When even you I scatter among the nations, and make bare after you a sword, then shall your land become an astonishment, and your cities become a desolation.

[9]"'Then shall the land *be paid* her sabbaths all the days she lieth desolate, while ye are in the land of your foes,—then shall the land keep sabbath, and *pay off* her sabbaths: All the days she lieth desolate shall she keep sabbath,—the which she kept not as your sabbaths, while ye dwelt thereupon."

[10]We have no record that Jehovah informed Moses that this law was to be a type, or that he intimated how long the Jews were to keep it; but from Jeremiah 25:11, 12, and 29:10, also from Daniel 9:2, we have the information that God intended the type to continue for seventy jubilee periods.

[11]If the jubilees were only types there must come a time when they would cease, in order that the antitype might begin. It is necessary, therefore, for the earnest student to note carefully the chronological data recorded, as it also must be for his information; otherwise it would not have been recorded. This is now easily ascertained. Seventy jubilees of fifty years each make a total of 3500 years. The children of Israel entered Canaan in the Spring of 1575 B. C. From a total of 3500 take 1575 as B. C. years, and the balance is 1925 for the A. D. date. If the Jews had remained faithful to their covenant, the year 1925 A. D., commencing in the Fall of 1924 and ending the following Fall, would have been their last typical jubilee.

[12]The Israelites entered Canaan at Passover time, in the Spring of the year. They were to begin that year to count for the jubilee. The Passover was associated with the first-borns particularly, who typified the Church of the Gospel Age. The first-borns were later exchanged for the tribe of Levi, who had no possessions in the land. (Numbers 3:11, 12; 18:24) The Spring of the year was also to be the beginning of the year for the Jews, to separate them from surrounding nations, who began the year in the Fall, as the Jews also had previously done.

[13]But the Law also recognized a fiscal year which began with the Day of Atonement in the Fall, just the opposite time of the year from the Passover. The Atonement Day sacrifices were for all Israel, and not for the first-borns particularly. The Law of the Jubilee was specially a type of restitution for all the world; and therefore it was very appropriate that the jubilee trumpets should be sounded in connection with the Atonement Day services, on the tenth day of the seventh month, approximately our October 1st to 10th.

[14]The Jews were to begin to count the year when they entered the land; hence the first Atonement Day would be only six months after they entered. This would count as their first, and a year from that Fall would be the second, and so on. Actually, then, the first year would be but six months long; but thereafter each year would be full, from Atonement Day to Atonement Day. The year beginning thus in the Fall has been termed the civil year, to distinguish it from the ecclesiastical year, which began in the Spring. In Palestine the sowing time is in the Fall, and the harvest in the Spring. The first fruits of Pentecost were fifty days after the Passover. There is no Scriptural reason to believe that the jubilee year began in the Spring, six months after the blowing of the trumpets on the Day of Atonement; but that it began immediately after the blowing of the trumpets, in the Fall.

IF THE JEWS WERE IN PALESTINE

[15]What, therefore, would we reasonably expect to transpire among the Jews during 1925 if they were still in Palestine, and had remained faithful for all these 3500 years? Commencing approximately about the 10th of October, 1924, the priests and the Levites would have sounded the trumpets of Jubilee throughout all Judea, announcing that another cycle of forty-nine years had ended, that the time of restoration had come, and that all Jewish slaves were to be freed and all property rights restored. All Jews living outside of Palestine would hasten back to claim their rights. The Gentiles would not have been particularly interested. Possibly some of them might have been told that great blessings would come to them as soon as this jubilee year closed; but as the Gentiles have been without a God for 6000 years they would have little or no faith in such reports. They would be too much interested in their own schemes, and would probably think the Jews presumptuous to claim that the God of the universe would use the little nation of Israel as a channel of blessing to the great and mighty nations of the world.

[16]However, as the Jews had done their best to keep the laws of God, no doubt they would have been glad and anxious to carry the message of favor to the Gentiles as soon as they received instructions to do so.

HAS GOD CHANGED HIS SCHEDULE?

[17]But the Jews as a nation are not in their land, and cannot keep 1925 as a jubilee. Has God, therefore, changed his time schedule for the antitypical jubilee? We find no scripture implying that he has. On the contrary, the physical facts about us, viewed in the light of prophecy, indicate that he is carrying out his original plan exactly on time. What, therefore, may we reasonably expect for 1925 and the years immediately following?

[18]As noted above in the Rotherham rendering of Leviticus 25:34, the implication of the original text is that God placed a mortgage, so to speak, of seventy sabbath rest-years upon the land, which he said was

his. (Leviticus 25:33) This mortgage was the price of their rental or residence upon the land, and a payment of one year was to be made every fifty years.

[19]As the land could not be released until the mortgage had been fully paid, and the Jews have not been in position to make a payment for nearly two thousand years, how can we say that the type could not cease until the antitype begins? The answer is in the text quoted; viz., Leviticus 26:34, 35. God collected the entire debt of seventy rest-years for the land all at one time, and not on the instalment plan as first arranged.

[20]God sent Nebuchadnezzar, king of Babylon, as his officer to demand payment. Full record is found in 2 Chronicles 36:17-21. We quote again from Rotherham: "So he [God] brought up against them the king of the Chaldeans . . . and all delivered he into his hand. And all the utensils of the house of God both great and small, and the treasures of the house of Jehovah, and the treasures of the king and of his rulers, the whole carried he [Nebuchadnezzar] to Babylon; and they [the Chaldeans] burned the house of God, and threw down the wall of Jerusalem,—and all the palaces thereof burned they with fire, and all the precious vessels thereof he destroyed; and he exiled the remnant left from the sword into Babylon,—where they became his and his sons as servants, until the reign of the kingdom of Persia: to fulfil the word of God by the mouth of Jeremiah *until the land had paid off her sabbaths*—all the days of her lying desolate she kept sabbath, to fulfil seventy years." The full seventy rest-years, demanded by the Law, had been collected whether the Jews had kept their part or not.

[21]In this connection the following comment by Josephus is interesting:

"For the people of the ten tribes were carried out of Samaria by the Assyrians, in the days of king Hoshea. After which the people of the two tribes, that remained after Jerusalem was taken, were carried away by Nebuchadnezzar, king of Babylon and Chaldea. Now as to Shalmaneser, he removed the Israelites out of their country, and placed therein the nation of the Cutheans, who had formerly belonged to the interior of Persia and Media; but were then called Samaritans, by taking the name of the country to which they were removed. But the king of Babylon, who brought out the two tribes. placed no other nation in their country. By which means all Judea, and Jerusalem, and the temple, continued to be a desert for seventy years." —"Antiquities," Book 10, Chapter 9.

DATE PAYMENT WAS DEMANDED

[22]Although Nebuchadnezzar had besieged the city for eighteen months, it was not until about July 9, 606 B. C. (Jeremiah 39:2; 52:6, 12-14) that Jerusalem was taken. It might properly be said it was then that the officer served the papers upon the delinquent debtor. By about August 10 (2 Kings 25:8) the city was completely destroyed, and the nation taken captive to Babylon; and Jerusalem and Judea were left "without inhabitants" (Jeremiah 44:6), as foretold, with the exception of a few of the very poor, who were permitted to remain under Gedaliah as governor. However, he was soon killed; and the rest became so frightened that they fled to Egypt by the seventh month.—Jeremiah 41.

[23]When the debt to the land had been fully collected, God fulfilled his promise and opened the way for his people to return to their own land. Cyrus, king of Persia, was God's officer for that work. In the first year of Cyrus, 536 B. C., he issued a royal edict permitting all the Jews in Babylon to return to Judea and rebuild their Temple at Jerusalem. About fifty thousand returned, under the leadership of Zerubbabel.

[24]The exact time of the year that this company left Babylon and arrived in Judea is not definitely stated; but the climatic conditions of Babylonia would prevent a start much if any earlier than the first month of the Jewish year, or approximately April first. It would take at least four months to make the long journey with their families and herds. Sixty-eight years later another company, under the leadership of Ezra, made the same journey. Doubtless they had similar experiences. They left Babylon about the first of April, and arrived at Jerusalem the first day of the fifth month, four months later, about August first. (Ezra 7:8, 9) The first Jewish month corresponds to our April, their second to May, the third to June, the fourth to July, and the fifth to August. The first company under Zerubbabel, in 536 B. C. must have made practically the same time, and reached Judea about the last of July or the first of August.

[25]On reaching home the Jews found their land still desolate, their cities uninhabited, and their houses vacant. These had remained desolate for the full seventy years. It would take some time to clean their houses and to make them fit for habitation, and to repair the walls of their cities; yet they were soon so well settled that "the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves as one man to Jerusalem." (Ezra 2:70; 3:1) Jerusalem was in ruins, but they met there to offer the Atonement Day sacrifices as demanded by the Law. —Leviticus 16:29-31.

[26]This is very strong evidence that they must have reached Judea by the last of July or the first of August. They were taken from their land July-August 606 B. C., and were returned to it in July-August 536 B. C., closing exactly the seventy years desolation, rest or sabbath debt on the land demanded by the Law; no more, no less. This is another witness to the accuracy of God's time schedules. If the time features in the

type were so clearly marked, at both the beginning and the end, is it not reasonable to expect the beginning of the antitype, the great jubilee, to be as clearly marked?

"SEVEN TIMES" COMMENCED JULY-AUGUST, 606 B. C.

[27]The punishment for not properly observing the jubilee was a severe one, yet in Leviticus 26:18, 21, 24 and 28 mention is made of "seven times" more punishment if the Jews neglected to keep their Law, as they had covenanted. By the key given in other scriptures, Bible Students have long known that the "seven times" refer to seven symbolic or prophetic years of three hundred and sixty days, each day standing for a full year of actual time. Thus seven times would be 7 x 360, or 2520 years. In Luke 21:24 Jesus stated that Jerusalem, standing for the Jewish nation, would be trodden down, or under the dominion of the Gentiles, "until the times of the Gentiles be fulfilled." The nation went completely under the dominion of the Gentiles at the hand of Nebuchadnezzar July-August, 606 B. C. 2520 years from that date would be 1914 A. D. As early as 1876 and 1877 the Bible was shown to have foretold 1914 as the close of the times of the Gentiles. Many Bible Students heralded 1914 as the end of the world; not the destruction of the earth, but the end of the age, or dominion of the Gentiles.

[28]Many can remember that as early as 1890 there were rumors of a great European war. The nations began to prepare for war. But year by year war was delayed, until it began to be generally believed that one could never come. It has been stated that Germany was preparing for and expecting a war in 1912. But 1912 passed, and no world war came. Many remarked that war had been restrained as if by some unseen power; and that was true. Suddenly, almost as a thunderclap from a clear sky, July 28th, 1914, Austria declared war against little Serbia. Within two days Russia, in order to protect her protégé, Serbia, declared war against Austria. Germany immediately joined Austria against Russia. England and France hastened to assist Russia. So suddenly were the dogs of war unleashed that by the fifth of August all the principal nations of Europe were in deadly conflict; and the work of dispossession of the Gentiles began.

WHY THE JULY-AUGUST DATE?

[29]We see now why Germany could not begin the World War in 1912. It was not God's time. The times of the Gentiles had not fully expired, and God would be as accurate with the Gentiles as he had been in regard to the seventy years of desolation. It is in line with this that the taking of the rulership from the Gentiles was delayed until the July-August season of the year. It was July-August, 606 B. C., that the Gentiles gained complete control of the world; and exactly on time, 2520 years later, even to the month of the year, the dispossession work began. In the latter case God permitted the wrath of the nations against each other to act as his agency for their eviction.

SCRIPTURAL NUMBER TEN

[30]The number ten is often used in the Scriptures, and apparently there is some peculiar significance attached to it. There were ten virgins, ten servants, ten pounds, ten talents, ten kings, ten crowns, ten horns, etc., implying the thought of entirety or completeness or to an end. The same is doubtless true in regard to ten years.

[31]Ten years from 1914 is 1924. If the Jews were in their homeland we would have expected the blowing of the typical jubilee trumpets to begin about October 1st, 1924, announcing the year 1925 as the jubilee. When God demanded payment of the debt, he presented the demand in July-August instead of October. The debt was considered as fully paid by July-August season of the year. The same time of the year was specially marked by the beginning and end of the "Times of the Gentiles". Why should God so particularly mark that season of the year in connection with the typical jubilee unless it were to call special attention to it? We believe that he had that object in view, and that he has now made it manifest.

SCRIPTURAL NUMBER SEVEN

[32]Bible Students know that the number seven often has peculiar significance in the Scriptures. Note the many times it is used in Revelation and in connection with the jubilee. It will be remembered by all associated with the work in 1916 that trouble began almost immediately following Brother Russell's death. However, it was not until the Seventh Volume came out that the trouble culminated. It was on the seventeenth of July, 1917, that "The Finished Mystery" was distributed to the Bethel Family; and it was on that day that trouble at Bethel came to a head, and continued until many who had been very active in the service for years withdrew from further activities in connection with the SOCIETY. July 17th, 1917, was therefore a marked date.

THE COLUMBUS CONVENTION

[33]The International Bible Students have for years been calling attention to the Bible prophecies that this world (age) is passing away, that the great antitypical jubilee for the world is at hand, and that 1925 would be a marked year. The Association has held several general conventions recently—notably two at Cedar Point, Ohio, in 1919 and 1922. 1924 seemed a favorable year for another; and many friends were inquiring whether one could not be held in some central and convenient locality. Some were suggesting Cedar Point, as it was commodious and centrally located, and many pleasant associations were connected with it.

[34]In response to these suggestions the matter was taken under consideration; and early in the year the

SOCIETY entered into communication with the management of the grounds with that end in view. Both previous conventions had been held in September, the week following Labor Day. The thought was to secure the same period; namely, September 2nd to 9th. We were surprised that, although we had applied in February, another Association already held an option on that week, and the management was unable to give us a date earlier than the week following, September 9th to 16th. This was late in the season, and would be inconvenient for many.

[35]The reason why we applied for the September date was that Cedar Point usually closes the season with Labor Day each year, and the grounds and buildings are not sufficiently large to accommodate both their regular patrons and our convention at the same time. However, apparently we could do no better, and negotiations had proceeded so far that a contract had been drawn up late in March and waited only for a final decision. We had telegraphed to ascertain whether an earlier date was yet available.

[36]In the meantime the Chamber of Commerce of Columbus, Ohio, had heard that the I. B. S. A. was intending to hold a general convention during the year. Through its chairman, Mr. H. B. Dickson, it sent us the following telegram:

Columbus, Ohio., March 28, 1924.
J. F Rutherford, Care I. B. S. A., 124 Columbia Heights, Brooklyn, N. Y.

Columbus Convention Association invites International Bible Students hold general convention, Columbus, July 20-27 inclusive. Offer free of charge, hall, center city, 4000 capacity; Coliseum on exposition grounds, capacity 14,000, and other halls; also restaurant privileges and comfort stations on grounds. These grounds within six blocks University Stadium, capacity 65,000. Options held until April 1. Will be glad to welcome you.

(Signed) H. B. Dickson.

[37]Within twenty minutes an answer was received from Cedar Point that no earlier date could be given. The offer by Columbus was preferable in many ways. The date July 20-27 would accommodate many teachers and students, who would be in school in September; also it was much more suitable for many farmers, who could leave their farms better in July. Columbus was also much more centrally situated and easily accessible by steam and trolley lines, and had far better accommodations for a large crowd. It seemed providential; and we accepted their invitation.

[38]Nothing further than that noted above was thought of the date at that time. However, we began immediately arranging for a larger convention. The results have now become history. Doubtless it was one of the largest, if not the largest, religious convention for discussing purely Bible topics ever held. The attendance in person reached ten to twelve thousand altogether; and in addition, there were present in heart and in spirit many thousands more whose prayers were daily ascending for the Lord's special blessing to rest upon that assembly of his people. In heart, mind and interest, all the Bible students in present truth were there.

[39]To those who were privileged to be present in person it was manifest from the start that the blessing of the Lord rested upon them. The weather was ideal; the location and accommodations were excellent; and the attendance was daily increasing There seemed to be on the part of all an air of expectancy that the Lord was about to pour out some special blessing.

[40]On Friday morning, July 26th, the vast company of the Lord's people had been greatly refreshed by clearer elucidations of his Word. It was at the close of a stirring address that the President of our SOCIETY presented a resolution which he headed AN INDICTMENT, copy of which has appeared in the WATCH TOWER and in the public press, and moved its adoption by the convention. The motion was quickly seconded by a number of brethren, and was enthusiastically and unanimously adopted, with applause. It was almost immediately suggested that the resolution be used as volunteer literature and scattered far and wide. Great was the enthusiasm as the friends realized the force and truth of the Indictment. It was an arraignment against the Old World, stating in legal, Scriptural form that the rule of the Gentiles had failed, that they had been cast off forever from divine favor; and calling upon the people to accept the incoming Messianic kingdom.

[41]As noted above, the Committee on Arrangements for the Convention did not choose the date finally decided upon. It was set by the Columbus Chamber of Commerce. Not until close to convention time was it noticed first that the date for the public witness, July 27th, 1924, completed just *ten years to a day* from July 28th, 1914, when the great war started. The message for the public meeting in the Stadium was: "Civilization Doomed. The End of the Old is at Hand, the New is Coming in." What more fitting subject could have been chosen! That same Sunday morning, the 27th, a Brother gave a discourse before the Convention in the Coliseum on the subject, "The Year of Jubilee Has Come," calling attention to the Scriptural and historical evidences.

[42]The public attendance at the Stadium was variously estimated at from 17,000 to 25,000, but that was probably but a small portion of those who could hear the lecture. By means of the radio broadcasting, hundreds of thousands, far and near, would be in position to hear as well as would those who were seated in the Stadium. The medium of the radio is as evidently of the Lord as a means of reaching the people as has been the printing press during the past. In addition to all those personally present, the newspapers carried full reports to many thousands more. There were also delegates from many foreign countries attending the convention,

waiting to carry the message to their native lands and send it broadcast throughout their own countries in their various languages. When a stone is thrown into the water, the ripples go on and on until they reach the distant shore. So this message of the kingdom will go forth by voice, tract, newspaper, and the radio until it shall have reached the ends of the earth.

PRESENT-DAY EVENTS PRE-DATED

[43]Shall we say that all this is merely coincidental? There are too many evidences pointing to the fact that it is not: The indictment of the old order, "Civilization Doomed, the New Order is at Hand"; the announcement that the Year of Jubilee is Here, at exactly ten years to a day from the starting of the World War, which was the beginning of the dispossession of the Gentiles; and that date set by those who had no interest in Bible chronology, and the subject of the public proclamation not known at the time the date was accepted; the fact that the date fixed upon was the last of July, falling into line with the July-August season of the beginning and the end of the seventy years desolation, which had direct connection with the jubilee, and the beginning and the end of the times of the Gentiles.

[44]In discussing the jubilees in Volume Two of SCRIPTURE STUDIES Brother Russell pointed out that the last typical jubilee should merge into the antitypical jubilee, and might, therefore, be properly considered as the beginning of the antitype. In the type, the year 1925 would have been confined to the natural Israelites. What would be more reasonable now than to expect that the year 1925 will be of special interest to the antitypical Israelites?

[45]In the type the priests and Levites would have been very busy during the year, assisting their fellows and the people properly to settle their affairs and relationships in harmony with the Law and their inheritances. This would have been in preparation for the work commenced in 1926 for the Gentiles. If we have correctly interpreted the matter, 1926 is still the year for God's blessings to begin towards the Gentiles. What would be more reasonable than to expect that 1925 will be a very stirring and busy year for the antitypical Israelites, as God will be settling their arrangements and positions in the Body preparatory for their work to begin with the Gentiles on time? It would, therefore, seem reasonable to expect that 1925 will be one of severe testings upon the individual members of the antitypical Israelites. Whether this be the correct deduction or not, it is a fact that there are thousands of the friends passing through fiery trials, along nearly all lines, though not so much along doctrinal as heretofore, but physical, financial and family tests. These seem to have increased rapidly of late; and every member is apparently being placed on individual examination along the lines of brotherly love, faith, confidence, obedience to the commandments of Christ, patient endurance, and standing fast for what we have attained, and against evil mental suggestions of all kinds. It is a fight to a finish. We see, then, that we have good reason to expect some manifestation of divine guidance, and evidence that we are in the right way, doing the right work at the right time.

[46]Another interesting incident is in connection with the July-August date: As stated above, it was on July 17th, 1917, that the trouble at Bethel culminated. July 17th is almost exactly seven years prior to July 20th, when the Columbus Convention opened. The experiences of the Church during those seven years have been nothing short of miraculous. In July, 1917, it appeared to many that the work might be violently overthrown and the dark night set in. The darkness increased until the spring of 1919. Seven years from the date when the truth seemed to go under a cloud it is shining forth with greater brilliancy than was ever known before.

[47]Some may be inclined to make light of all this. So were the people of Nazareth when Jesus said that the words of the prophet were being fulfilled before their eyes. To us it is a matter of rejoicing as we see these indications of God's care and interest in his people, and his overruling in their work; and we are stimulated to push on with greater zeal than ever before, assured that the Lord is still in direct charge, and that he is carrying on his work exactly on schedule time. It is not often that he calls the attention of his people to the fact while they are passing through some pre-dated experience. In the face of all the foregoing historical and physical facts, who shall say that the date of the Columbus Convention was not in the mind of Jehovah when he sent Nebuchadnezzar to foreclose the mortgage, July 606 B. C., 2530 years ago? Does it not also indicate, according to the dates above given, that the last chronological typical jubilee began in July, 1924, instead of October; and that the antitypical jubilee may begin about July-August, 1925? Would it be unreasonable to expect that Jehovah will mark that date to the world as clearly as he did the year 1914? and as clearly as he has marked the beginning of 1925 to the Church?

WHAT ABOUT 1926?

[48]That 1925 will be a phenomenal year in many respects is evident.

[49]The Catholics are celebrating their "jubilee", which began Christmas Eve, December 24th, 1924. The "jubilee door" of St. Peter's at Rome was opened by the Pope at that time, and is to remain open for one year. All who pass through the door are promised his special blessing. Rome is expecting hundreds of thousands to take advantage of this special favor, and is making great preparations to take care of the throngs which will visit the city during 1925.

[50]The Jews also are looking upon 1925 and expect to receive some special blessing from Jehovah, though they do not seem to be certain what it may be. We do not know where they received their intimation, unless they have been reading some of our SOCIETY'S literature. Nevertheless they are expectant. Various Protestant denominations are becoming worried over the loss of interest in religion on the part of their congregations, and are trying by various means to overcome it.

[51]It seems to be a weakness of many Bible Students that if they locate a future date in the Bible, immediately they center as many prophecies upon that date as possible. This has been the cause of many siftings in the past. As far as we recall, all the dates foreseen were correct. The difficulty was that the friends inflated their imaginations beyond reason; and that when their imaginations burst asunder, they were inclined to throw away everything. No doubt Mr. Miller was correct in locating 1844 as a Bible date. But he expected too much. 1874 was also easily located. 1878 was also a marked date, and one which caused Brother Russell a severe trial until he corrected his expectations, as noted in his "Harvest Siftings", of April, 1894, now out of print. Many can remember how "absolutely sure" some were about 1914. No doubt the Lord was pleased with the zeal manifested by his servants; but did they have a Scriptural basis for all they expected to come to pass that year? Let us be cautious, therefore, about predicting particulars. The Lord will make them clear as fast as they become meat in due season. However, we feel sure that he will not chide us if we earnestly and reverently search for what may be revealed, watching also the facts about us.

[52]We may reasonably expect that 1925 will be a very active year for the saints on this side the vail; and also that the adversary will be increasingly active in his opposition, as he knows that his time is shortening. The world will be so engrossed with its own troubles that it will not have much time to think of other things, until people wake up to the facts that their schemes have been soap bubbles, and that the truth has been scattered all over the world. The adversary will be quick to suggest that the scattering of the truth has been the cause of their disappointments. This will anger them, and they may attempt strenuous measures to suppress it, in order to direct attention from themselves and to hold their power over the masses. How long before they attempt this we may not know, nor need it trouble us. Our Captain is in full control of the situation, and victory is sure.

[53]No one needs "glasses" to see that the world—political, financial, religious, national, and international—is perplexed and anxious. No one may safely predict exactly what will take place, even within the next year; but God has given general indications in his Word of many things which are yet to come to pass. He has not specified exactly their chronological order. Therefore let us first note some of the prophecies which are still unfulfilled.

[54]Babylon is yet to be cast down, as a stone thrown into the sea. (Revelation 18:21) The battle of Armageddon is yet to be fought. (Revelation 16:16) The "time of trouble such as never was" has not come upon the earth. (Matthew 24:21, 22) The devil is yet to be bound and cast into prison. (Revelation 20:1-4) The last of the saints are to be changed. (1 Thessalonians 4:15-17) The Lamb is to come forth victorious. (Revelation 17:14) The ancient worthies are to be brought forth and made princes in all the earth. (Acts 7:5; Daniel 12:13; Hebrews 11:13; Psalm 45:16) Jacob is to have his time of trouble. (Ezekiel 38:14-23) All the prophecies relating to the Millennial Age are yet to be fulfilled.

BLESSING THROUGH THE JEWS

[55]We know the work of restitution must come to the Jews first, and through them to the rest of the world. As the Scriptures state that Jerusalem is to be the capital of the world and that the ancient worthies are to be princes in all the earth, we are warranted in expecting that the kingdom work will begin at Jerusalem. (Isaiah 2:3; 27:13; Zechariah 14:17) Jerusalem will need a great deal of cleansing before it will be in condition to be the capital of the world. The city may be undergoing changes during all the Millennial Age, but it will take several years to do some necessary preliminary work.

[56]According to prophecy we look for a season of great prosperity to come to Palestine, which will not extend to the Gentiles. It will be necessary for the Gentiles to make application for it, as stated in Isaiah 2:2-4. It will take time for some of the Gentiles to overcome their natural prejudices against the Jews and to humble themselves sufficiently to accept favors through them. They may need some of the severe experiences described in Zechariah 14:17-19, *R. V.*

[57]Whether the blessings here referred to as rain are literal or not, they refer to something that represents God's favor. If literal rain be meant, it might take several years of drought before the Gentiles would attribute the lack of rain to their refusal to make application for God's blessings at the hands of the Israelites. All this will take more or less time.

[58]In the past God's dealing has been with the Jew first and then with the Gentiles; and the prophecies state that this rule will continue to be his method. (Zechariah 8:20-23) As the Jews increase in the favor of God by accepting the ancient worthies as the representatives of Jehovah and by falling into line with his arrangements, disease and death will rapidly decrease and shortly cease altogether. The Jews will be going up the highway of holiness, physically as well as otherwise. These blessings to the Jews will be quickly

noticed by the Gentiles, and will create in them a desire for similar favors. It will be one of the means used by Jehovah to cause them to seek him. Possibly these are the blessings referred to as "rain" in Zechariah 14:17. As the literal rain refreshes the mown grass, so a rain of blessing will refresh the withered hopes of mankind.—Psalm 72:6-9; Acts 3:19.

[59]We know of no scriptures which state that all dying will cease immediately throughout the earth as soon as the kingdom is set up at Jerusalem. On the contrary Isaiah 2:2-4, Micah 4:1, 2, and Zechariah 14:16-19 state that the nations will have to go to Jerusalem for their blessings—not individually, but representatively, at least. "Ask and ye shall receive," will doubtless be the law in the age to come. All the blessings of restitution will be supplied in abundance, but will not be forced upon any.

[60]From scriptures already quoted, and from many others, we have reason to expect that after the kingdom is established at Jerusalem its influence will rapidly radiate to the uttermost parts of the earth. How rapidly we are not informed, but with all the modern conveniences it should not take very long. Probably those of the righteous who will be carried through the great time of trouble will be dealt with first, before those in the graves will be brought forth. It does not seem unreasonable, therefore, to think that twenty-five years, possibly more, will pass before the awakening of the dead shall begin.

WHAT ABOUT THE TIME OF TROUBLE?

[61]Some may conclude that we are expecting a tranquil transfer from the present condition to the kingdom of Christ. We have no warrant from the Scriptures for such expectation. If we had but the present situation of the world to judge from, reason dictates that with the high-pressure tension throughout the world—politically, financially, religiously, fanatically and ignorantly—with the wheels of activity already grating and heated with the friction of selfishness and superstition, it would be impossible to make the great changes outlined in the Bible without clashes between the contesting parties, which must result in great trouble, distress and loss of life and property. However, the Word of God does not leave us any doubt about it. Isaiah 13:1-13; Joel 2:1-11; Psalm 46:7-10, and Matthew 24:21, 22 speak in no uncertain terms. The people of the world are not yet willing to acknowledge their inability to save themselves, or to accept the leadership of even Jehovah himself. God's power will be necessary. "I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."—Isaiah 13.11.

[62]Recent inventions can be used for the destruction of life and property which almost makes one's blood curdle to think about. God will permit the destruction to go far enough to sober mankind by its very horror. The exposing of unrighteousness in high places is preparing the people to take vengeance into their own hands, and great will be their wrath when once they start

[63]The French Revolution gives a picture of what a maddened people can do. The world held its breath in horror and sought to cover its eyes from the sickening sight. It took the French nation many years to recover from the shock. How long it will take the world to sober up after its debauch is not stated.

[64]How much of all this will come to pass in 1926 is not stated. *At present* we do not find any definite date beyond 1926 indicated in the Scriptures. When the Bible Students found 1914 in the Bible they heralded it far and wide, but the Lord left the curtain down at that date until we had reached it. God set his seal upon 1914, and the work started that year is still going on. We find the date 1925-1926 clearly indicated in the prophetic outline, and the Lord has not lifted the curtain sufficiently for us to see distinctly beyond. We feel sure that he will set his seal upon that date as clearly as he did upon 1914, and he will then let us see beyond as soon and as far as will be good for us.

[65]Let us learn from experiences of the past not to be too positive about details. We need have no worry. We know that God knows. So

> 'We'd rather walk with him by faith
> Than to go alone by sight;
> We'd rather go with him in the dark,
> Than go alone in the light.'

[66]Many of us may be called home during 1925 and 1926. Whether we shall be called, or whether Jehovah shall leave some of us here for a little further work, what does it matter? If we are faithful, we are just as acceptable and commendable on this side the vail, and just as sure of our reward. With such a glorious hope and the evidences all about us of the divine power and protection and leading, every consecrated heart should be inspired to put forth all the energy possible to complete the race victoriously. Let us go forth confidently, carrying high the banner of the King, proclaiming, "The Lord reigneth!" — Psalm 96:10; Isaiah 52:7, 8.

[67]As we thus keep diligently at work, singing as we go, trusting in Jehovah for all things necessary, we will fortify our minds against the darts of the adversary and increase our own courage, and also be a greater encouragement to others.—Romans 16:20.

QUESTIONS FOR BEREAN STUDY

In what respect is the Bible like an abandoned gold mine? ¶ 1-3.

What was one of the prominent features of the Law Covenant? ¶ 4-7.

What was the penalty for disobedience in connection with the Jubilee system of sabbaths? ¶ 8, 9.

Did God inform Moses that the jubilees were typical? How long were they to continue? What year is the last typical jubilee year? ¶ 10, 11.

Of what is the jubilee a type? When did it begin to count? ¶ 12-14.
What would be happening if the Jews were still observing their jubilees? ¶ 15, 16.
What may we reasonably expect for the near future? ¶ 17, 18.
Have the Jews paid the rental on their land in full up to next October? How was it collected? ¶ 19-21.
When was the collection demanded? When paid? ¶ 22-26.
How long a time is "seven times"? What time in the year did the "seven times" commence and end? ¶ 27-31.
How did the Columbus Convention come to be held in the latter part of July? Is there a connecting link between the convention and the Gentile times? ¶ 32-42.
How are present-day events connected with prophecy? When may we reasonably expect some special blessings to begin to go to the Gentiles? ¶ 43-45.
With what particularity does Jehovah seemingly take notice of the future? ¶ 46-47.
What is an apparent weakness of Bible Students relative to dates? What may we expect during 1925? ¶ 48-52.
In what condition is the world? What are some of the events of the future that we look for? ¶ 53, 54.
To whom does restitution first come? Is prosperity due to come to Palestine? ¶ 55-57.
When will disease and death begin to flee away? How will the people go to Jerusalem for their blessings? How soon may we begin to look for the general resurrection to start? ¶ 58-60.
Will there be a peaceable transfer of the kingdoms? Who are contesting for supremacy? ¶ 61.
What historic event shows us the horror to which a maddened people can resort? What may be the extent of another trouble should it come? ¶ 62, 63.
Can we be positive about details? What should be the condition of our own hearts as we face the experiences of the future? ¶ 64-67.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MARCH 18

"I have put my words in thy mouth."—Isaiah 51: 16.

THE ambassador of the Lord is backed by all power, perfect wisdom, and boundless love. A realization of that fact should bring peace of mind, comfort, and joy. It is the will of God that this knowledge should gladden the heart.

Jehovah is planting a new invisible power by which man shall be ruled, and which rule will be in righteousness. He intends to lay the foundation of an earthly government or visible rule for man. This also must be in righteousness. He has committed some of the work in connection with this great arrangement to his Church, the Body of Christ. The last members of the Church this side the vail are to have a part to perform in this wonderful work. The work to be done by the remnant this side the vail is that of being witnesses for God to one another and to the world. This work of witnessing is now being done, and will soon be fully accomplished. While doing this work, the members of the Church are fully and completely protected because covered by the shadow of God's hand. This means that his power is over them and exercised in their behalf.

All the anointed ones who have a zeal for the work of the Lord will be comforted now, because they realize that they are in the power of Jehovah. This brings to them such peace of mind that they can not refrain from singing the praises of Jehovah and the Lord Jesus.—1 Peter 2: 9.

No one else could expect the complete protection and comfort from the Lord at this time except those who faithfully perform their duties as his witnesses. The importance of engaging in the Lord's service and of doing it joyfully can not be overstated. If we enter into the very spirit of the Master, and realize that the kingdom being established is God's kingdom and that we are a part of it by his grace, this will bring great comfort of heart, peace of mind, and real joy in the Lord.

TEXT FOR MARCH 25

"How beautiful . . . are the feet of him . . . that publisheth salvation."—Isaiah 52: 7.

THE devoted ambassadors of Christ are receiving comfort from Jehovah and the Lord Jesus through the ministration of the holy spirit. By reason thereof they are developing into comforters of others, even those of the world, by bringing to them the message of the Lord and holding up to the people the standard of his righteous government.

The mass of mankind desire peace and salvation. Many false schemes are brought forth to blind mankind. There is but one way that leads to peace and salvation, and that is the Lord's way. There is only one class of people on the earth declaring this way, and these are they who are here described as the feet of Christ, the last members on earth. These are the ones whom the Lord has put on watch to safeguard the interests of his kingdom. In obedience to his command, they lift up their voices together and sing the Lord's praises by telling the people that lasting peace and salvation will come to the world through the kingdom of God, now at hand.

These faithful feet members are harbingers of real good news; yea, they bring the same message that the angels of heaven were permitted to mention at the birth of the Babe at Bethlehem. For long centuries the people have waited for this good news. Behold, now it is here. Those who are declaring it are beautiful in the sight of the Lord. It is written of the Lord Jesus that he is the fairest of ten thousand and altogether lovely. His feet members here are described as beautiful because they have his spirit, hence his likeness. To be thus honored is the greatest of all honors conferred upon earthly creatures. We will show our appreciation of this honor and our love for the Lord by earnestly and zealously availing ourselves of every opportunity to advertise the King and his kingdom.

OUR LORD'S RESURRECTION

——MARCH 15——JOHN 20:1-18——

JESUS WAS REALLY DEAD—JESUS RAISED TO DIVINE NATURE—JESUS DEMONSTRATES HIS RESURRECTION.

"The Lord is risen indeed."—Luke 24:34.

IT WAS about 3 o'clock on Friday afternoon when Jesus died. He was buried before 6 o'clock, because the day which then began was the sabbath and a special day. It was also the sabbath which began the feast of Passover (Exodus 12:16), and neither the day nor themselves must be defiled by the unburied bodies of the three men crucified. The rulers were in so great hurry to get Jesus out of the way that they could not wait until after the feast before attempting his death.

[2]When the end came Joseph of Arimathæa, who was a secret disciple of Jesus, went to Pilate and asked for the body of Jesus. Nicodemus also went to the tomb with many spices. Both these timid disciples now came boldly forward; the injustice and the cruelty of their fellow members of the Sanhedrin, and the calm spirit of Jesus, decided them to associate themselves with him. They were late, but God was gracious to them in giving them this last opportunity of service. It was in a new rock-hewn tomb which Joseph had prepared for himself that the body of Jesus was placed, after it had been hurriedly though carefully attended to by his mother and the women of Galilee who followed him, and by Joseph and Nicodemus. All this was according to the Scriptures. Bishop Lowth's translation of Isaiah 53:9 is: "He shall be with the wicked in his death, and make his grave with the rich."

[3]The next day the leaders of the Jews went to Pilate to say that this man had said he would rise again on the third day, and that they feared lest his disciples should endeavor to fulfill their Master's words by taking the body away. They had no fear that the disciples could produce the man alive, but they did fear an empty tomb. They asked Pilate therefore to set a seal and a guard at the tomb to prevent any such happening. Pilate agreed, and a company of Roman soldiers was set as a guard, and a seal was placed on the great tombstone.

JESUS WAS REALLY DEAD

[4]Without doubt the Jews now congratulated themselves as having put their hated enemy, whom they both despised and feared, out of the way, and that the disturbance in Israel which had been felt for the past three years, and which threatened their position and authority, was at an end. They had no expectation of trouble in disposing of the disciples.

[5]The Son of God was dead and buried. On that fact of his death the whole of God's plan depends; for the death of the man Jesus was the realization of the ransom price for the salvation of the human family. With shame it has to be acknowledged that the dogmas of Christendom have vitiated this phase of the truth of redemption and the plan of God.

[6]If we are to understand the Bible, we must let it speak for itself. The Scriptures themselves assert that Jesus poured out his soul (his life) unto death (Isaiah 53:12); that the corresponding price for human redemption was not Jesus' suffering unto death—it was his blood, his life, which provided it. (1 Timothy 2:6; Ephesians 1:7) Without question the Scriptures always speak of the death of the person Jesus and never of the death of his body as a part of himself, or apart from the soul or spirit.

[7]In other words, the Scriptures show that when Jesus died on the cross it was not merely that his body died but that he died. In the same way the Scriptures always speak of the resurrection of the person, the being, Jesus, and never of the resurrection of his body (e.g., Romans 6:4; 1 Corinthians 15:4). If Jesus did not really die, it follows there was no real resurrection out of death.

[8]Following this vitally wrong teaching, that it was only the body of Jesus which died, it follows that the only idea of resurrection which they can hold is the reunion of his supposedly undying spirit and his dead body, an error which of necessity led to the further error making Jesus forever partly man and partly God.

JESUS RAISED TO DIVINE NATURE

[9]The teaching of ecclesiastics limits both the power of God and the glory of the risen Lord. Knowing the truth of the resurrection saves us from the foolishness of thinking of Jesus as having a human body in the spirit world, the only material thing there. Had he such a body he could not be in the likeness of God and be the express image of God's person.—Hebrews 1:3.

[10]Rightly seen, it is clear there could be no good purpose served by the resurrection of Jesus' human body and in making it immortal. It would mean that the Son of God, who was to have all power in heaven and in earth, must forever be limited by that material body. That these same ecclesiastics hold that death frees a man from his body to give him greater liberty is one of Christendom's usual contradictions.

[11]Discarding the traditions of men and taking the Scriptures for our guide, we find light in respect to God's purpose towards Christ and towards men through him. He who was put to death in the flesh, that he might be a ransom, was raised in spirit that he might become a redeemer in power. (1 Peter 3:18) It is clear then that the resurrection of Jesus was in no sense like the resuscitation of those whom Jesus had raised from death.

[12]The resurrection of Jesus is therefore God's evidence that he can raise the person from the dead, though thousands of years have elapsed; for the body is not in the question. God has his record of the mind and character of all who have had the breath of life; and in the resurrection he will give to each such body as it pleases him—to some a spiritual body, but to mankind in general a body of flesh and blood. The resurrection of Jesus also is a demonstration that he is the Son of God with power. (Romans 1:4) By it God has given assurance to all men of a resurrection from the dead, and the promise of a judgment to come (Acts 17:31); and by it also God has demonstrated the full and final victory over all the power of his enemies.

JESUS DEMONSTRATES HIS RESURRECTION

[13]It was on the morning of the third day, the first day of the week, that Jesus was raised. How early we do not know. When the faithful women went there very early, the grave was open, and the men who had been set to watch the tomb had gone away. The women found to their surprise angels guarding the tomb, who said to them: "He is not here, but is risen." (Luke 24:6) They were directed to go to the disciples and to remind them of what Jesus had said to them when he was in Galilee, and that the Lord would go before them into Galilee. (Mark 16:7) All except Mary Magdalene hasted to find the disciples, to tell them the strange news, and to carry the angel's message. But Mary lingered, and the Lord appeared to her. She would have delayed him; but no words passed save those of recognition. Jesus immediately left her; and ere the others had been able to get to where the disciples were, he met them, manifesting himself to them.—Matt. 28:9.

[14]Later that day he appeared to the apostles, as well as to some others. There was no question to them that his word was fulfilled. Their loved Master was alive. They could not understand his manner towards them; but, with the exception of Thomas (who was away), they knew that their Master was not held by the power of death. God had delivered Jesus from death, as promised: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Psalm 16:10.

[15]Of the five appearances of Jesus on that day (namely, to Mary, the women, the two disciples on the way to Emmaus with whom he walked many miles, to Peter, and to the ten), he was not known by anyone until he manifested himself. When he appeared to the company of disciples at night, he was suddenly present with them without admission, the doors being locked for fear of the Jews. It is evident that our Lord had no material body as a necessary part of his being, but that he had a spirit organism, and also had the power to assume bodies of flesh of different form, just as he might choose, employing the power used of old by him and by other angels who were messengers from God. The fact of the empty tomb can not mean Jesus had taken his human body again. Apparently, if left there, it would have been an insurmountable difficulty to the disciples' faith. God therefore removed it as it pleased him.

[16]Christendom, so-called, claims that the empty tomb is the final proof of the resurrection of the body of Jesus, and that there could be no acceptance of a declaration of his resurrection unless the tomb were empty. We reply: The empty tomb was necessary to the purpose of God in the resurrection of Jesus, but it was not at all necessary to his resurrection. The body had served its purpose as a tabernacle for his earthly ministry and as a sacrifice, his perfect human life being the correspondency with Adam's.

[17]The resurrection of Jesus was, in fact, the beginning of a new creation; and he was the first born from the dead. (Colossians 1:18) That new creature whom God raised out of death had its beginning at Jordan. He is now the Lord of life; and particularly he is the Head of a new creation which is being raised to the divine nature. Each footstep follower of Jesus, as he completes his life journey, dying in the likeness of his Master, is ready to be raised to the same divine plane of glory.

[18]The time of life for the Church began at Pentecost. It still continues. When the life of Christ has ceased to operate to the bringing forth of these new creatures who are to share with him in his resurrection, it will begin to work its blessings amongst men. The living will be taught the ways of righteousness, and the dead will be called forth from the tomb in due order, until all ransomed humanity will have seen and felt the power of God in the resurrection of Christ.

QUESTIONS FOR BEREAN STUDY

Why were the rulers anxious about a hurried burial of those who had been crucified? ¶ 1.

Who were Joseph and Nicodemus, and what did they do? ¶ 2.

What was the request the leaders made of Pilate the next day? Did they now think that their position was secure? ¶ 3, 4.

Did Jesus really die? Why then is it taught that Jesus did not really die? ¶ 5.

Is there a difference between the death of a person and that of his body? What is the death of a person? ¶ 6, 7.

If Jesus did not die as a person, show the inconsistency of a resurrection based upon the thought of his already possessing immortality? ¶ 8-10.

How must Jesus be raised from the dead in order to be the Redeemer? Of what was his resurrection a manifestation? ¶ 11.

Is the buried body taken into consideration as a necessary part of the resurrection? Of what is Jesus' resurrection a token? ¶ 12.

To whom did Jesus show himself on the day of his resurrection? How was it possible for him to show himself in different ways and be unrecognizable by his friends? ¶ 13-15.

How does "Christendom" view this matter? ¶ 16.

When is the new life started and when is it completed? When God finishes the selection of the new creation, what will be the work that shall then stretch out before mankind? ¶ 17, 18.

THE FORTY DAYS AND THE ASCENSION

——MARCH 22——LUKE 24: 13-53——

JESUS MANIFESTS HIS RESURRECTION—RECOGNIZED BY WHAT HE DID—PETER IS REINSTATED—JESUS AGAIN INVISIBLY PRESENT.

"Ye are witnesses of these things."—Luke 24: 48.

OUR study today is of the words and doings of Jesus during the period of forty days between his resurrection and his ascension. (See Acts 1: 3.) No explanation is given why this length of time must elapse. Clearly it is not necessary that the disciples should know; but we can not be wrong if we should inquire what we may learn. There are records of eleven occasions on which Jesus showed himself during that time; but it is impossible to be certain of their order. On the day of his resurrection Jesus appeared five times, as stated in our last lesson. (See John 20: 14-17; Matthew 28: 9, 10; Luke 24: 13-31, 33, 34; John 20: 19-23.) A week later he appeared to the eleven. (John 20: 26-29) Then on a certain mountain in Galilee he met with them all. (Matthew 28: 16-20) He showed himself on the lake side to some of the disciples who had spent a night fishing. (John 21: 4-13) Later he appeared to five hundred brethren at once (1 Corinthians 15: 6), afterwards to James (1 Corinthians 15: 7), and at last to the eleven, when he led them to Bethany and, giving them his blessing, was parted from them. (Luke 24: 50, 51) Thus five of the eleven manifestations were on the first day, and the other six were during the remaining six weeks.

JESUS MANIFESTS HIS RESURRECTION

[2]No doubt the more numerous manifestations of the first day were intended to fix the fact of Jesus' resurrection in the minds of the disciples, and the prolonged time was to fix the first impressions beyond possible doubt. The last manifestation was when the disciples were together at Bethany and he gave them his parting blessing. His manner of leaving them left no possibility of doubt in the minds of his beloved followers. They returned to Jerusalem with much joy.—See John 14: 28.

[3]It is to be noted that in no case was Jesus perceived or known until he manifested himself. (Acts 10: 40, 41) Rightly understood and interpreted in the light of the plan of God, this can mean no other than that in appearance Jesus was not the same as when he was with the disciples in the flesh. Mary thought that she spoke to the gardener; the two disciples with whom he walked several miles and sat down at meat did not know him. That night in Jerusalem he entered without any admittance into the room where the disciples were, an act impossible to a material body; and he left the room as he had entered it.

[4]Since the resurrected Jesus was not seen by any but by those to whom he manifested himself, it is clear that the witness of his resurrection was intended only for those who were in harmony with him, those who wanted to know and to do the will of God.

[5]There are lessons to be learned from the manner of Jesus' approach to his disciples. It might have been expected that Jesus would pay first attention to his disciples as a company. He did not do so. It does not seem unreasonable that the disciples, who as a company had left him in his hour of trial (for "they all forsook him and fled", and were not even near to help at his burial), should not have so early a favor as those who had been more faithful and loyal. Of the faithful ones Mary Magdalene seems to have been most energetic in her loving devotion. She was at the tomb the earliest, but was followed quickly by the other women. It was to Mary Magdalene that Jesus spoke his first word. Next, the other women were favored; then the two evidently very earnest disciples who, perhaps, were not so afraid of being seen as the other disciples. Peter came next; and then, when at dark the disciples had gathered together and had locked the doors, Jesus appeared to them.

RECOGNIZED BY WHAT HE DID

[6]What happened on Jesus' appearance to Peter we are not told; probably the Lord gave him assurance that his terrible lapse on the night of the betrayal was not to be a barrier to his discipleship. The appearance to James, Jesus' brother, was probably the turning point of his life. He had not believed in Jesus, but later he became the leader of the Church in Jerusalem. (Acts 15: 13; Galatians 1: 19) Nothing is related as to what Jesus said to the disciples who met him on the mountain in Galilee. As he appeared, most of them acknowledged him at once; but some doubted—a proof that each appearance differed from the others. The Lord seems to have left them without further instructions, and waiting under these circumstances must have been very trying to them.

[7]Peter and six others were together; and being so near the scenes of his youth and early manhood, feeling the call for activity he said: "I go a fishing." (John 21: 3) Most men are glad for a lead in times of uncertainty, and there seemed to these men that there could be nothing specially wrong in spending a night fishing while waiting. We need not think that this move on their part indicated desire to return to their former manner of life, or that they were tired of waiting on their Master. However, they would have done better to wait, since their Master had given them no lead. Probably they did not intend to spend more than the one night in fishing; their danger was in that they might have had success and have been tempted thereby to continue.

[8]They spent the night fishing, but caught nothing, though to catch nothing during a night's fishing was not a new experience. (Luke 5:5) In the morning as they were coming to land, a stranger on the shore called to them as if inquiring what catch they had had. On hearing that they had taken nothing, he called to them to cast in their net on the right side. This they did, in response to his request. Immediately their net was full of fishes. John said to Peter: "It is the Lord" (John 21:7); and Peter immediately jumped into the water to go to him. They found the Lord already cooking for them.

PETER IS REINSTATED

[9]After the meal there occurred one of the best known and most touching incidents of our Lord's life. Before Peter's denial he was the foremost apostle, and he had not yet been restored. His denial was a bad break for one who should have been a caretaker of the flock.

[10]Now after they had eaten, Jesus called Peter aside and said: "Simon, son of Jonas, lovest thou me more than these?" Jesus did not address him as Peter, but by his old name Simon; for Peter means "rock" and he had not proved worthy of the name. Peter avowed his love. Again the Lord put the question, but dropped the comparison. And Peter again avowed his love, saying that the Lord knew it. Again the question came, and Peter was grieved. Again he avowed his love. He could do no more; he could only add that the Lord, who knew all things, knew that he loved Him. Then the Lord now for the third time said: "Feed my sheep." (John 21:15-17) Thrice Peter had denied the Lord after having declared in the presence of his brethren that though they all should deny him he would not. (Matthew 26:35) Thrice now the Lord questioned him as if his sincerity needed probing. Peter would not now avow that his love was greater than the other disciples; for he had learned his frailty and would now understand by the Lord's thrice repeated "feed my sheep" that he was restored to his former place, and that he was to be a shepherd, a caretaker of the Lord's sheep.

[11]Though Jesus was not yet exalted to his high place of power and had not received the holy spirit to give to his disciples, yet in a measure he gave the holy spirit to them, breathing on them and saying, "Receive ye the holy spirit," by which their eyes were opened that they might understand the Scriptures. Also he gave them both a commission to preach amongst all nations and authority in the Church. (Luke 24:45, 47; John 20:23) They were to be his witnesses sent abroad in all the earth by him even as his Father had sent him. The forty days were therefore a time of endowment and of learning, the intermediary stage between their human experiences with him and those which would come when the holy spirit endued them with power from on high.

JESUS AGAIN INVISIBLY PRESENT

[12]On the fortieth day the Lord led the disciples out to Bethany. He told them they were to be his witnesses to carry on the work he had come from heaven to begin. Without doubt time is a factor in development of understanding, and it is evident that time was necessary for the disciples. After his last appearance they were men well set in purpose, earnestly waiting for the promised blessing; and when Pentecost came, they were ready for that greatest of all blessings which God has for his people—the power of his holy spirit given through his Son.

[13]The disciples were to represent Jesus and also the Father through him. By the holy spirit they would show in their lives the power of the grace of God to keep them from the world in righteousness and true holiness of life, and in power to witness to the fact that the hope for the world was in the return of him whom the world had slain, but who was its God-appointed Savior.

[14]The experience of the disciples during the forty days has a measure of correspondency with that of the Church during the present time, more particularly during the first years of the *Parousia*, the years 1878 to 1918. Both were transition periods. And as then some found difficulty in understanding the changed relationship of the Lord to his former manner of life—he was present, yet apart—so now some find difficulty in understanding the position of the Lord in relation to his return from heaven. They say: "How can he be present in the earth in any way other than previously?" Some, readier than others to take the evidences that his word was fulfilled, gained the clearer vision. But the years 1919 and onward have brought such clear evidences of the Lord's return that now the disciples are like their brethren of old after the ascension, filled with joy, yet waiting for the greater blessing soon to come. They know that he has returned, not in name only, but in fact and in deed.

QUESTIONS FOR BEREAN STUDY

What period of time does our study cover? How many times did Jesus reveal himself to his disciples after his resurrection? Name them. ¶ 1.

Why were there so many appearances the first day? When was the last appearance? ¶ 2.

Did the disciples know Jesus by his physical appearance? Did Jesus have a material resurrection? ¶ 3.

To whom did Jesus manifest himself? To whom did he first show himself? ¶ 4, 5.

With whom did Jesus meet of which nothing is recorded? ¶ 6.

What might have given great temptation to the apostles on their fishing trip? What was the final result? ¶ 7, 8.

What touching experience did Peter have? Why did Jesus not address him as Peter? ¶ 9, 10.

What was the commission given to the apostles? ¶ 11.

From where did the ascension take place? What is the greatest blessing for the people of God? ¶ 12.

What does the holy spirit do for the disciple? What is a fundamental prerequisite to discerning the Lord's presence now? ¶ 13, 14.

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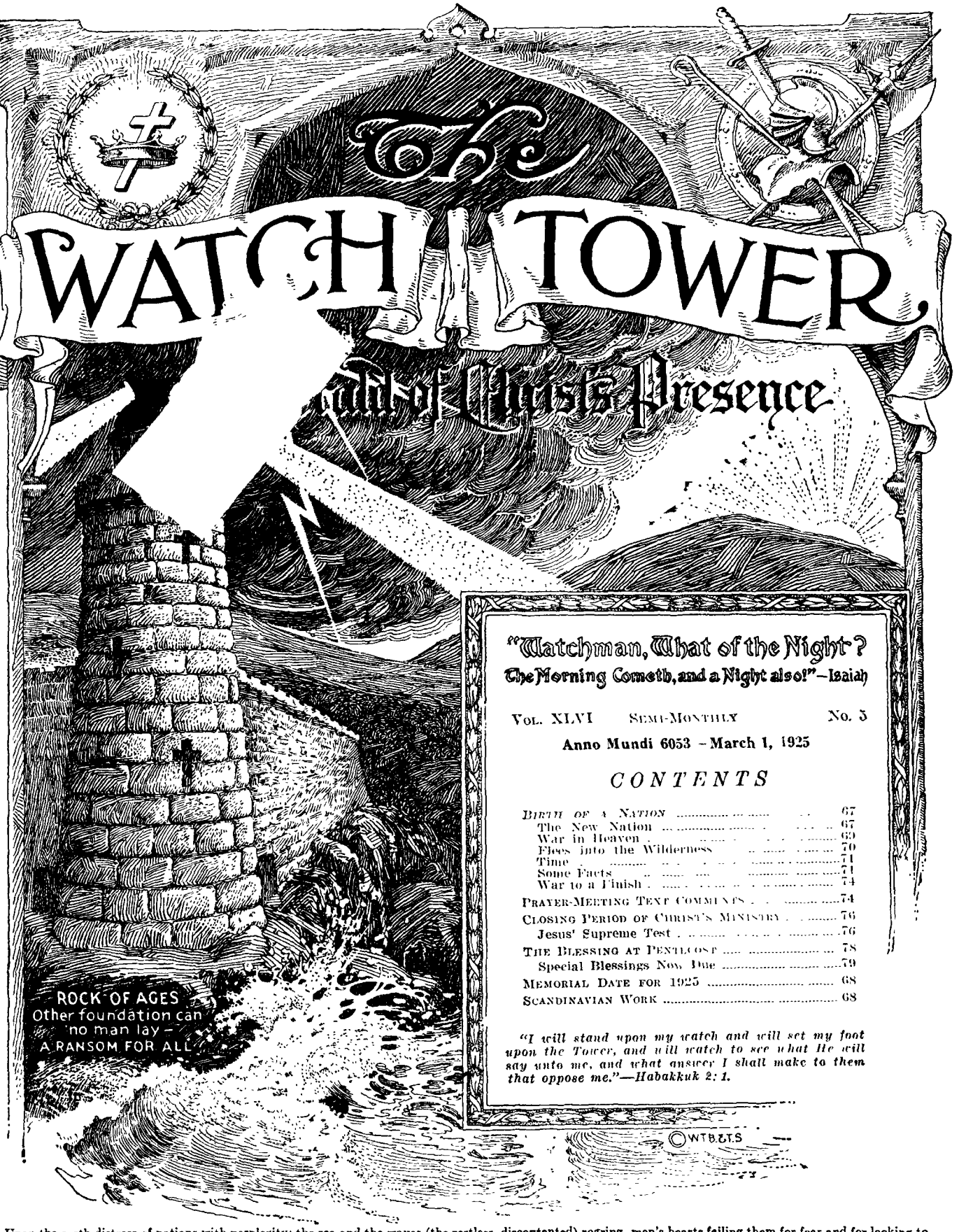

"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . .has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in 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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MEMORIAL DATE

For the year 1925 Wednesday, April 8, after 6 o'clock p. m., is the proper time for the celebration of the Memorial of our Lord's death. All the ecclesias will please take notice. We hope this may be a season of great refreshing to the Lord's people. Kindly send your reports in immediately after the Memorial, giving the number partaking.

SCANDINAVIAN WORK

In the United States there are approximately 3,000,000 Scandinavian people. There are several classes of Bible Students. This work is not organized and carried on as it should be in this country. While almost everybody in this country speaks the English language, there are many who do not among the Scandinavians. The SOCIETY would therefore like to have the Scandinavian brethren everywhere organize a special work in their vicinity to be done among Scandinavian-speaking people. This would include the Swedish and the Dano-Norwegian. Please notify this office of the prospects in your neighborhood.

BETHEL HYMNS FOR APRIL, 1925

Sunday			**5**	239	**12**	2	**19**	136	**26**	220
Monday			**6**	118	**13**	122	**20**	210	**27**	195
Tuesday			**7**	80	**14**	5	**21**	64	**28**	179
Wednesday	**1**	323	**8**	312	**15**	168	**22**	26	**29**	112
Thursday	**2**	270	**9**	216	**16**	217	**23**	49	**30**	8
Friday	**3**	153	**10**	229	**17**	45	**24**	95		
Saturday	**4**	321	**11**	29	**18**	325	**25**	110		

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XI: "THE HOLY SPIRIT OF AT-ONE-MENT"

Week of April 5... Q. 33-40 — Week of April 19... Q. 49-56

Week of April 12... Q. 41-48 — Week of April 26... Q. 57-63

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI MARCH 1, 1925 No.

BIRTH OF THE NATION

"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."—Revelation 12: 5.

WHAT is here published is not dogmatically stated. Trusting in the Lord for guidance, it is submitted for the prayerful and careful consideration of the anointed ones. If there are readers of the WATCH TOWER who can not agree with what is here stated, then it is suggested that such calmly and carefully wait upon the Lord, always keeping a pure heart. We know that the Lord is his own interpreter, that he will interpret his Word to his people in his own good way and in his own due time.

[2]It seems to be a safe rule to follow, that prophecy can not be understood by us until it is fulfilled or in the course of fulfilment. The twelfth chapter of Revelation is prophecy.

[3]Another safe rule to follow in the examination of scriptures is this: First locate some starting-point, or monument, which we know to be correct; then that which is both Scriptural and wholly consistent therewith may be reasonably accepted as correct.

It seems to be well settled now in the minds of the anointed that the Gentile Times, which began 606 B. C., ended in 1914; that the devil became the god of the entire world when Israel was cast off, and that with the coming of 1914 the devil's privilege of ruling the world without interference ceased. The physical facts are consistent with these conclusions.

[5]In Revelation 11: 17, 18 we read that the Lord has taken his power and reigned: "And the nations were angry, and thy wrath is come." This prophecy began to have its fulfilment with the World War in 1914.

[6]The antitypical temple of the Lord is his anointed ones. (1 Corinthians 3: 16, 17) The Scriptural proof heretofore submitted in the WATCH TOWER is to the effect that the Lord came to his temple in 1918; and that there began a final trial and judgment upon the Church. (1 Peter 4: 17; Psalm 11: 4-7; Malachi 3: 1-3; Matthew 25: 1-30) Revelation 11: 19 reads: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

[7]We should therefore expect that following 1918, when the Lord came to his temple and it was opened, there would be flashes of lightning; that is to say, intermittent illuminations of the Word of God, giving further glimpses of truth in the great plan.—Z 1916, page 339.

[8]Voices symbolize proclamations of truth. Let the anointed bear witness as to whether or not there have been great truths come to light, and a wider proclamation of truth throughout the earth since 1919 than at any time previous. The reader is referred to the annual reports of the SOCIETY published for 1923 and 1924; and this proclamation of the truth has caused much thunderings of the enemy. There have been disturbances amongst them; and there has been a great hail storm falling upon them in the nature of proclamations, indictments, etc.

[9]It seems quite clear that the last three verses of Revelation, eleventh chapter, are a part of the twelfth chapter. If that be true, then it follows that the twelfth chapter of Revelation, under the rule above stated, could not be understood or appreciated until after 1918; that is to say, until the opening of the temple when the Lord came to his temple. If the prophecy of Revelation twelfth chapter began to have its fulfilment at or immediately after that date, then the temple class should now be able to see some of it and to appreciate it. After careful and prayerful consideration, it seems proper here to call attention to some physical facts which seem to be in fulfilment of the prophecy of the twelfth chapter of Revelation. Probably the Lord wants his anointed to see a little more just now, during a flash of lightning, that they may be encouraged to hold fast to the promises and press on in the fight. Would not such be a comfort to those who are in Zion?

THE NEW NATION

[10]What has been the outstanding feature of the divine plan during the ages? At once we all answer: The establishment of the kingdom for which Jesus taught us to pray. That means the birth of the new nation, which shall rule and bless all the families of the earth. —Daniel 2: 44.

[11]What has been the opposing power that has kept the people in ignorance of this glorious new nation and the blessings it will bring to them? Again the anointed with one accord respond: Satan the devil, and his organization.

[12]These two points are immovably fixed. Now we see from the evidence about us that the real fight is God against the devil, the kingdom of righteousness putting out of possession the kingdom of wickedness and darkness, and establishing the kingdom of truth instead.

[13]The nations spent their anger on each other in the great war and until they were exhausted. Following 1918 the devil's organization, financial, political and ecclesiastical, particularly the latter, openly repudiated the Lord and his kingdom; and then and there the wrath of God against the nations began to be expressed. From that time forward the battle has gone on in the earth. Prior to that the battle was fought in heaven.

[14]Knowing that the book of Revelation is written in symbols, we now begin to give consideration to the symbolic language of the twelfth chapter. The "woman" seems clearly to symbolize that part of Zion, God's organization, which gives birth to the new government or nation which shall rule the nations and peoples of the earth with a rod of iron and with righteousness. St. Paul says: "Jerusalem which is above is free, which is the mother of us all." (Galatians 4:26) In other words Zion or Jerusalem, God's organization, is the mother which gives birth to the new nation, or governing factors. The anointed ones on earth are a part of "the woman", and surely represent her. The woman "clothed with the sun" means Zion in heaven and the approved ones on earth of God's organization at the time the Lord comes to his temple. To clothe means to throw around or invest as with a robe. Those whom the Lord approves he brings under or clothes with his robe of righteousness. (Isaiah 61:10) He is the Sun of righteousness. (Malachi 4:2) Now in his temple encompassing the temple class or investing them with his robe of righteousness, his organization producing the new nation, otherwise designated Zion, shines as the sun.

[15]This anointed class on earth is walking according to the divine rule or law, which is symbolized by the "moon under her feet", which is God's law or rule of action for the governing of the Church.—1 John 1:7; 2:6; 2 John 6; Psalm 119:105.

[16]"And upon her head a crown of twelve stars." Her head is Christ Jesus, who is crowned with full power and authority to rule (Colossians 1:18); and with him are the twelve apostles of the Lamb.

[17]From 1878 to 1914 the anointed ones of Zion were hoping and patiently waiting for the kingdom. Up to that time Zion suffered some pain. Truly it could be said that she being "with child cried, travailing in birth, and pained to be delivered." "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Romans 8:23.

[18]In 1918 and 1919 Zion suffered still more, and there may yet still be more sufferings to endure.

[19]Mark how the facts fit the prophecy: "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) Be it noted here that from 1874 until 1918 there was little, if any, persecution of those of Zion; that beginning with the Jewish year 1918, to wit, the latter part of 1917 our time, the great suffering came upon the anointed ones, Zion. Prior to 1914 she was in pain to be delivered, greatly desiring the kingdom; but the real travail came later. This is the first great wonder appearing in heaven.

[20]Another great wonder or marvelous thing appearing to the anointed ones since 1918 is: "A great red dragon." Dragon is one of the names which God gives the devil. (Revelation 20:1-3) The name signifies devourer. Red dragon would symbolize a devilish, wicked movement to destroy Zion, or that which Zion will give birth to, the man child, the new nation or new government. It is since 1918 that the anointed ones this side the vail first understood that the dragon symbolizes the devil's organization acting in the capacity of a devourer, seeking to devour the seed of promise. Satan's organization, visible and invisible, is the second great wonder or marvel mentioned here.

[21]The seven heads and the ten horns symbolize the completeness of the devil's organization invisible and visible; and the seven crowns show that the invisible phase exercises the authority of both the old heavens and the old world. It seems reasonable that the devil's invisible organization is divided into seven departments, over which reign seven heads of the departments.

[22]"Stars" symbolize leaders in the Church, who possess a knowledge of present truth. Stars could not symbolize nominal leaders, because they have no knowledge of present truth. "And his tail drew the third part of the stars," etc. In the trouble that began in the Fall of 1917, which is really the beginning of 1918, it would not be unreasonable to estimate that one-third of the then leaders of present truth on earth were turned against the Lord's kingdom work, and have been against it since. It was the tail of the devil's organization down at this end that drew them.

[23]Since 1878 the devil has watched the development of Zion; and hearing so much about the new kingdom, or nation, he thought that he would be able to destroy it. Therefore, as the picture represents him, "the dragon stood before the woman [Zion], . . . for to devour her child [the new nation] as soon as it was born."

[24]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." The man

child could be none other than the new kingdom, or new government, or new nation, which is to rule all the other nations with a rod of iron.—Revelation 2: 27; Isaiah 66: 7, 8; Romans 11: 26; 1 Peter 2: 9.

[25]In the WATCH TOWER of 1894, page 135, Brother Russell says, in commenting on Isaiah 66: 7, 8: "This man child is the little flock, the body of Christ."

[26]It is not an unusual thing to speak of the birth of a nation or government. In 1776 the people of the American colonies were an organized body of people for action. They were hoping for the birth of a nation, and they endured much trouble and hardship to that end. The nation was born at the surrender of the British forces under Cornwallis. At the time of that great struggle, not all the people in the country were in favor of the new government; but after the birth of the American government, then the others came in and became a part of it.

[27]And even so it is with Zion. From 1878 forward Jesus was gathering together his consecrated followers; and these, with the hope of an early birth of the new nation or government, have struggled on for the cause of righteousness, holding fast to the precious truths. They expected this birth in 1910 and at other dates, but particularly in 1914. In that year the Lord took his power and began his reign. There the "man child [the Nation], which was to rule the nations with a rod of iron," was born. Up to 1914 not all the anointed who loved the Lord were of Zion. Since that time more have come into harmony with Christ and the new government.

[28]In harmony with the prophecy, Zion travailed more after she brought forth than before. The greater trial of the Church was after 1914. "And her child [the new nation with authority to rule and govern] was caught up unto God and to his throne." The new government, or Lord's kingdom, or new nation, is God's kingdom; and the authority proceeds from Jehovah's throne. The devil can not injure the new government, even though he can do injury to some of the remnant yet on earth, the consecrated who form a part of Zion, of God's organization, yet on earth.

[29]At this point we pass over verse six for the reason that it seems best to consider it in connection with verse fourteen.

WAR IN HEAVEN

[30]The Scriptures do not bear out the thought that Satan has been debarred from appearing in heaven since the fall of man in Eden, nor at the time of the flood. On the contrary the Scriptures and the physical facts seem to indicate that Satan was permitted to remain in heaven for some good purpose; that is to say, God permitted it, therefore for a wise purpose and a good purpose.

[31]In proof of this the following is submitted: Job, the man of Uz, probably lived about the time of Abraham. Certainly the experiences recorded of him occurred subsequent to the great deluge. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." (Job 1: 6) Without doubt at that time Satan was permitted to communicate with God, because there is recorded the conversation. The Lord spoke to Satan, and Satan responded. There he made an accusation against Job, showing that he had an opportunity to make accusations before Jehovah against the righteous; because Job was called a righteous man.

[32]Jehovah, through his prophet Zechariah, gives a picture of the development of the Christ, which record discloses the fact that Satan was then and there present to hinder the Christ: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem [Zion] rebuke thee."—Zechariah 3: 1, 2.

[33]When Jesus was in the wilderness Satan appeared to him, and had communication with him, and presented temptations to him, and claimed to be the ruler of the earth. This claim was not gainsaid by the Lord. (Luke 4: 5-7) Later when Jesus spoke of Satan, he referred to him as "the prince of this world".—John 12: 31.

[34]Later, the apostle Paul calls Satan the god of this world. (2 Corinthians 4: 3, 4) St. Peter plainly infers that Satan is the ruler of the old heaven and old earth, which must pass away. (2 Peter 3: 7-13) This proof ought to be sufficient to establish the fact that Satan has been in heaven, and for some reason has had access and opportunity to accuse the brethren in Christ before God.—Revelation 12: 10.

[35]Michael, who is Christ the Lord, has been present since 1874, but he did not interfere with Satan. He remained silent until his right to rule had come. Satan's right had expired in 1914. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Daniel 12: 1.

[36]There the Lord Jesus did stand up, and took his power to reign. It should be expected that the first work he would do would be to throw the devil out of heaven; and then and there the fight began. Revelation 12: 7-9 reads:

[37]"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

[38]This is no imaginary thing; it was a real fight. The dragon and his official family, members of his invisible government, fought and fought hard; but they

lost, and were literally hurled out of heaven. [See Weymouth's translation.]

[39]It is inconsistent to think that Jesus, the righteous One, would take his power to reign in heaven and permit the devil to remain there; and he did not. Both Satan and his angels, namely, his official family, his invisible joint-rulers, were hurled down to the earth. That fight must have begun in 1914. Just how long it lasted the Scriptures do not indicate.

[40]There was no more place found in heaven for the dragon and his angels, but they were cast out into the earth. From verse twelve we quote: "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."

[41]Do not the physical facts bear witness that since 1914 there has been a greater element of wickedness in the earth than ever before, and that this wickedness is on the increase? Crimes, wickedness indescribable, and ascribable to none other than the devil's influence, have become a common thing in the past few years. "Woe to the inhabiters of the earth, and of the sea." "The inhabiters" here means those who were permanently located, particularly the ruling factors; to wit, big business, big politicians and big preachers, who are much disturbed and in distress and perplexity.

[42]"The sea" refers to the restless element of society, which has been more bent on revolutions and troubles of various kinds since 1914 than ever before. Now being hurled out of heaven and to the earth, Satan knows that his time is very short; and so he is angry at the Lord and his followers, the seed of promise, that has promised to bruise his head.

[43]While in heaven and before the battle was begun in 1914, Satan had been the accuser of the brethren in Christ before God day and night. When he was hurled out of heaven and into the earth, then "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; for the accuser of our brethren is cast down, which accused them before our God day and night." This is further proof that the casting of the devil out of heaven did not take place until the Lord Jesus Christ took his power and began his reign; and with the ousting of the dragon from heaven comes the salvation of the Zion class, the birth of the new nation, the new government, which is to be the salvation of the world. No wonder, then, there was great rejoicing.

[44]In verse eleven we are told that the faithful overcame the devil "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." These refused to yield to the seductive influences of the devil, either by using their spiritual favors for fleshly advantage or for the purpose of shining in the eyes of others, or because of ambitious desire to run ahead of the Lord. Their overcoming is not in their own strength but through the merit of Christ Jesus, and this by abiding in him and his word abiding in them. Thus faithful, they ask of the Lord strength and help for overcoming, and receive it. —John 15:7.

[45]They hesitate not in giving their testimony concerning the Lord. They love the Lord and his cause better than their own lives. In the strength of the Lord they overcome. Those dwelling in heaven from that time forward are called upon to rejoice, because no more can Satan interfere or hinder in all God's purposes.

[46]All the members of the Church may take courage and rejoice, knowing that no more "shall the rod of the wicked rest upon the lot of the righteous" (Psalm 125:3); that nothing Satan attempts against the Lord's arrangement can succeed, because the kingdom of glory is in power and marching majestically on to final victory.

[47]The loyal and faithful ones may be absolutely certain of victory if they remain true to the Lord. This should bring great consolation to the Church now, and should enthuse all to greater efforts to give their testimony to the glory of the Lord and his kingdom.

[48]This scripture, and others, indicates that the fight of the Church remaining on earth may grow in severity; but these need have no fear. Their strength is in the Lord. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." —2 Chronicles 16:9.

FLEES INTO THE WILDERNESS

[49]The different events prophesied in the twelfth chapter of Revelation do not necessarily occur in the order there named; but it is reasonable they do occur in near proximity to each other. This seems to be the proper place and order in which to put verses six, thirteen and fourteen:

[50]"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." "And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, were she is nourished for a time, and times, and half a time, from the face of the serpent."

[51]Satan and his official family must have been hurled out of heaven to the earth some time after 1914 and before 1918. After this battle, he must have beeen so dazed for some time that he did not realize what had happened to him. This is indicated by verse thirteen: "And when the dragon saw that he was cast unto the earth." This shows that it required for him some time to wake up to the fact. When he did arouse himself to this fact, he realized that the woman (Zion, God's organization, which brought forth the new kingdom)

still had some people in the earth; and he set about to persecute God's organization on earth. Beginning in the Fall of 1917 (which is really the beginning of 1918) Satan began to marshal his forces to persecute those of God's organization, Zion, pictured by the woman.

[52]In the spring of the year 1918 this persecution became so great that many of the Lord's children of Zion were imprisoned and some killed. The SOCIETY, doing the Lord's work, was disrupted, its officers imprisoned, and the entire Church restrained and greatly discouraged. With the happening of these events, brought about by Satan and his earthly representatives, evidently Satan reasoned that he was rid of this pestiferous company that stood in his way and exposed his wickedness.

[53]But on the 26th day of March, 1919, the imprisoned officers of the SOCIETY were released; and the next day, to wit, on the 27th day of March, 1919, they began to formulate plans for the aiding of the Church and the furthering of the witness. (See Z 1919, Page 118, Column 2.) From that time dates the fleeing of the woman (Zion, God's organization on earth) into the wilderness. (See verses six and fourteen.) What, then, is signified by the wilderness?

[54]When Jesus was in the wilderness, God specially shielded and protected him there. (Mark 1:13) A place symbolizes a condition. The wilderness in this chapter under consideration seems to symbolize the condition prepared by divine providences for the Church, composing that part of Zion on earth; and under these divine providences she was fed, or nourished by the food which the Lord graciously provided in his chosen way.

[55]Verse fourteen reads: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished." The "wings" seem clearly to symbolize divine provision made for Zion's protection.

[56]God gave a picture of this when he said to Israel: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."—Exodus 19:4.

[57]The two wings, or divine providences, may properly be said to be God's love and power exercised for the benefit of the Church organization, to feed, shield and protect her from the enemy's wiles. The food which she was made to feed upon was the message of truth provided by the Lord through THE WATCH TOWER and kindred publications, which he has provided on his table for the benefit of his people.

TIME

[58]One of the most difficult parts of this chapter to be understood has been the time features designated in verse six as "a thousand two hundred and threescore days", and in verse fourteen, "a time, and times, and half a time." Without doubt these two verses name the same identical time; that is to say, the time is stated in two different ways. The question here is, Is this period of time symbolic or literal?

[59]While Revelation is written in symbolic language, it seems quite clear that the numbers mentioned in Revelation are to be taken as literal. For instance, we have the seven churches, the seven golden candlesticks, the seven seals, seven trumpets, seven thunders, seven plagues, and seven vials, all of which we have considered literal, so far as the number itself is concerned. The 144,000 members of the Body of Christ are always taken as literal. (Revelation 7:4) From Volume Seven, page 130, we quote: "That this is not a symbolic, but an exact number, seems certain from the fact that, in the same chapter reference is made to another company, also spirit-begotten. In the 9th verse we read: 'I beheld, and, lo, a great multitude, which no man could number.' It is not probable that this multitude is so great that no one could actually count them, but rather that none can state their number, God having left it indefinite."

[60]Brother Russell says that the 144,000 is a literal number.—Z 1880-5; Z 1901-94.

[61]If we find that almost all of the numbers of Revelation are properly interpreted as literal, why should we conclude that the days mentioned in the twelfth chapter are symbolic, and stretch them out over so many years? If we find that the physical facts are in harmony with a literal 1260 days, would this not be strong corroborative proof that the Lord intended the number to be taken as literal?

SOME FACTS

[62]The Lord has usually used some one or more persons in a representative capacity to point out some important features of his work in connection with his people. Without seeming egotistical, and not intending to assume too much, we suggest that the officers of the SOCIETY, used of the Lord in a representative capacity, may be used to represent his people. The personnel makes no difference. The question is, Does the Lord use them? He must use some one. God sets the members in the Body as it pleaseth him. (1 Corinthians 12:18) When one is set in the Body, that one's personality counts for nothing. It is the office in the Body, or place, that is to be considered, and the representative capacity in which the Lord may use the one in that office or place.

[63]Proceeding then upon this theory: When the officers of the SOCIETY were imprisoned and the headquarters dismantled and removed, and all relationship between the home office and the offices in the foreign countries was severed and the work stopped, throughout America in particular, the clergy of the land, being visible representatives of the devil and therefore reflecting the devil's views, thought that the SOCIETY and its work were done. Their father thought the

same thing. (John 8:44) Again we emphasize the fact that from 1874 to 1918 there was scarcely any persecution of the Church. The severe persecution took place after Satan was hurled out of heaven. When he got the Lord's representatives into his own prison, he doubtless concluded that he need give little or no attention to them any more, but that he would give attention to the things of this world, and particularly the organization of his own forces to hold them intact.

[64]On the 26th day of March, 1919, the SOCIETY'S officers were released from prison; and late of the same evening many of the consecrated assembled at Bethel and other places on the earth to give praise to God and to our Lord Jesus Christ. The next day, the 27th of March, plans began to be laid to reorganize the work. This did not escape Satan, but doubtless angered him. He and his earthly agencies would have without question destroyed the remnant of Zion on earth, but were prevented from so doing by the Lord's gracious providences.

[65]This date, as above stated, marks the flight of the woman into the wilderness, where the Lord by his providences fed and nourished her. Not very much work was done for some time aside from reorganizing the work by the brethren, and the strengthening of each other. God so shielded and hedged his Church round about that the serpent, the dragon, or the devil's organization, could not reach the woman (Zion, God's organization). "And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood."—Verse 15.

[66]The water, or flood, here symbolizes teachings or doctrines sent forth amongst the people. Since the devil could not reach the Church, he purposed now to overwhelm her influence by the false doctrines that he would send amongst the people. Be it noted that from 1919 forward there was a great flood of Modernism amongst nominal Christendom. There was an open advocacy by ecclesiastics, big business and politicians of the devil's scheme, the League of Nations, the evident purpose being to divert the minds of the people from the testimony concerning God's kingdom. Various plans for peace and reconstruction were brought forth to attract the attention of the people; and these things so absorbed the attention, particularly of the ruling factors, that little heed was given to the Lord's people and what they were doing. "The earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

[67]Otherwise stated, the earth absorbed this great flood of false teachings that the devil sent forth; while at the same time many of the common people were getting the scales removed from their eyes, and the Lord overruled Satan's effort for the benefit of the Church.

[68]The organization went on until it was more thoroughly perfected than at any time prior thereto.

[69]Now take your pencil and count 1260 literal days from the date of releasing of the SOCIETY'S officers from prison, and see what we find. Since the release was effective at the close of the 26th day of March, 1919, by their being admitted to bail and released from the custody of the officers of Satan's organization, the time must count then from the day following; namely, March 27.

March 27, 1919 to March 31, 1919 inclusive, 5 days
April 1, 1919 to Sept. 7, 1919 inclusive, 160 days
September 7, 1919 to September 8, 1922, 1095 days

Total ..... 1260 days

[70]Did anything happen on the 8th of September, 1922? At that time the Cedar Point Convention was in session. The 8th day of September was designated on the program as "THE DAY". We quote from THE WATCH TOWER, November 1st, 1922, pages 331-332:

[71]"Friday, September 8, was designated on the program as 'The Day'. It was thus designated because on that day the speakers discussed the subject of the Lord's presence and of his kingdom, now being put into operation, as the most important thing to both the Church and the world. At 9 o'clock was a praise service; and at 9:30 Brother Rutherford delivered a discourse on the subject, 'The Kingdom'. Previous to this time, large banners had been hung in different parts of the grounds and halls containing the letters, A D V. Many of the friends were guessing, of course, what this meant; and the guesses were diverse and numerous. The real purpose of these banners was to fix the minds of the brethren upon the importance of the day.

[72]"A large banner, thirty-six feet in length, in three colors, had been made by the SOCIETY'S artist, and was strung above the speaker's stand and so folded that it could not be determined what was on it until the psychological moment. Brother Rutherford's address concluded with the words: 'Advertise, advertise, advertise the King and the kingdom.' When he was repeating these words, the strings holding the banner were cut; and it gracefully unfolded before the audience, containing these same words: 'Advertise the King and the Kingdom.' In the middle of the banner was a large picture of the Lord.

[73]"The friends received this with great enthusiasm, and took it as the keynote of the convention that the real privilege and duty of the consecrated now on earth is to advertise the presence of the Lord, the great King of kings, and that his kingdom is here, and that this is the most important thing for them to do and the most necessary thing for them to do in order to prove their love and loyalty to the Lord. Each one present was thoroughly impressed with the fact that the obligation is laid upon every one of the consecrated from this time forward to act as a publicity agent for the King and the kingdom."

[74]When John the Baptist began his ministry he advertised the King, the Lord Jesus. The miracles performed by the Lord himself were for the purpose of emphasizing his presence, therefore advertising the King and the kingdom. Now the King of Glory is present, and has taken unto himself his power and reigns. It is the great privilege of the body members this side the vail to advertise the great King and his kingdom, to announce the glad tidings of great joy. It is their privilege to bring the good tidings to the world, to publish the message of peace, to bring to all mankind the good tidings of good, and to publish God's plan of salvation and to say unto those who have looked for the Lord: "Thy God reigneth!" We suggest a careful rereading of that discourse.

[75]Here it was exactly 1260 days to the very day that the remnant of God's people yet on earth boldly and joyfully declared their unqualified allegiance to the Lord and his kingdom, and began the most aggressive campaign that has ever been in the earth against Satan's empire, and to advertise the King and his kingdom.

[76]On the same 8th day of September, 1922, following the discourse delivered by the President of the SOCIETY calling on the Church to begin the campaign, Brother Hemery, of the London office, delivered a discourse before the same body of Christians from the text: "This is the day which the Lord hath made, we will rejoice and be glad in it."—Psalm 118:24; Z 1922-337-338.

[77]Particular attention is called to the last two paragraphs of Brother Hemery's discourse:

[78]"But that our work is not finished is clear. Still there must be the shout of Hosanna! half prayer, half praise: 'Save, Lord, we beseech thee.' Our joy is that of those who have the leader in the camp.

[79]"The Church is now entering into an experience which corresponds with the Lord's entry into Jerusalem. The last witness is about to be given against the iniquitous teachings and practices of the leaders of Christendom, and as to the triumph of Messiah. And our joy is like that of the disciples going in with the Master to the last phases of his work. We are confident as he was confident; and under him we go forward to our work in gladness of heart, and saying as in verse 27, 'God is the Lord, which hath showed us light'—his way, his plan, his purposes; and still we say with the Psalmist: 'Bind the sacrifice with cords, even unto the horns of the altar.'"

[80]The program was not fixed arbitrarily. The ones who fixed it did not see the significance of it until about two years afterwards.

[81]The kingdom of the Lord and its glorious King and his faithful adherents are hated by the devil. There was a remnant of the nation of Israel. The Scriptures clearly show there is a remnant of spiritual Israel on earth after the Lord takes unto himself his power to reign.

[82]Note then, the 17th verse reads: "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."

[83]From that very day forward, to wit: September 8th, 1922, the close of the 1260 days, "the dragon was wroth with the woman [Zion, God's organization, that gives birth to the nation], and went [began to prepare] to make war with the remnant of her seed [the remaining consecrated, anointed ones of Zion on the earth], which keep the commandments of God, and which have the testimony of Jesus Christ," and who joyfully give testimony concerning the kingdom. Satan was awake to the fact that there is this remnant of Zion, the seed of the woman; and against such he goes forth to make war. There it was that Satan began to marshall his forces for Armageddon, in which fight he will make a desperate attempt to destroy from the earth all who keep God's commandments and who hold to the testimony of Jesus Christ.

[84]From that day forward there has been the greatest witness for the King and his kingdom ever given; and on the witness goes, by the grace of the Lord God and the Captain of the Lord's army.

[85]Mark you, it will be against those who keep the Lord's commandments that Satan will make war; and they that keep the commandments will be proclaiming the message of the kingdom. If he can turn aside any by inducing them to do nothing or to speak bitter words against their brethren, he thereby captures them, and does not need to further fight against them. This is another conclusive proof that activity is now essential to approval of the Lord. Such keep the testimony of Jesus Christ.

[86]To recapitulate, stating the points in the chronological order as we believe they have transpired in fulfilment of this prophecy, we find the following to be the facts:

[87]From 1878 to 1914 the people of Zion were expecting the birth of the new nation. At the same time the dragon stood by, waiting to devour whatsoever was born. In 1914 the birth of the nation occurred. In 1914 the war in heaven began, and Satan and his official family were thrown out of heaven. In 1918, after Satan recovered from his dazed condition, he set about to persecute the members of the Church on earth. In 1918 he caused the imprisonment of the officers of the SOCIETY and others. On March 26th, 1919, these were released from prison; and the Church (representing the woman) there fled into the wilderness for 1260 literal days. From March 27th, 1919, to September 8th, 1922, inclusive was exactly 1260 days, at the end of which period the remnant of the Church on earth makes a bold proclamation of its allegiance to the King and his kingdom, and announces its determination to begin and press the fight against Satan's empire until it is excluded from the earth.

WAR TO A FINISH

[88]Make no mistake by treating this war as a light or trivial thing. Satan will use ever conceivable method to destroy the remnant of Zion. He will turn some of the brethren against others; he will use some to slander and misrepresent their brethren and thereby become bitter of heart; he will turn some to the Judas class; he will attempt to cause sorrow and woe and thereby destroy the peace of mind and heart of some; he will cause some to mourn and others to become indifferent, dull, inactive and fearful.

[89]Remember, it will be our privilege, each and every one who is of Zion, to valiantly fight for the cause of our King by proclaiming his message, which he has given us to proclaim. It will be the privilege of the stronger ones to help their brethren by giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

[90]The fight is on to a finish. Steady now; and courage, dear brethren. Falter not in the onward march. Blow your trumpets in Zion; from the battlements of Zion sing aloud the message of the King and his kingdom. Lift up your lamps of truth; for "ye are the light of the world", shining in a dark place. Sing out: "The sword of Jehovah" and of his beloved Son, the antitypical Gideon. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

[91]What a wonderful honor it is to be in the front ranks of the battle now against Satan and his hordes!

[92]Let us remember that this is the battle of the Lord against the devil and his forces. Previously he has thrown the devil out of heaven; now the battle is to exclude him and his forces from the earth, that they may deceive the people no more. We need not fear, because we are safe in the hollow of God's hand.—Isaiah 51: 16.

[93]What a blessed privilege to fight the forces of darkness when we know that we can not be hurt if we remain close to the Lord!

[94]The new nation is born. Its glory shall fill the whole earth. The kingdom of heaven is here. The day of deliverance is in sight. Let this good news be heralded to the peoples of earth. Victory is with our King. Faithful now to the end of the war; and we shall forever bask in the sunshine of his love, where there is fulness of joy and pleasures for evermore.

QUESTIONS FOR BEREAN STUDY

If a person can not agree with a WATCH TOWER article what should he do? ¶ 1.

Is the twelfth chapter of Revelation prophecy? What are safe rules to follow? When did "Gentile times" close? ¶ 2-5.

What is the antitypical temple? What is said to have taken place in 1918? What are the evidences of increased "voices" in 1923 and 1924? ¶ 6-9.

What is the outstanding feature of the divine plan? What has been the opposing power? ¶ 10-13.

What does the "woman" in question symbolize? How was she clothed? How does she walk? ¶ 14-16.

For what have the anointed ones been waiting? How do the physical facts fit the prophecy? ¶ 17-19.

What was the other "wonder" that appeared? How was it bedecked? ¶ 20-21.

Who are the third part of the stars? What did the woman deliver? ¶ 22-25, 27, 28.

Is it an unusual thing to speak of the "birth of a nation"? ¶ 26.

When was the devil cast out of heaven? ¶ 30-38.

Where are Satan and his official family? Who are specially in danger? ¶ 39-42.

What is a further proof that Satan was not cast out of heaven before Jesus began his reign? With what power do the saints overcome? ¶ 43-48.

When Satan found he was hurled out of rulership, with whom was he wroth? And what took place amongst the Lord's people? ¶ 49-52.

What is the date of the "fleeing of the woman"? What does "wilderness" signify? What do "wings" mean? ¶ 53-57, 63-65.

Are numbers in Revelation to be taken literally or symbolically? ¶ 58-61.

How does the Lord get information to his people concerning important impending events? ¶ 62.

What does "flood" symbolize? What was the devil's scheme? What became of the flood? ¶ 66-68.

From what date to what date do the 1260 days extend? ¶ 69.

What took place September 8th, 1922? How was the day specially marked by Bible Students? Quote parts of two discourses given that day. ¶ 70-79.

Who is it that hates the Lord's people? Why is activity essential to victory? ¶ 80-85.

What are the outstanding points to be noticed? ¶ 86-87.

Should we treat the present warfare in a trivial manner? What is the privilege of the stronger ones in Zion? ¶ 88-93.

Finally, is the new nation, the new kingdom, here? ¶ 94.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR APRIL 1

"God shall help her, and that right early."—Psalm 46: 5.

THE early part of the reign of Christ, after taking his power and before the evil systems are dashed to pieces, is marked in the Scriptures as a time of darkness. The holy prophets foretold that the visible things would be in turmoil, that the organized world powers would be unsettled and the people in perplexity and distress, that the contending factions would be increasing in fury, and that the so-called civilization would be in a state of disintegration. The physical facts show that that time has been reached.

The inference is to be drawn from the context that existing conditions would tend to cause fear to lay hold upon all, even those of the consecrated; but that all who put their trust completely in the Lord will have no need to fear. "God is our refuge and strength, a very present help in trouble." (Psalm 46: 1) All who claim this promise and fully appreciate its importance feel calmly secure in the loving protection of the Lord. Such are comforted; and they know that this comfort comes from

Jehovah, the great Father of mercies and God of all comfort.

The maddening waves of passion put in motion by the adversary may at times seem almost to envelop and overwhelm the Lord's little ones; but there is really no danger so long as we remain close to the Lord. Being in the shadow of his hand, and being privileged to be witnesses for him, we have every reason to feel that consolation and peace which come when conscious of complete security.

No matter how severe the battle may grow, the Lord would have his children, who are of the Church, to keep this in mind: "God is in the midst of her; she shall not be moved: God shall help her, and that right early."—Psalm 46:5.

If we appreciate this manifestation of loving-kindness toward us, surely we will be anxious to sing forth the praises of our great Father and his beloved Son, Christ Jesus.

We will wish to use the comfort which we received from him to comfort others who are desirous of being comforted. Now holding fast to that which we have, continuing to trust implicitly in the Lord, rejoicing in hope to the end, we will abide in peace and comfort and in due time shall be granted an abundant entrance into his glorious house.

TEXT FOR APRIL 8

"In thy salvation how greatly shall he rejoice!"—Psalm 21:1.

THIS text refers to the kingdom class, of whom David was a type. The Lord Jesus is the great King; and those who will be granted membership in his house will be a part of the kingdom, or royal line.

The heart's sincere desire of every one who is faithfully following the Lord is that he might have the approval of God, enter into the house of the Lord, and there behold his beauty and inquire in his temple forever. This glorious reward is the salvation of the order of kings. We believe there are still this side the vail some of the kingdom class. These receive great consolation from Jehovah and from the Lord Jesus now, because they have the testimony of the holy spirit that they are the Lord's.

The Lord, having come to his temple and finding some faithful, has invited them to enter into his joy. These delight to do his will. They are happy to declare the message of his kingdom and to glorify his name. these see that there is great danger about them if they wander away from the Lord and his service; and they are anxious to stay close by; and remaining close to the Lord they have the assurance, and are comforted by it, that he will keep in peace, peace, those who trust him implicitly.

With joyful anticipation they look forward to the time when salvation in its fulness shall be their portion, when they as members of the kingdom class can say: "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."—Psalm 21:2, 3.

These inspired words of the Prophet bring comfort and consolation to the heart now. With a consolation of joy, these confidently look forward to the time when earthly experiences are ended and when they may be presented to the Father of mercies and the God of all comfort, and behold his glorious face and receive his smile of approval.

TEXT FOR APRIL 15

"I have put my spirit upon him."—Isaiah 42:1.

THE class under consideration in this text seems clearly to be composed of those who are devoted to and faithfully serving the Lord Jehovah, of which class Christ Jesus is the Head. He was always faithful in his service and is designated The Faithful and True. Upon him the Lord Jehovah put his spirit that he might do the Father's will.—Isaiah 61:1, 2.

Upon those who are in Christ this same holy spirit has come through the Head, Christ Jesus. Jehovah designates them as "my servant, whom I uphold, mine elect, in whom my soul delighteth." (Isaiah 42:1) Without question these must be serving the purposes of the Lord as opportunity affords. To them Jehovah says: "Ye are my witnesses."—Isaiah 43:10.

This is the time when the witness must be given. Satan is employing all of his power to discredit God; and it is the privilege of the servant class here mentioned to testify of the goodness and greatness of Jehovah.

These, having the spirit of the Lord upon them, are comforted by reason thereof, because the great Father of mercies gives consolation to all who are his and who possess his spirit. Being moved by his spirit, and their course of action being controlled thereby, such are being trained to minister to the nations according to the divinely fixed judgments or decrees of righteousness.

Our great loving Father, through his beloved Son, the Head of the servant class, speaks to the members of the Church that these might be comforted and sure of his guiding hand, saying, "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.

Wonderful is the incentive now to hasten to serve the Lord acceptably that we may be used in the future to bring great blessings to others. In proportion as we imbibe the spirit of the Lord, in that proportion He will be anxious now to testify of his love for mankind.

CLOSING PERIOD OF CHRIST'S MINISTRY

——March 29——Quarterly Review——

JESUS' PUBLIC MINISTRY ENDED—JESUS' SUPREME TEST—LESSONS LEARNED BY THE DISCIPLES.

"Jesus Christ is the same yesterday and today, yea and for ever."—Hebrews 13:8, R. V.

THE Bible study lessons for the past three months have taken us into and through the closing period of Jesus' ministry. That period was the central point of human history, and with one exception was its most important period. That exception is the present, when Jesus has returned to destroy the present world-order and to establish the kingdom of heaven with its rulership of world affairs. Of necessity these two events are the most important of all.

[2]Our Lord's time on earth was appointed to be thirty-three and one-half years, of which the latter three and one-half years were to be taken up with his ministry, the previous thirty years being for his development preparatory to that work. Three and a half years seem but a short time for such an important ministry as his; but, as our studies have shown, he came rather to establish truth than to seek to impress his mind and his message on all. When the crowds came to him, he gave his blessings to such as sought them; and, as seemed good, he spoke to the people; but he made no special attempt to get them to become his followers. Rather, he directed them to the words of God which their prophets had spoken, and to the blessings of the kingdom of heaven.

JESUS' PUBLIC MINISTRY ENDED

[3]The end of Jesus' ministry seemed to be brought about according to human purpose. The Pharisees, who early perceived that his teaching, if accepted by the people, must as inevitably remove them from their place of authority and luxury as the morning mist is removed by the sun, always followed him about, seeking to entrap him. Their bitterness grew; but they dared not molest him, and they could find no charge of sedition against him to lay before the Roman Governor. Hence they were kept back till the time came when he must be offered. Then his betrayer sold him into their hands.

[4]By this time the unremitting labors of Jesus had begun to tell upon his body. He had not spared himself, and much of his service had been done at the expense of his own vitality: "for there went virtue out of him, and healed" the people. (Luke 6:19) When the time came for the consummation of his sacrifice he presented himself as it were officially to Jerusalem, the representative city. He rode in as a king, though he made no claims except by the symbol of riding upon an ass, and by accepting the acclamations offered.

[5]Two or three days later Jesus gave his final witness in the temple, concluding with such an indictment against the ecclesiastics of his day as can not be repeated, but which also serves as an illustration of what would be done in the wider sphere on his return. H left the temple courts, saying, "Your house is left unto you desolate."—Matthew 23:38.

[6]His ministry to the people and against their leaders being ended, Jesus now gave to his apostles, and to his Church through them, that review of the last things of the Gospel Age and those which would introduce his return, which is recorded in Matthew 24 and 25. He knew that when he returned he would not be in bodily form, physical organism, so that he could be discerned; and he did not then know the day and the hour of his return. It was necessary, therefore, that his disciples must have that which would enable them to know when he was again present to receive them to himself and to establish his kingdom. To this end the signs which would indicate his return were enumerated.

[7]Looking over the city which would now get no more instruction nor witness from him, and which he knew the next day would cry for his blood, Jesus told of its coming doom. He knew by the prophecies that great nations were to arise with whom God would have a controversy (Isaiah 34), because while professing to accept him these great nations would depart from his teaching and become hypocritical, even as the Jews had departed from the Word of God and become hypocrites. Also in the day of the kingdom, the world must be brought into test that it might demonstrate to itself its inherent inability to bring order out of chaos and establish its affairs.

[8]Besides giving the Church the signs necessary to determine his presence, Jesus told them of the tests which would then come upon it. He knew that there would be little faith on his return (Luke 18:8), and that even amongst those who were waiting for him there would be a spirit of slumber. (Matthew 25:5) And by the parable of the Sheep and Goats he showed that his ministry through his faithful disciples would then result in such a division in Christendom as was at that time taking place in Jewry.

JESUS' SUPREME TEST

[9]Having spoken these things, Jesus ended his outward ministry. There remained for him the evening hours with his disciples, when he would eat the Passover with them and institute the Memorial Supper; when he would introduce them into his covenant, into his glory, and into sharing in his death by sacrifice. That evening was a memorable time. Judas, unknown to any save Peter and John and the Lord, went out from the Passover to betray his Master.

[10]After the traitor was gone, Jesus drew his apostles to himself and carried them as it were into the intimate

relationship which he enjoyed with the Father. He showed them that they were to share with him; that where he was going they were to be; that as he was God's vine they were its branches; and that they also would have through him access to the Father in prayer for their guidance and strength. Further, he promised that the spirit of truth would come upon them, bringing his words to their minds, and enabling them to witness in his name.

[11]Then Jesus presented them to his Father, relieving himself of his trust by asking the Father to care for them, now that he himself could no longer do so. So far as they were concerned, his ministry was ended. He had finished the work God gave him to do. (John 17:4) There was yet for himself a perfecting work to be done.

[12]Jesus' last and greatest test in obedience had yet to be experienced. Leaving the city he went, as his custom had been, to the Mount of Olives. But now a heaviness came upon him. Becoming alarmed, he told the three foremost apostles of his distress, and left them that he might pray. Our study told us of the agony in the Garden of Gethsemane and of his victory. Jesus wanted, if it were possible, that his will should be followed; and thrice he pleaded his suit before the Father, but without response. The absence of reply showed him his Father's will. He quieted his mind, saying, "Return unto thy rest, O my soul." (Psalm 116:7) He remembered the scriptures written for his cheer, and he went forward bravely, loyally, and gladly, to drink the cup poured for him. No other person could ever suffer so much as he did; for he tasted the bitterest dregs of death as a separation from God.

[13]But Jesus died without murmur or complaint, dumb as a lamb before her shearers. He knew that his death was in harmony with his Father's will, that it was precious (valuable) in God's sight, and that therefore God had pleasure in it.—Psalm 116:15.

[14]The disciples who have suffered at the hands of evil men have had the Lord's succoring aid, but he who died for the sin of the world must die with the Father's face withheld from him. Confidently, in full measure of faith Jesus said: "It is finished"; "Father, into thy hands I commend my spirit." He did not claim anything, but commended himself to his Father's righteousness and love.

LESSONS LEARNED BY THE DISCIPLES

[15]There were many forces working for Jesus' death. Without doubt Satan was its instigator. Satan could not know what he would effect by it, but he did what he could to stop Jesus' ministry. He could not know that he had acted at exactly the right time. The chief priests, scribes, and Pharisees thought they had succeeded in stopping the work of one whom they felt to be their enemy. Pilate thought he had done a good stroke of policy for himself; for this man, whose work might threaten the peace of this rather excitable part of Rome's dominion, was now out of the way. And the disciples were fearful that they had lost their Master.

[16]But Satan's craft and cruelty were without avail. He who had had much of the power of death (Hebrews 2:14) could not keep Jesus in hades. The disciples soon learned that their Master was no longer dead but was raised out of death by God, and that God was still fulfilling the Scriptures. But Jesus' manifestations of himself convinced the disciples that he was changed (1 Peter 3:18), and that they could not have the same kind of sweet fellowship they had formerly enjoyed. They had to learn that they could have communion with him only as he pleased, until the spirit should be given, when they would have it constantly as they should desire.

[17]When these lessons had been thoroughly learned Jesus met them in the upper room, and then led them as far as Bethany which, after his mother's home, was the only place where he had found a home which gave him rest. Then leaving the scene of his labors and his earthly affections as such, he gave them his blessing and was parted from them, being "carried up into heaven" (Luke 24:51), a cloud covering him as he was blessing them.

[18]Today's text is: "Jesus Christ is the same yesterday and today, yea and for ever." (Hebrews 13:8, *R. V.*) He is the same Jesus; yesterday when he was upon earth; today, that is, all the time of his ministry in heaven for his Church; and forever ("unto the ages," see R. V., *margin*), that is, during the time of his kingdom. He is forever the same. He came to die for the race; he has ministered to those who have believed on God through him; and he comes to deliver the world for which he died, that he might really be the Savior of mankind.—John 1:29; 1 Timothy 2:3-6.

QUESTIONS FOR BEREAN STUDY

What period of time is the central point of human history? What other event is associated with it? ¶ 1.

Did Jesus make special attempts to get followers? ¶ 2.

Why did the Pharisees hate Jesus? Was it appropriate that Jesus should offer himself to the Jews as their king? ¶¶ 3, 4.

Where, when, and what was the final witness of Jesus? After this, to whom did Jesus confine his teaching? What was the object of that teaching? ¶ 5, 6.

Were the nations to be converted at the time of the second coming of Jesus? When will the world be brought to its supreme test as to its inability to manage its own affairs? Does the Church have a similar test? ¶ 7, 8.

What was next in order for Jesus? How was it shown that the disciples were to be privileged to share with him in his sufferings? ¶ 9, 10.

How did Jesus show that he would be helpless during his trial and death to give assistance to his followers? ¶ 11.

What was Jesus' greatest test in obedience? How was he comforted? ¶ 12, 13.

Why should the Father's face be withheld from Jesus? How did Jesus demonstrate his trust in God? ¶ 14.

What were the forces coworking for the riddance of Jesus? ¶ 15.

By whose power was Jesus raised out of death? And with what body did he come? ¶ 16.

Why was it befitting of Jesus to ascend from Bethany? ¶ 17.

In what way is Jesus continuously the same? ¶ 18.

THE BLESSING OF PENTECOST

—APRIL 5—ACTS 2: 1-47—

APOSTLES SPEAK IN FOREIGN TONGUES—HOLY SPIRIT MOVES THOUSANDS—SPIRIT CAME TO GENTILES LATER—SPECIAL BLESSINGS DUE NOW.

"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.

JESUS' words to his disciples spoken on his last appearance confirmed that which he had previously told them: He had begun a work, and they were to continue it as his representatives. (Acts 1: 8) His work as a man was finished, and his resurrection was proof that it was acceptable. But he must be received into heaven to present himself before the Father. There at the mercy seat in heaven (Hebrews 9: 24) he would present himself with the merit of his blood, and would receive of the Father that gift of the holy spirit of which he had spoken to his disciples.

[2]The disciples were to wait in Jerusalem until they received the evidence of his acceptance, which would be the holy spirit coming upon them. By it they would "be endued with power from on high" (Luke 24: 49), and would continue their work under his direction.

[3]The disciples returned to Jerusalem with joy, and waited day by day for the promised manifestation. As by this time they would have realized that Jesus was God's Passover Lamb, and that he was raised on the day of the offering of the *first* of the first fruits; and on the fiftieth day, the second feast of their year and the offering of first fruits (Leviticus 23: 15, 16), they met very early on that morning, as if expecting that it might bring them the desire of their hearts. They were not disappointed. Quite early on the morning, as they met with one accord in common expectation and in love to each other and loyalty to their Master, the room where they were was filled as with "a sound from heaven as of a rushing mighty wind" (Acts 2: 2); and each saw upon the others the appearance of tongues of fire. These were the outward tokens of power and purification. But besides this, each of them was moved in spirit; there was an inward manifestation. Each was conscious of something added to his life.—Acts 2: 4.

APOSTLES SPEAK IN FOREIGN TONGUES

[4]They spoke of the things in their hearts, but found themselves speaking in tongues other than their own Hebrew or Aramaic language. This was quickly noised abroad amongst the visitors who had come to the feast (Acts 2: 5); and by 9 o'clock there were crowds to see and hear this strange thing. Some mocked; and in contempt they said: "These men are full of new wine."

[5]Peter, the leader of the disciples, stood forth and began to tell the people what this meant. Meekly he said that this strange manifestation which gave them power to speak in other languages was not a result of drinking wine, but was none other than the fulfilment of Joel's prophecy that it should come to pass in the last days that the spirit of God should be poured out (Joel 2: 28; Acts 2: 17, 18); and that the gift had come to them through their Lord.

[6]Peter told them that God had raised from the dead him whom they had crucified, and had made him both Lord and Christ (v. 36); that he had received from his Father the gift of the holy spirit, the evidence of which "ye now see and hear". By a quotation from Psalm 16: 10 Peter showed that the exaltation was foretold. David told of one whose soul should not be left in hades. This prophecy could not refer to David; for he was still dead, and must remain in the grave until the day of resurrection. The Jews understood this.

[7]Peter declared therefore that Jesus was the Messiah, the Christ. Then he called upon the people to accept Jesus, and they also would receive the holy spirit; for the promise was to them—to all who would accept, and by so doing they would save themselves from the tribulation which was about to come on that crooked generation. He urged them therefore to repentance, to accept Christ as the means by whom they could come to God.

HOLY SPIRIT MOVES THOUSANDS

[8]Many had been much moved by the strange events at Passover. Now when they found the disciples united and confident in their Master, and as they saw them endued with a miraculous power and with understanding of their Scriptures urging the people to repentance and to harmony with God, many thousands were convinced and believed on the Lord.

[9]It was a great day, the greatest single day in the history of the Church. From that day the apostles were changed men; and that not only because of confidence through evidence of their Master's acceptance before Jehovah, but also of theirs in him. There was something added to them. Peter showed an understanding of the Scriptures new to him. Clearly the apostles received the spirit of truth as well as the power for service.—2 Timothy 1: 7.

[10]They were now equipped as their Master had been. He had said that his works were done by the power of the spirit of God (Matthew 12: 28; Luke 11: 20); and Pentecost brought the same power to them. This gift of the holy spirit meant that new life begun which Paul declares is the spirit of life. (Romans 8: 2) In other words, Pentecost meant the begetting of a new nature as well as equipment of power for service. This was the new birth of which Jesus spoke. Christendom speaks of man's decision to leave a worldly life for general conformity to religious practices as a new birth. But the new birth of which Jesus spoke is far removed from that. It is the beginning of a life which in its

completion in resurrection is life on the spirit plane.

[11]Joel's prophecy of the holy spirit to come upon the faithful in Israel foretold a new operation of the power of God. Instead of as hitherto when the holy spirit came now and again upon certain men who would act for God, as in the case of Samson and Elijah, or as in the case of Isaiah and Jeremiah and the prophets who wrote things for God as they were moved by the spirit (2 Peter 1:21), it would now come upon all who accepted the truth of God as given by Jesus. And, said Peter: "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.

SPIRIT CAME TO GENTILES LATER

[12]The gift of the holy spirit to the Church was once for all, though about three and one-half years later there was a similar manifestation on a much smaller scale at Cæsarea, when Peter was present at Cornelius' home. The holy spirit then came upon the little company of Gentiles as at Pentecost.—Acts 11:15.

[13]There was, however, a difference, indicated by the presence of Peter. Since Pentecost there has been no begettal by the spirit apart from some service by one already begotten of the spirit. God gave the spirit once for all, but he gave the second manifestation with an apostle present to show his acceptance of the Gentiles. He has done exactly the same in giving "present truth" to the Church. He entrusted the knowledge of the Lord's return, and with it the clear understanding of the divine plan of salvation to his servant, C. T. Russell; and no one has entered the truth save through the channel then opened.

[14]But Joel's prophecy calls for a further fulfilment than it received at Pentecost. Like many other prophecies which relate to the establishment of the kingdom it has an application to both phases; that is, to both advents. It calls for a great outpouring of the spirit in connection with the time of trouble, when the sun will be darkened, and the moon turned into blood, as well as at the inauguration of the Church's ministry. Peter's quotation of the prophecy is another instance of a partial use of a scripture, the same as when Jesus quoted part of Isaiah 61:1, 2, leaving the other portion to be dealt with in its due time. At Pentecost Peter could announce salvation in the same name of the Lord, but he could not announce deliverance in Mt. Zion nor in the remnant of faithful servants. But the Church can now do this, and does do it.

SPECIAL BLESSINGS NOW DUE

[15]That such an outpouring or blessing is to be experienced by the Church at the time of the return of the Lord is evident from the two prophecies of Isaiah, chapters 42 and 61, which foretell the work of the Servant of Jehovah. Both of these clearly refer to Jesus, and also have reference to the time when he would come in power and establish his kingdom, as well as to his work at his first advent. The two prophecies were certainly only partially fulfilled by Jesus at the first advent; both are completed by him through his servants at his second advent. Both tell of the spirit of God being given to him to enable him to do this work. As the Servant of the Lord is the Church under his guidance on his return (see Isaiah 43:10), it follows that there must be a special blessing of the holy spirit for her at that time.

[16]And this we find in experience. The quickening and enlightening power of the spirit to do the work of the Lord and to witness for him is enjoyed by thousands of young men and young women as well as by the older brethren. The enthusiasm and the joy of the day of Pentecost are again with the Lord's faithful followers. The miraculous phases represented at Pentecost are, however, not now to be expected: those belonged to the infancy of the Church.—1 Corinthians 13:11.

[17]At the first fulfilment Peter could only quote Joel' last words, "And they that call upon the name of the Lord shall be saved." Many thousands saved themselves that day by accepting the word of the Lord. They came into his care, so that the trouble which was about to come upon Israel should not fall on them. They also came into the blessings which God had for Israel in Christ—they were also saved from the condemnation of the sinner, and from the power of sin, so that they might walk in righteousness and do the works of God.

[18]Now the Lord's people have the joy of proclaiming the same truth, with the fact of a present blessing of salvation. Mt. Zion (that is, the Lord's kingdom) is being established; and there is in it salvation from the great trouble which is coming upon this present very crooked generation for all who will accept the message of the kingdom. Let all the Lord's servants hasten with their message to the people before the great and terrible day of the Lord has fully come.

QUESTIONS FOR BEREAN STUDY

What did Jesus' resurrection prove? What must he do before the Father could give the holy spirit? ¶ 1.

When did the disciples receive the evidence of Jesus' acceptance? Where were they at the time? ¶ 2, 3.

What strange phenomenon had taken place? What impression did the people receive? What did Peter tell them? ¶ 4, 5.

How did Peter prove from Scripture that Jesus was raised from the dead? ¶ 6, 7.

Were the events of Pentecost momentous in the history of the Church? In what respect were the apostles changed men? ¶ 8, 9.

What did Pentecost mean to the disciples? What is the "new birth" of which Jesus spoke? ¶ 10.

In what way was the power of God manifested in a new way? ¶ 10, 11.

When did the Gentiles receive the holy spirit? Who was entrusted with the knowledge of the Lord's return? ¶ 12, 13.

Was there yet to be a further fulfilment of the prophecy of Joel? What Scriptural evidence is there that the Church will exercise additional power of the holy spirit at the second advent? ¶ 14-16.

Are the proclamations of salvation at both advents somewhat similar? How do they differ? ¶ 17, 18.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Poughkeepsie, N. Y.	Mar. 16	Cortland, N. Y.	Mar. 23
Newburgh, N. Y.	" 17	Johnson City, N. Y.	" 24
Walden, N. Y.	" 18	Endicott, N. Y.	" 25
Port Jervis, N. Y.	" 19	Bainbridge, N. Y.	" 26
Eldred, N. Y.	" 20	Oneonta, N. Y.	" 27
Binghamton, N. Y.	" 22	Kingston, N. Y.	" 29

BROTHER J. A. BOHNET

Cortland, O.	Mar. 11	Ravenna, O.	Mar. 18
Mecca, O.	" 12	Kent, O.	" 19
Warren, O.	" 13	Barberton, O.	" 20
Youngstown, O.	" 15	Akron, O.	" 22
Rosemont, O.	" 16	Canton, O.	" 23
Niles, O.	" 17	Massillon, O.	" 24

BROTHER C. W. CUTFORTH

Taber, Alta.	Mar. 23	Cabri, Sask.	Apr. 2
Bow Island, Alta.	" 24	Swift Current, Sask.	" 3, 5
Medicine Hat, Alta.	" 26, 27	Herbert, Sask.	" 6, 7
Maple Creek, Sask.	" 29	Chaplin, Sask.	" 8, 9
Tompkins, Sask.	" 30	Moose Jaw, Sask.	" 10, 12
Webb, Sask.	" 31	Mossbank, Sask.	" 13

BROTHER H. H. DINGUS

Taiban, N. Mex.	Mar. 19	Snyder, Tex.	Mar. 27
Dexter, N. Mex.	" 20, 22	Sweetwater, Tex.	" 29
Hurley, Tex.	" 23	Barstow, Tex.	" 30
Lubbock, Tex.	" 24	Valentine, Tex.	Apr. 1, 2
Plainview, Tex.	" 25	El Paso, Tex.	" 3, 5
Lockney, Tex.	" 26	Alamogordo, N. Mex.	" 6

BROTHER A. J. ESHLEMAN

Redwood City, Calif.	Mar. 18	Watsonville, Calif.	Mar. 25
Palo Alto, Calif.	" 19	Paso Robles, Calif.	" 26, 27
Hollister, Calif.	" 20	San Luis Obispo, Calif.	" 29
San Jose, Calif.	" 22	Santa Marie, Calif.	" 30
Santa Cruz, Calif.	" 23	Sta. Barbara, Cal.	Mar. 31, Apr. 1
Pacific Grove, Calif.	" 24	Summerland, Calif.	" 2

BROTHER M. C. HARBECK

Defiance, O.	Mar. 9, 10	Lorain, O.	Mar. 23, 24
Lima, O.	" 11, 12	Cleveland, O.	" 25, 26
Findlay, O.	" 13, 15	Youngstown, O.	" 27, 29
Fremont, O.	" 16, 17	Alliance, O.	" 30, 31
Sandusky, O.	" 18, 19	Massillon, O.	Apr. 1, 2
Danbury, O.	" 20, 22	Canton, O.	" 3, 5

BROTHER H. E. HAZLETT

Verona, Mo.	Mar. 19	South Fork, Mo.	Mar. 26, 27
Billings, Mo.	" 20	Thayer, Mo.	" 29
Springfield, Mo.	" 22	Golden City, Mo.	" 30
Ava, Mo.	" 23	Ash Grove, Mo.	" 31
Norwood, Mo	" 24	Bolivar, Mo.	Apr. 1
Mountain Grove, Mo.	" 25	Springfield, Mo.	" 2

BROTHER M. L. HERR

Marshfield, Wis	Mar. 15	Marinette, Wis.	Mar. 23
Wausau, Wis.	" 16	Vulcan, Mich.	" 24, 25
Merrill, Wis.	" 17	Sault Ste. Marie, Mich.	" 26
Clintonville, Wis.	" 18	Sault Ste. Marie, Can.	" 29
Bonduel, Wis.	" 19, 20	Marquette, Mich.	" 30
Green Bay, Wis.	" 22	Bruces Crossing, Mich.	" 31

BROTHER W. M. HERSEE

Brantford, Ont.	Mar. 19	Dunnville, Ont.	Mar. 29
Hamilton, Ont.	" 20	Vaughan, Ont.	" 30
Beamsville, Ont.	" 22, 23	Caledonia, Ont.	" 31
St. Catharines, Ont.	" 24	Simcoe, Ont.	Apr. 1
Niagara Falls, Ont.	" 25, 26	Courtland, Ont.	" 2
Welland, Ont.	" 27	Aylmer, Ont.	" 3

BROTHER J. H. HOEVELER

Louisville, Ky.	Mar. 8	Farmland, Ind.	Mar. 27
Palmyra, Ind.	" 9	Muncie, Ind.	" 29
De Pauw, Ind.	" 10	Anderson, Ind.	" 30
Indianapolis, Ind.	" 24	Hartford City, Ind.	" 31
New Castle, Ind.	" 25	Garrett, Ind.	Apr. 1
Richmond, Ind.	" 26	Auburn, Ind.	" 2

BROTHER H. HOWLETT

White River, Ont.	Mar. 12	North Bay, Ont.	Mar. 23
Franz, Ont.	" 13	Huntsville, Ont.	" 24
Searchmont, Ont.	" 15	Bracebridge, Ont.	" 25
Sault Ste. Marie, Ont.	" 17, 18	Orillia, Ont.	" 26
MacLennan, Ont.	" 19, 20	Barrie, Ont.	" 27
Sudbury, Ont.	" 22	Toronto, Ont.	" 29

BROTHER A. H. MACMILLAN

San Bernardino, Calif.	Mar. 8	Hutchinson, Kans.	Mar. 20
El Centro, Calif.	" 10, 11	Wichita, Kans.	" 22
Yuma, Ariz.	" 12	Topeka, Kans.	" 24
Phoenix, Ariz.	" 13, 15	St. Joseph, Mo.	" 26
Albuquerque, N. Mex.	" 17, 18	Kansas City, Mo.	" 29
Trinidad, Colo.	" 19	Jefferson City, Mo.	" 30

BROTHER H. S. MURRAY

Tampa, Fla.	Mar. 8	Charleston, S. C.	Mar. 29
Orlando, Fla.	" 22	Florence, S. C.	" 30, 31
De Land, Fla	" 23	New Brookland, S. C.	Apr. 1, 2
Jacksonville, Fla.	" 24	Elko, S. C.	" 3
Savannah, Ga.	" 25, 26	Augusta, Ga.	" 5
Ridgeland, S. C.	" 27	Greenwood, S. C.	" 6

BROTHER G. R. POLLOCK

Shinglehouse, Pa.	Mar. 18	Clymer, N. Y.	Mar. 25
Salamanca, N. Y.	" 19	Erie, Pa.	" 29
Onoville, N. Y.	" 20	Cleveland, O.	" 31
Jamestown, N. Y.	" 22	Columbus, O.	Apr. 1
Conewango, N. Y.	" 23	Chillicothe, O.	" 2
Westfield, N. Y.	" 24	Portsmouth, O.	" 3-5

BROTHER V. C. RICE

Columbus Miss.	Mar. 22	Jackson, Miss.	Mar. 30
West Point, Miss.	" 23	Weathersby, Miss.	" 31
Aberdeen, Miss.	" 24	Collins, Miss.	Apr. 1
McCool, Miss.	" 25	Saucier, Miss.	" 2
Brookhaven, Miss.	" 26, 27	Hattiesburg, Miss.	" 5
Wamilla, Miss.	" 29	Poplarville, Miss.	" 6

BROTHER C. ROBERTS

Swan River, Man.	Mar. 18	Wadena, Sask.	Mar. 31
Durban, Man.	" 19, 20	Clair, Sask.	Apr. 1
Yorkton, Sask.	" 22, 23	Quill Lake, Sask.	" 2
Bredenbury, Sask.	" 24, 25	Humboldt, Sask.	" 3
Kamsack, Sask.	" 27, 29	Saskatoon, Sask.	" 5, 6
Invermay, Sask.	" 30	Wakaw, Sask.	" 7, 8

BROTHER R. L. ROBIE

Punta Gorda, Fla.	Mar. 10	Miami, Fla.	Mar. 23
Wauchula, Fla.	" 12	Key West, Fla.	" 25, 26
Lakeland, Fla.	" 13	Miami, Fla.	" 29
Avon Park, Fla.	" 15	W. Palm Beach, Fla.	Apr. 6
Moore Haven, Fla.	" 17	Melbourne, Fla.	" 7, 12
West Palm Beach, Fla.	" 20, 22	Titusville, Fla.	" 13

BROTHER O. L. SULLIVAN

Henderson, N. C.	Mar. 20	Winston Salem, N. C.	Mar. 29
Stem, N. C.	" 22	State Road, N. C.	" 30
Durham, N. C.	" 23, 24	Winston Salem, N. C.	" 31
Greensboro, N. C.	" 25	High Point, N. C.	Apr. 1
Staley, N. C.	" 26	Welcome, N. C.	" 2
Mount Airy, N. C.	" 27	Salisbury, N. C.	" 3, 5

BROTHER W. J. THORN

Guthrie, Okla.	Mar. 19	Chandler, Okla.	Mar. 27
Edmond, Okla.	" 20	Drumright, Okla.	" 29
Oklahoma City, Okla.	" 22	Pawnee, Okla.	" 30
McLoud, Okla.	" 23, 24	Shidler, Okla.	Mar. 31, Apr. 1
Shawnee, Okla.	" 25	Arkansas City, Ark.	" 2
Tecumseh, Okla.	" 26	Ponca City, Okla.	" 3

BROTHER T. H. THORNTON

Hopkinsville, Ky.	Mar. 20	Mayfield, Ky.	Mar. 27
Evansville, Ind.	" 22	Paducah, Ky.	" 29
Owensboro, Ky.	" 23	Gadsden, Tenn.	" 30
Evansville, Ind.	" 24	Big Sandy, Tenn.	Mar. 31, Apr. 1
Dixon, Ky.	" 25	Palmyra, Tenn.	" 2
Paducah, Ky.	" 26	Green Brier, Tenn.	" 3

BROTHER S. H. TOUTJIAN

Pendleton, Ore.	Mar. 18	Walla Walla, Wash.	Mar. 26
Weston, Ore.	" 19	Yakima, Wash.	" 27
Walla Walla, Wash.	" 20, 22	Ellensburg, Wash.	" 29
Dayton, Wash.	" 23	Enumclaw, Wash.	" 30
Waitsburg, Wash.	" 24	Puyallup, Wash.	" 31
Pomeroy, Wash.	" 25	Olympia, Wash.	Apr. 1

BROTHER J. B. WILLIAMS

Cambridge Springs, Pa.	Mar. 16	New Brighton, Pa.	Mar. 23, 24
Greenville, Pa.	" 17	Elwood City, Pa.	" 25
Farrell, Pa.	" 18	Butler, Pa.	" 26
Sharon, Pa.	" 19	Duquesne, Pa.	" 27, 29
West Middlesex, Pa.	" 20	Buena Vista, Pa.	" 30
New Castle, Pa.	" 22	Versailles, Pa.	" 31

BROTHER L. F. ZINK

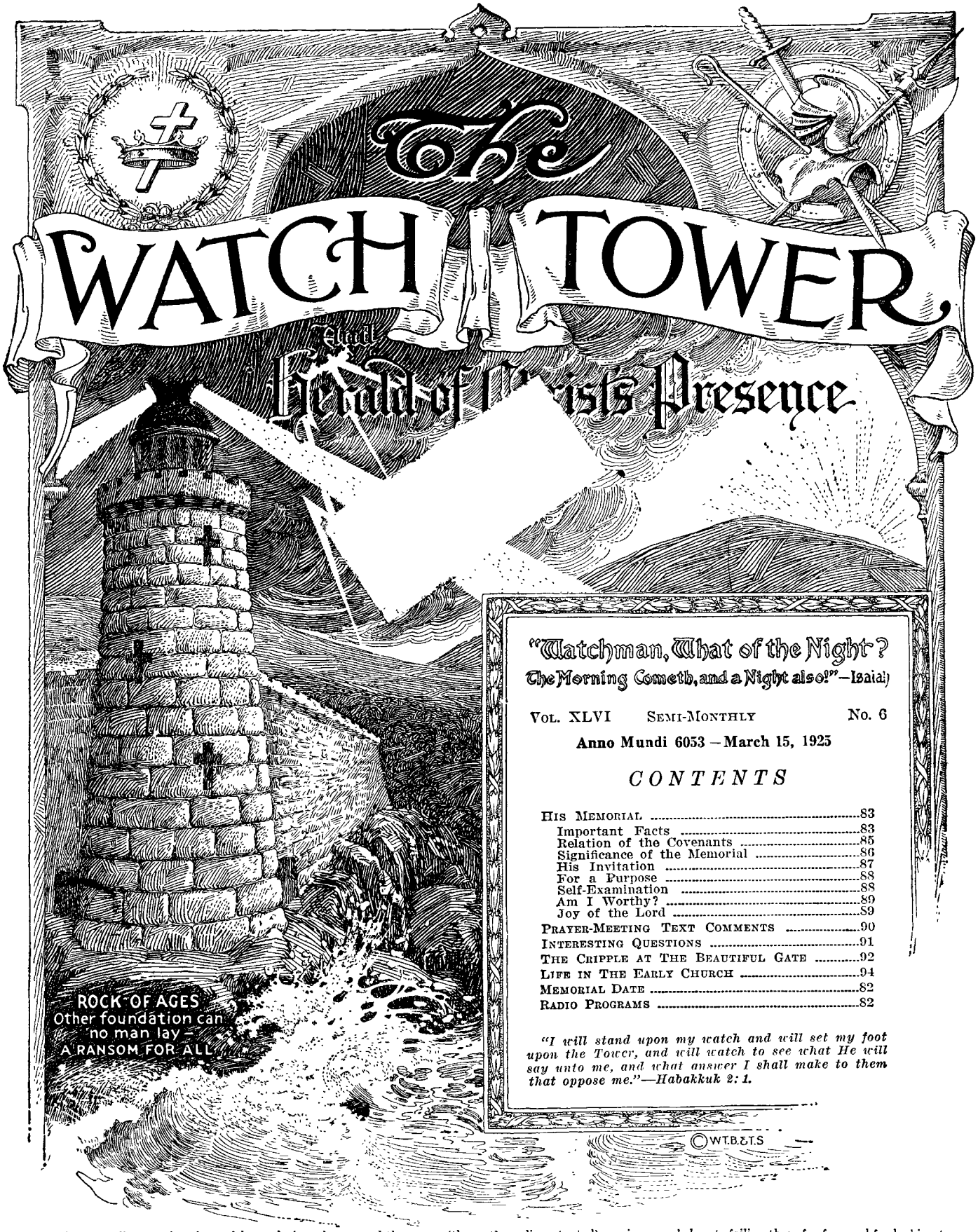
Wilmington, Del.	Mar. 12	Norfolk, Va.	Mar. 25
Chestertown, Md.	" 13, 15	Petersburg, Va.	" 29
Hobbs, Md.	" 16, 17	Lynchburg, Va.	" 31
Georgetown, Del.	" 18, 19	Roanoke, Va.	Apr. 1
Chincoteague, Va.	" 20, 22	Wythesville, Va.	" 2
Exmore, Va.	" 23, 24	Bristol, Tenn.	" 3, 5

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Washington, D. C. March 20-22. Secretary A. L. Smith, 1252 Talbert St., S. E.

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLVI SEMI-MONTHLY No. 6

Anno Mundi 6053 — March 15, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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MEMORIAL DATE

For the year 1925 Wednesday, April 8, after 6 o'clock p. m., is the proper time for the celebration of the Memorial of our Lord's death. All the ecclesias will please take notice. We hope this may be a season of great refreshing to the Lord's people. Kindly send your reports in immediately after the Memorial, giving the number partaking.

RADIO PROGRAMS

Broadcasting the truth has proven so satisfactory up to date that we suggest to the friends, wherever it is possible, to arrange for a good receiving set with a loud speaker and invite their neighbors in to listen to the program of the nearest station broadcasting the truth. We give here the time of the stations of which we are informed, and as others are added, broadcasting the truth, we will publish their schedules.

WBBR, New York City (official address, 124 Columbia Heights, Brooklyn, N. Y.), 272.6 meters. Sunday morning, 10:00 to 11:30; Sunday evening, 9:00 to 10:30; Monday, Thursday and Saturday evenings, 8:00 to 9:00; Eastern Standard Time.

WORD, Batavia, Ill., (Official address, Webster Hotel, Chicago, Ill.), 278 meters. Sunday evenings, 7:00 to 9:00; Monday, Tuesday and Thursday evenings, 8:00 to 9:00; Central Standard Time.

WGI, Medford Hillside, Mass., 161 meters. Sunday evenings, 8:30 to 9:30; Thursday evenings, 8:00 to 9:00; Eastern Standard Time. Lectures and musical programs under auspices of Boston Ecclesia.

KFKB, Milford, Kansas, 286 meters. Sunday evenings, 8:30 to 9:30; Central Standard Time. Lectures and musical programs under auspices of Abilene Ecclesia.

KNX, Los Angeles, Calif., Sunday evening, 7:00 to 8:00; Pacific Standard Time. Programs under auspices of Los Angeles Ecclesia.

CHUC, Saskatoon, Sask., Canada, 400 meters. Sunday and Wednesday evenings.

ERRATA

In the February 1st WATCH TOWER, page 35, paragraph 5, line 1, is the word Pharaoh's. It should have been Potiphar's.

In the March 1st WATCH TOWER, page 73, paragraph 87, line 14, the word "inclusive" should be eliminated.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI MARCH 15, 1925 No. 6

HIS MEMORIAL

"For this is my blood of the new covenant, which is shed for many for the remission of sins."—Matthew 26: 28.

THE Memorial season is approaching. It is befitting and important that all Christians consider the import of our Lord's death and their respective privilege of participating therein. It is also important that each one examine himself before the Memorial, which this year should be observed after 6 o'clock in the evening of Wednesday, April 8th. To this end THE WATCH TOWER at this season, following its usual custom, publishes something concerning our Lord's Memorial.

[2]As a Christian grows in the likeness of his Lord, he grows in appreciation of his Father's plan. The more he learns about it, the sweeter it appears and the more he wants to know about it. It seems safe to say that God's intelligent creatures will forever be beholding some new beauties in his wonderful arrangement. Speaking concerning the Christian, the Psalmist beautifully expresses it thus: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Psalm 27: 4.

[3]In the examination of this important subject it is well to lay down first certain great truths well settled in our minds, to serve as guides in the examination of other truths.

IMPORTANT FACTS

[4]The unconditional promise which God made to Abraham was, "In thy seed shall all the families of the earth be blessed." The blessing promised is an opportunity for life, and all those who obey the terms upon which life everlasting is offered will receive that great reward. The terms upon which life is offered to the world will be set forth in the New Covenant. The promised Seed is the channel of blessing and the Mediator of the New Covenant; therefore the Seed must be produced and the covenant made before all the families of the earth can be blessed. God's unconditional promise to Abraham is a guarantee that this will be done. —Genesis 22: 16-18; Hebrews 6: 14-18.

[5]The promised Seed is the Christ; and when complete it will include all the glorified members of his Body. (Galatians 3: 16, 27, 29) Those who compose the Seed will possess the divine nature, which includes life everlasting on the highest plane. God's revealed plan shows that those who compose the Seed must be developed according to the terms of a covenant, which is a covenant by sacrifice. (Psalm 50: 5) This is different from the New Covenant.

[6]A covenant is a solemn compact or agreement between two parties. The unconditional promise of God to Abraham is called a unilateral covenant, because God binds only himself to perform; and this he does both by his word and his oath. Where there is a covenant made between two parties, both parties must be competent and willing to enter into it.

[7]God's plan discloses that all covenants, the purpose of which is the granting of life, must be ratified by the blood of some sacrificed life.—Leviticus 17: 11; Hebrews 9: 22.

[8]It appears that the term "seed of promise" is synonymous with the term kingdom, the reigning or royal family.—Galatians 3: 16, 27, 29; Matthew 10: 7; Luke 17: 21; 19: 12, 15.

[9]Jehovah made a covenant with his beloved Son, the man Jesus, to give him a kingdom, which kingdom is the organization for the purpose of carrying out the New Covenant. (Luke 22: 29, *Diaglott*) This covenant between God and his beloved Son must be ratified with blood, because it looked toward the granting of life to the human race; and the victim that furnishes that blood is his beloved Son, who "poured out his soul unto death".—Isaiah 53: 12.

[10]No one will become a part of the "seed of promise" without making a covenant by sacrifice. (Psalm 50: 5; Matt. 16: 24; 2 Tim. 2: 11; Rom. 6: 5; Gal. 3: 27) The ratification of that individual covenant must be by his own blood; to wit, the giving in sacrifice of his right to live as a human being. He becomes competent to make such a covenant only by reason of the imputed merit of Christ Jesus, which is the basis for his justification by Jehovah. For this very purpose, and none other, God justifies the one who, exercising faith in the merit of Christ, fully consecrates himself to do God's will. If, then, he is faithful to his covenant to the end, he will become a part of the "seed of promise".

[11]The sacrificed life of the man Christ Jesus furnished the ransom price, which price or merit is also presented

as a sin-offering. It is his blood also that is used to ratify the New Covenant, through which covenant all the obedient families of the earth in due time will receive the blessing of life. There is no other name under heaven whereby man can receive life.—Acts 4:12.

[12]The purpose of God's plan concerning man is to bring mankind back into harmony with God. The manner of performing this great work is through the terms of the New Covenant. No one of the human race for himself is qualified or competent to make that covenant with God, because all are imperfect. The New Covenant, therefore, must be made by Christ as the legal representative of Israel and all mankind; and the blood for the ratification of this New Covenant on behalf of mankind is the blood of Christ Jesus.

[13]No one will reap the benefit of the New Covenant without some knowledge of the divine arrangement. It seems a clearly settled rule of Jehovah to compel no one to accept life; but he offers it as a gracious gift. (Romans 6:23) There can not be a gift without knowledge and without consent and acquiescence on the part of the donee to the terms controlling the gift. It has pleased God to so arrange that in his own time all men shall be brought to a knowledge of the truth in order to give them an opportunity to accept life on the terms offered. —1 Timothy 2:3, 4.

[14]With these fundamental principles of the divine plan in mind, let us now proceed to the examination of events leading up to the institution of the Memorial.

PICTURES

[15]Long ago Jehovah began to make pictures foreshadowing his way of leading mankind to life, the evident purpose of such pictures being to enable those who seek the truth to appreciate more fully God's loving kindness. To this end he chose the people of Israel, and used them to make types and shadows of better things to come. These pictures throw a flood of light upon the pathway that leads to life for the world of mankind.

[16]God had so directed the affairs of the natural descendants of Abraham that they were domiciled in Egypt. From Abraham's entrance into Canaan was exactly 430 years to the day the Israelites went out of Egypt. (Exodus 12:41) They were compelled while there to live under the oppressive hand of Pharaoh. This haughty and autocratic ruler typified Satan, the god of this evil world, who is the oppressor of mankind.

[17]Israel, the chosen people of God, was the only nation ever acknowledged by Jehovah. The Lord sent Moses into Egypt to deliver his people from the hands of Pharaoh, the oppressor. Moses was a type of Christ, the great Deliverer of mankind. When, after repeated requests made by Moses, Pharaoh refused to permit the Israelites to leave Egypt, God commanded Moses to prepare for the great Passover night.

[18]God's expressed will is his law. He expressed his will thus: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."—Exodus 12:1-15.

[19]This declaration of God's law was the commencement of the Law Covenant. From that date the people were to count time. God commanded the Israelites to keep the Passover. It was a memorial of their deliverance from Egypt, and in addition thereto it was a memorial of the beginning of the Law Covenant.

[20]The breaking of bread and the drinking of wine on the night before our Lord's death by the Lord and his disciples was the commencement of the New Law Covenant. He there commanded the keeping of this Memorial which he then and there instituted until the setting up of his kingdom, at which time he would inaugurate the New Covenant. This New Covenant will bring life to the obedient ones of Israel and to all mankind.

DETAILS CARRIED OUT

[21]Obedient to the Law, each family of the Israelites on the tenth day of the first month took a lamb and kept it up until the fourteenth day of the month. The lamb must be a male and without blemish. In the evening they killed the lamb. The blood was then sprinkled upon the doorposts of the house wherein each family was to eat the roasted lamb and was to remain in the house during the night. The lamb was eaten with unleavened bread and bitter herbs. The blood upon the doorposts and the lintel was a protection to all in the house.

[22]The Scriptures show that the order was fully carried out: "And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they."—Exodus 12:28.

FIRST-BORN OF EGYPT

[23]The first-born of Egypt represented the ruling class. The first-born expected to carry into futurity their fathers' institutions. Since Satan is the god of this world and rulers are his representatives, it follows then that the first-born of Egypt pictured "the shepherds and the principal of their flock", made up of the three elements which constitute the ruling powers of this world. The death of the first-born of Egypt seems, therefore, to represent Satan's agencies and what they will suffer in the final calamity immediately preceding the inauguration of the New Law Covenant.

THE LAST PASSOVER

[24]The law of God concerning the keeping of the Memorial of the Passover is: "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." (Exodus 12:14) It was therefore incumbent upon Jesus to keep the Passover at the appointed time. He was a Jew, born under the Law. It was his delight to do the Father's will; and it was the Father's will that Jesus keep the Passover.

[25]When the time arrived for the eating of the last passover, Jesus sent his two disciples to make the necessary preparation. At the appointed hour, with his little family of twelve, he partook of the passover as it had been provided. He knew that that would mark the end of the Law Covenant, and that it would mark the end of the Jewish Age. As Jesus was eating he said to his disciples: "With desire I have desired [longed] to eat this passover with you before I suffer." (Luke 22:15) By this he is understood to mean that he had something important to disclose to his disciples, and that the proper time to do so would be at the time of eating the last passover with them. Before he suffered, it was his great desire to instruct his disciples in things pertaining to the kingdom, which they would later understand.

[26]This would be the opportunity to inform them concerning the development of the seed of promise and the inauguration of the New Covenant and the inauguration of the kingdom; and the last opportunity while in the flesh for him so to do. Of course they would not understand the full import at that time; but he told them that he would pray the Father, who would send them the holy spirit to guide them into all truth. When the holy spirit was given, they did understand. St. Paul was given a special revelation. (Ephesians 3:3) He saw not only that it is God's purpose to offer life to the people, but that Christ is the way to life, which way had been kept a mystery from ages and generations. —Colossians 1:26.

RELATION OF THE COVENANTS

[27]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 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 the whole world of mankind.

[28]There is a close relationship between these covenants, and the Memorial links them together more completely than any other incident recorded in the Scriptures.

[29]The first, or unconditional promise to Abraham, the seed thereof 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.

[30]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.

[31]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 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.

[32]The blood as a basis for the first Law Covenant was shed in Egypt when the paschal lamb was slain. That covenant was inaugurated at Mount Sinai. Mount Sinai is a symbol of the kingdom. The outcome of that covenant held the Israelites in bondage to sin and death.

[33]The blood as a basis for the New Covenant was shed on earth, or in the world, which was pictured by Egypt, at the time that Jesus died upon the cross. There the antitypical Lamb was slain. The New Covenant will be inaugurated in heaven. (Hebrews 12:24, 25) The outcome of that covenant will be to release mankind from bondage and to regenerate and give life to all who will be obedient to its terms.

[34]The Law Covenant was made in Egypt between God on one side and Moses as a mediator for the people on the other side; and the blood testifying thereto was the blood of the Passover lamb, which blood also furnished a special protection to the first-borns. That covenant was ratified and inaugurated at Mount Sinai (symbol of the kingdom), at which time Moses sprinkled the book of the law and the people with the blood of bulls and goats.—Exodus 24:6-8; Hebrews 9:19-22.

[35]The New Covenant was made on earth between God on one side and Christ Jesus as Mediator for the people on the other side of the covenant. The blood testifying thereto was the blood of Christ Jesus himself, as he plainly stated (Matthew 26:28), and has furnished a special protection for the first-borns throughout the Gospel Age. The New Covenant will be ratified and inaugurated in heaven when the Church is complete, and the blood testifying thereto is the blood of Christ Jesus and his Body members. (Hebrews 12:24) For this reason the members of the Church, while on earth and being sacrificed by their Lord and High Priest and laying down their lives in the service of his cause, are made able ministers of the New Covenant. (2 Corinthians 3:6) This is in harmony with the Prophet's statement that Christ, the Head, and the Body members constitute the Servant in whom Jehovah delights, and whom he will give for a covenant of the people.—Isaiah 42:1, 6.

[36]In the interim between the first and second Law Covenants the Abrahamic Covenant, or unconditional promise of God, produces the antitypical Isaac, the Seed of promise, which is the channel used for the blessing of all the families of the earth. It follows that every one who is of that seed must be included in the Mediator of the New Covenant, and must also be present at the general assembly of the Church of the first-born and at the inauguration of the New Law Covenant.—Hebrews 12:24-28.

[37]No wonder the Lord longed to eat the last passover with his disciples that he might tell them of the marvelous things God has reserved for his beloved One and his Bride!

SIGNIFICANCE OF THE MEMORIAL

[38]In eating the passover Jesus and the disciples were meeting the requirements of the Law. Dying upon the cross, Jesus fulfilled every part of the Law. While he was eating the last passover it was God's due time for him to plant a mile-post, that would ever thereafter remind his disciples of God's covenant with him and through him with them, and also of the covenant through which the world would obtain life.

[39]The account of the Memorial is recorded thus: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament [covenant], which is shed for many for the remission of sins." —Matthew 26:26-28.

[40]Otherwise put, Jesus Christ here stood as the great connecting link of the two Law Covenants. We may be warranted in saying that he stood with one hand pointing to the old Law Covenant and in substance said to his disciples: 'That law covenant has come to an end. It has served its purpose. It has brought life to no man; but it has served as a schoolmaster to bring you to me. My body, that is to say, my humanity, is the connecting link between that old covenant now passing away and the new covenant which God will inaugurate.' With the other hand pointing to the New Covenant, in substance he said: 'My Father has made a covenant with me on behalf of mankind. This is the new covenant that he promised. I am the victim whose blood testifies to and shall ratify that covenant. This bread, which I now take and break, represents my body, broken for the world and for you; and I invite you to eat of it. As I have heretofore told you, I am the Bread of life that came down from heaven; and if any man eat of me, he shall live. This cup of wine represents my blood, which is shed for the remission of sins. This is the blood for the making and ratification of the New Covenant. I invite you to drink all of it. It will be necessary for you to meet these requirements in order for you to be of the kingdom.'

[41]Furthermore, in substance, he said to them: "My Father has covenanted with me to give me a kingdom; and now I covenant with you to take you in as a part of that kingdom. That will be the kingdom that will administer the terms of the new covenant through which life will be given mankind.'—Luke 22:29; Romans 8:17.

[42]Through his prophet God had definitely promised that a new covenant should be made with Israel. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jeremiah 31:31-34.

[43]The disciples of Jesus, being Jews, were warranted in the conclusion that they knew that such a covenant would have to be ratified by blood. At the same time they knew that it was not lawful for them as Jews to drink blood. (Leviticus 17:10) Now Jesus took the cup and said to them: 'This cup is my blood [that is to say, it represents my blood]; and it is the blood that will ratify the New Covenant; and I ask you to drink it.' Here was a plain invitation for them to do something which represented death to them, because the drinking of blood was punished with the death penalty. They could not understand, but they loved the Lord and were willing to do anything he asked them to do. Previously he had asked them if they were able to drink of his cup, to which they had responded in the affirmative. Thereby they meant, we understand, that they had the spirit or disposition to drink of anything that he would drink of, even as this meant to them an invitation to die. Their loving devotion to him led them to a full obedience to do whatsoever he asked, without stopping to inquire what it might mean. When the holy spirit was given to them, they did understand; and they rejoiced.—Galatians 1:24; Phil. 3:12; Acts 2:41.

PARTNERSHIP

[44]To be in partnership in anything means to have a common interest in that thing. It means to participate in the losses and participate in the profits. St. Paul plainly expresses this thought, that the Church is in partnership with the Lord, its Head. It follows, therefore, that those who will be of the Church, and therefore of the kingdom, must share with the Lord, first in the loss of life or suffering of death; and second, share with him in the profits of glory, honor and immortality. Thus St. Paul puts his argument: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread, and one body; for we are all partakers of that one bread."—1 Corinthians 10:16, 17.

THE BREAD

[45]To the disciples Jesus said when he broke the bread: "This is my body"—this represents my body, as we understand him to mean. He invited them to eat of it. On a former occasion he had said: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:50, 51.

[46]Subsequent words of the Apostle show that the meaning of the words "eat of this bread" is to believe on the Lord Jesus Christ. (Acts 16:31; Romans 4:24) A man eats, and therefore absorbs, natural food through his mouth. He eats or absorbs spiritual food through his mind; and when he sets his affections upon that which he believes, he is said to believe with his heart. The Apostle says: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:10) We get into Christ by believing that he is the Son of God our Savior, and by a full and complete consecration of ourselves to do the will of God, which is a proof of our belief. Being justified, begotten and anointed of the holy spirit, one therefore is adopted into the Body of Christ and becomes a part of the Body. The world will have to exercise belief during the reign of Christ, and under the terms of the New Covenant to get life. Those of the Church exercise belief and go on to the point of full consecration and are thereby inducted into the Body of Christ.

[47]Now, says the apostle Paul, we are all one loaf, because all of one body. Now the one who is in Christ must be broken with him; and the breaking of the bread shows the partnership in the Body of Christ.

[48]The invitation by Jesus to his disciples to drink of the cup is plainly an invitation to participate with him in his death, to share with him in the death; and St. Paul gives the same thought when he, in substance, says: 'This cup of blessing is our partnership in the blood of Christ.'—1 Corinthians 10:16, *Diaglott.*

HIS INVITATION

[49]The invitation extended by our Lord to his disciples on the occasion of the Memorial, and through them to all of his faithful followers, is the greatest invitation ever offered to any creature in heaven or on earth. In substance he said to them: 'This cup is my blood, and I invite you to drink of it. This is an invitation to die with me as a part of my sacrifice. This is the only way you can be associated with me in my kingdom.'

[50]It is manifest that the disciples did not understand the import of Jesus' words at that time, even as they

could not understand them. But at this same time they were discussing among themselves which should be the greatest. Our Lord ignored this. He appreciated their loving devotion to him and how they had stood by him during his trials; and so he said to them: "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, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke 22: 28-30, *Diaglott*.

[51]Otherwise stated, Jesus said to them: 'My Father has made a covenant with me and given me a kingdom, which is the kingdom of heaven, and in which kingdom the new covenant shall be inaugurated and administered to the people. You have been faithful to me; you have been with me in my trials; and now I invite you to share with me in that kingdom, and I make a covenant with you that you shall have a part in the kingdom if you are willing to meet the requirements.'

[52]By inviting them to drink of his cup, which he said represented his blood, Jesus was plainly inviting them to suffer death with him as the means of participating in the ratification of the New Covenant and participating in the blessing of the kingdom. That this was his meaning is further corroborated by his statement: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6: 53) Only those will have inherent life and be permitted with Christ Jesus, the great Life-giver, to minister blessings to the world who are broken with Christ Jesus and who drink of his blood.

[53]Accepting an invitation to participate with the Lord in eating his body and drinking his blood means that each member of the Body, then, is in a covenant with each other to be dead with each other as well as to be dead with Christ. Surely an appreciation of such a fact should bind together the hearts of God's people firmly and irrevocably.

FOR A PURPOSE

[54]St. Peter writes: "Ye are . . . a people for a purpose." (1 Peter 2: 9, *Diaglott*) The real purpose is that all the families of the earth may be blessed; and in so doing, that the name of God shall be glorified. The blessings will come through the administration of the New Covenant, and the New Covenant will be administered by the Seed of promise. Here, then, in Christ Jesus and the members of his Church the three great covenants are joined. Jesus was the one who fulfilled the Law Covenant. He is the Seed of promise from the Abrahamic Covenant; and his blood ratifies the New Covenant, which covenant he makes on behalf of Israel (through whom the world will be blessed); and in the administration of which covenant he invites his Church to participate, and in which his Church does participate, the condition precedent being suffering with him that they might reign with him.—2 Timothy 2: 11, 12.

HIS MEMORIAL

[55]In instituting this Memorial Jesus said to his disciples: "This do in remembrance of me." To this the Apostle adds: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Corinthians 11: 26) Thereafter he would have them forget the observance of the Passover of the Law Covenant. The Law was ended. He would have them remember that he is the Passover for the Church, and that all who are under the blood and remain thereunder are safe. He would have them remember that his death provided the ransom price, the sin-offering, and that which ratifies the New Covenant; and at his second coming he would inaugurate his kingdom and the New Covenant for the blessing of mankind.

[56]The Apostle directly connects our Lord's coming, the covenant and the kingdom, when he says that the Church is now approaching Mount Zion, which means God's organization, "the general assembly and church of the firstborn," and to "Jesus, the mediator of the new covenant"; and then adds: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Hebrews 12: 28.

SELF-EXAMINATION

[57]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.

[58]Why, then, do I partake? one may ask. He 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 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.

AM I WORTHY?

[53]Some may ask: Am I worthy to partake of the Memorial? Such a one should ask himself the question: Am I truly consecrated to the Lord, and have I the witness of the holy spirit that I am begotten and anointed; and am I in full harmony with the Lord? If so, then I may partake of the Memorial properly and gladly.

[60]But, he answers, I am so weak and I have done wrong. What shall I do? The answer is, Go at once to your Advocate, confessing your sins and asking for forgiveness, and try to make restitution for any wrong that you have done, being assured that the Lord will hear and forgive you through the merit of Christ Jesus (1 John 2:2; 1:9) Further, the apostle Paul directs. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Corinthians 5:7, 8) Leaven means sin. Malice means a bad condition of heart, not having proper regard for others. Wickedness means wrongdoing. Put all of these away; and he who has a hope in himself of being of the kingdom class let him cleanse himself even as the Lord is pure.

[61]Let all the brethren everywhere who have quarrels and difficulties settle them at once, and see to it that their hearts are in a right condition. There can be no division in the kingdom, and no one will reach the kingdom with bitterness in his heart. Therefore says St. Paul: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:31, 32.

[62]It is a great privilege to partake of the Memorial if we appreciate it, discern the Body of Christ and our privilege, and can then partake of it properly.

JOY OF THE LORD

[63]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 forever 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.

[64]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) 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.

[65]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.

[66]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 forever 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 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.

[67]Nineteen twenty-five is here. Surely not many more Memorials will be celebrated on this side the vail. So now "let the saints be joyful in glory; [and] let them sing aloud upon their beds [of ease]." Those who are

faithful from henceforth shall not sleep, but shall be changed in a moment, in the twinkling of an eye, and shall enter into the fulness of joy, being forever with the Lord.

QUESTIONS FOR BEREAN STUDY

Why is it befitting to participate in the Lord's Memorial? Do the truths pertaining to it grow sweeter and larger with the passing years? ¶ 1-3.

What is the meaning of the unconditional promise that God made to Abraham? How may one become a member of the promised seed class? ¶ 4, 5.

What is a covenant? What is the purpose of all covenants that are ratified with blood? ¶ 6, 7.

Who is the Seed of promise? What is the covenant God made with Jesus? What is a covenant of sacrifice? ¶ 8-10.

What furnished the ransom price? Who alone could ratify the New Covenant? Is it possible for a person to be a beneficiary of a covenant without knowledge of it? ¶ 11-13.

How were the children of Israel often used? What did God do when Pharaoh refused to permit the Israelites to leave Egypt? ¶ 15-17.

What were the instructions for the Passover night? Was this the commencement of the Law Covenant? What is the commencement of the New Law Covenant? ¶ 18-20.

Were the Israelites obedient to the instructions? Whom did the firstborn of Egypt represent? ¶ 21-23.

What was the law for the memorial of the Passover? Did Jesus observe this memorial? Did Jesus then institute a new thing—a memorial of the memorial? ¶ 24, 38, 39.

Why did Jesus long for this Passover season to come? Could his disciples at that time understand the import of it? ¶ 25, 26.

What are the three great covenants? Whom did the paschal lamb represent? Whom did the paschal lamb foreshadow? When will the "sin of the world" be removed? ¶ 27-31.

The blood for the Law Covenant was shed where? The blood for the New Covenant was shed where? ¶ 32, 33.

Where was the Law Covenant inaugurated? Where was the New Covenant made, and who were the parties to the contract? When and where will the New Covenant be inaugurated? ¶ 34, 35.

What covenant is it that produces the "seed of promise"? Who will be the Mediator of the New Covenant when it becomes operative? ¶ 36, 37.

Was Jesus, the Seed of the Abrahamic Covenant, a connecting link between the two law covenants? What did Jesus say as he pointed to the New Covenant? ¶ 40.

What covenant did God make with Jesus? How is the Church admitted to partnership? What will the covenant do for Israel, and through them for the world? ¶ 41, 42.

Were the Jews forbidden to drink blood? When Jesus invited his disciples to drink the cup of wine that represented his blood, what did it imply? ¶ 43, 48.

In what is the Church to share with Jesus? ¶ 44.

What is meant by the words "eat of the bread"? How is spiritual food absorbed? ¶ 45-47.

What is the greatest invitation which could possibly be extended to any person? What does it imply? How should it operate in the hearts of those accepting the invitation? ¶ 49-53.

Where and how are Jesus and his followers joined in the three great covenants? Is there a purpose in this arrangement? ¶ 54.

What significance is there in the words of Jesus: "This do in remembrance of me"? Who is our Passover? ¶ 55.

How does the Apostle connect the Lord's second coming, the covenant, and the kingdom? ¶ 56.

Are the members of the Church to examine each other? Whom should they examine? Is it especially appropriate that each of us examine himself at this season of the year? ¶ 57.

Under what conditions should one participate in the emblems? ¶ 58, 62.

What should one do if he has done wrong? What does leaven represent? Is there division in the Body of Christ? How may the unity of the spirit be kept? ¶ 59-61.

What was the first hope of Jesus' immediate disciples? After the holy spirit came, what did they begin to see? ¶ 63.

What are some of the things the saints now on earth are privileged to see? Are these things sufficient to bring joy to the heart? ¶ 64, 65.

Besides the blood of Jesus, what else does the cup represent? What should be the heart condition of the temple class? What scriptures specifically apply now to the faithful in Christ Jesus? ¶ 66, 67.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR APRIL 22

"His truth shall be thy shield and buckler."
—Psalm 91: 4.

IN THE Word of God is his spirit. Those who have received the spirit of begetting and anointing can understand and appreciate the Word of God, at least to some extent. From it they receive consolation and joy. Jesus Christ is the great exponent of truth. He said: "The words that I speak unto you, they are spirit, and they are life." (John 6: 63) "Sanctify them through thy truth: thy word is truth." (John 17: 17) Those who have the spirit of the Lord, and who walk in the light of his Word, have fellowship with him; and "truly our fellowship [partnership] is with the Father, and with his Son Jesus Christ."—1 John 1: 3.

A full realization and appreciation of this brings consolation to the Christian in time of stress.

When the adversary would strike terror into every heart that opposes him, when darkness is about and many are falling, when evil is upon every hand, the Lord gently speaks to his devoted class, who have fellowship with him: "There shall no evil befall thee." (Psalm 91: 10) And why not? Because such abide under the shadow of the Most High. They have his Word of Truth and rejoice in him and delight to serve him. They hear with gladness the promise: "His truth shall be thy shield and buckler."—Psalm 91: 4.

These reassuring words from the Most High bring consolation and joy to the heart of his obedient children. The keener our appreciation of his loving-kindness, the more anxious will such be to minister comfort to others that mourn, and sing the praises of the King of kings, and thereby be faithful witnesses for the Lord.

TEXT FOR APRIL 29

"The Lord . . . shall judge . . . the people with his truth."—Psalm 96: 13.

THERE have been some judgments rendered in the earth that have been in harmony with right and justice. These have been very few, and have occurred only when they did not interfere with any part of the arrangement of Satan and his emissaries. By

far the greater majority of the judgments is entirely out of harmony with truth and righteousness. The people have long suffered by the miscarriage of justice. The masses have lost hope of having their matters determined in harmony with that which is right. They are discouraged, in distress; and many in despair.

It is now the blessed privilege of the saintly class, who are recipients of great consolation from the Lord, to use their knowledge of his kingdom and his plan for the blessing of mankind in bringing comfort to those of the world who mourn and who desire to know something of a better day. If we really love the Lord, we shall be anxious to tell others about his incoming kingdom. The only thing we shall fear is that we might miss an opportunity of pleasing him. Let the saints hasten to bear the message of comfort to those of the world who are anxious to receive, telling them about the great judgments of the Lord that will be rendered in righteousness. Tell them about the great ransom sacrifice, and that all shall have an opportunity to benefit thereby. Tell them that the kingdom is now here, and that soon God's will shall be done on earth as it is done in heaven. Tell them that the Lord, the great and righteous One, has come; and that he will judge the people in truth and bring blessings to all who obey him. What a precious privilege! Are you doing your part?

INTERESTING QUESTIONS

OFFER TO ISRAEL BONA FIDE

QUESTION: If the offer of life to Israel was *bona fide* and any one who measured up to God's requirements would have been given life, would it not be true to say that God is at liberty to grant life on compliance with any conditions he chooses to impose?

Answer: The offer of life made by Jehovah to Israel under the Law Covenant was *bona fide*. Any one who measured up to the terms of that covenant would have been granted life everlasting without the necessity of a ransom sacrifice. This is true because no one was directly condemned under the judgment in Eden except Adam. His offspring came under condemnation, but not under sentence. Their condemnation was because of imperfection. Had they been able to keep the terms of the Law, however, it would have proven that they were perfect. Therefore the Law is the measure of a perfect man's ability.

We are not warranted in saying that Jesus gained the right to life by reason of keeping the Law Covenant. There is no scripture in the Bible that warrants such a conclusion. Jesus was always perfect; therefore he always had a right to life, and he could not have increased that right by virtue of keeping the Law. The fact that none but him did keep it was proof that none but a perfect man can keep it. To state that he won a prize by keeping the Law Covenant is not true.

On the contrary, being perfect in every respect, Jesus kept the Law perfectly; thereby demonstrating that the Law is honorable. By Jesus' course of complete obedience the Law is magnified, and it vindicates Jehovah's promise that any one who could keep it would live by it. It proved conclusively that Jehovah was not giving the Jews a fanciful thing, that could not possibly be realized under any circumstances.

The Law further demonstrated that all human beings, descendants of Adam, being imperfect, need a ransomer. Without the aid of a redeemer it is impossible for them to get life. It is true that Jehovah can do anything that he wishes to do; and to say that he had the liberty to grant life upon any conditions he chose to impose would be entirely proper. His choosing was to impose the conditions set forth in the Law Covenant.

The ancient worthies were not developed under the terms of the Law Covenant; for some of them lived before the Law Covenant was made. The ancient worthies were faithful in the performance of their obligations to God insofar as it was possible for them to be. Their perfection consisted in a pure condition of heart, a complete devotion to the Lord, faithfulness and loyalty to him; and by reason of this they obtained a good report but not the right to live, because no conditions had been offered that one could have a right to live under such circumstances. But the Law itself proved (in conjunction with the inability of the imperfect man to keep it) that a ransomer or redeemer was essential.

CONSERVATION OF HEALTH IS PROPER

Question: Sometimes a speaker will say from the platform: "Few want to go to heaven. Just let one get sick, and see how quickly he will send for a doctor for fear he may have to go to heaven." Is this proper?

Answer: Such a statement is very improper for a speaker to make from the platform or anywhere else. It is entirely proper for a thoroughly consecrated and devoted Christian to employ the services of a doctor and to take any reasonable means to conserve his health, and to keep alive as long as possible in order that he might be a glory to the Lord while in the flesh. No one is justified in committing suicide either directly or indirectly; and if one would purposely neglect his physical health with the thought of dying and going to heaven, such would be a foolish course and surely would not be pleasing to the Lord.

Each one is a steward of what he possesses, and that possession includes what little physical strength he has, and such strength is to be used to the Lord's glory. A Christian should keep himself in the best possible physical condition in order that he might render the most efficient service unto the Lord.

THE CRIPPLE AT THE BEAUTIFUL GATE

—APRIL 12—ACTS 3:1-26—

POWER CAME FROM GOD—PETER DECLARES RESTITUTION TO BE FUTURE—"REFRESHING TIME" IS HERE—MIRACLE BRINGS CHURCH INTO ACTIVITY.

"I am Jehovah that healeth thee."—Exodus 15:26, R. V.

SOON after Pentecost both the Church and all Jerusalem were stirred by a great miracle of healing done at the hands of Peter and John. The two disciples were going up to the temple "at the hour of prayer", about 3 o'clock in the afternoon. Although God no longer recognized the temple as his house (Matthew 23:38), apparently they considered it well to go to the temple; and perhaps they saw there some opportunities of serving the Lord as they mingled with the people who went to worship.

[2]As Peter and John were going up, a man lame from birth asked a gift from them. Peter, moved by the holy spirit, stood, and fastening his eyes on him said: "Look on us." The man looked, expectant. Peter said: "Silver and gold have I none; but such as I have give I thee." Then he added: "In the name of Jesus Christ of Nazareth, rise up and walk." He gave the man a helping hand; and immediately the man's feet and ankle bones received strength. Leaping up, he entered with them into the temple, praising God.—Acts 3:4-8.

[3]Immediately there was great excitement; for the man was a well-known figure and object of charity. A crowd gathered around the three; for the healed man held Peter and John. The miracle was clearly a manifestation of divine power and, short of raising the dead, was one of the greatest of the marvels which had been wrought in Israel in those wonderful days since Jesus of Nazareth began his ministry.

POWER CAME FROM GOD

[4]Peter made use of the opportunity to address the people. "Men of Israel," he said, thus reminding them of their covenant relationship with God, "why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we made this man to walk?" (Acts 3:12) It was, he said, because the God of Abraham, Isaac, and Jacob, the God of their fathers, had remembered his covenant that this thing was done. He told them that Jesus, whom they had delivered up and derided before Pilate, was the Son of Jehovah; and that when they had put him to death God had glorified him. God's Holy One, the Just One, had been with them; but so little did they esteem him, and so great a despite had they done him, that they had preferred a murderer before him. They had killed the Prince of Life; but God had raised him from the dead. "Whereof," said Peter, "we are witnesses." He declared that it was the name of Jesus and faith in his name that had made this man strong, and had given him this perfect soundness which they all saw.

[5]As the healed man was the recipient of a blessing he had not sought, the miracle was a demonstration of the faith of the apostles rather than of his. They were exercising their authority received from their risen Lord. Peter told his hearers that he well knew that they had crucified the Lord in ignorance of what they were really doing; that they did not know that they were putting the Son of God to death. They had thereby fulfilled all scriptures which foretold the sufferings of Christ.—Acts 3:18.

[6]The Apostle called upon them to repent, to turn about, that their sins might be blotted out, so that times of refreshing might come from the presence of the Lord. He told them of the times of restitution which had been spoken of by the prophets. He then reminded his hearers of the words of Moses, who had said that God would raise up out of the people a prophet like himself, whose word would bring judgment as well as blessing; for "it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) He declared that all the prophets from Samuel had foretold those days. They were the children of the prophets and of the covenant which God made with their fathers, saying to Abraham, "In thy seed shall all the kindreds of the earth be blessed." (Acts 3:25) Because of this God, who had raised up his Son Jesus, sent him first unto them to bless them by turning them from their iniquities.

[7]Peter's address discloses a clear knowledge of the purpose of God through Abraham and Israel; and quickened as he was by the holy spirit, he now saw how the coming of Jesus fitted in with the divine Word. It was not the facts of Jesus' death and resurrection which in themselves had given this light; it was the light these had thrown upon the Scripture which made everything clear and themselves bold.

PETER DECLARES RESTITUTION TO BE FUTURE

[8]There were some things which Peter did not yet understand. He told the people that all the prophecies concerning the *suffering* of Christ were fulfilled. That was true so far as it referred to the sufferings of Jesus; but as Peter afterwards learned, it was not true in the completest sense. He did not then fully understand about the selection of the Church, that the faithful followers of Jesus were to be members of the Christ and united to him. These things Peter learned later from the apostle Paul.—1 Corinthians 12:12; 2 Peter 3:16.

[9]But Peter understood clearly the message of the holy prophets; and in this address so well known to every true Bible Student, he gave the clearest of all Scriptural declarations relative to the purpose of God. He said that all the holy prophets since the world began had foretold the times of restitution. He saw clearly

that those times could not come until Israel as God's chosen instrument was ready to his hand. Therefore the burden of his message to his people was that they should repent, that their sins might be blotted out, so that God could bless them with times of refreshing from his presence.

[10]As we have noted, Peter went on to say that all the prophets had told of this ministry to Israel in which he was then taking part, the ministry of Israel to prepare it for its work and place in the purpose of God. Later it was shown by the apostle Paul that this Israel is spiritual, and is gathered chiefly from amongst the Gentiles; and later Peter himself showed that those who were not a people and outside the covenants had been brought into the place which by nature seemed to belong to the house of Israel.—Galatians 3:29; 1 Peter 2:10.

"REFRESHING TIME" IS HERE

[11]The first work which Jesus did after being exalted to heaven was to bless Israel in the way then being manifested—not in presence, but by the holy spirit speaking through his disciples; and not by general deliverance from all foes, but to bring them near to God through the holy spirit. "Unto you first," because Israel must be prepared, God had sent his Son. Peter speaks of the prophets three times, showing three different works: (1) He says all that the prophets had written concerning the suffering of Christ had been fulfilled (Acts 3:18); (2) that all the prophets had foretold a ministry to Israel to prepare Israel for the work which God has for them (Acts 3:24, 25); (3) that all the prophets had foretold the times of restitution to follow.—Acts 3:21.

[12]The Bible Student has sometimes thought that the "times of refreshing" are the same as the "times of restitution". They are not the same. The times of refreshing are for Israel as they should turn to the Lord, in order to give them that light and knowledge which should make them a ready instrument for God in his further purpose for the world of mankind. The times of refreshing are associated with the return of the Lord, and particularly with the life of the Lord's people sometime after his return. When the Lord returned in 1874, those who professed to be his people were not ready for him; and he had to gather a people for himself. This he did by means of the message of his return. Then came the time when these were gathered into a unity which enabled him to give them such refreshment as brought them fullest assurance of his return, and which fitted them for his work. They were filled with courage and vigor. According to the experience of the Lord's people, this may properly be considered as from 1918 onward. The Lord's servants have brought their tithes into the storehouse—they have given themselves to him and he has opened the windows of heaven.—Mal. 3:10.

[13]With the return of the Lord came this special work of preparing spiritual Israel for himself. Next, and soon, follows the gathering again of fleshly Israel; and then will come the times of restitution.—See Acts 3:19-21, in *Diaglott* or *R. V.*

MIRACLE BRINGS CHURCH INTO ACTIVITY

[14]That God should cause such a wondrous miracle to be wrought as the first outward demonstration of the power of life now inherent in his Son is in full harmony with the general expression of his plan. The healing of the lame man is a fitting symbol of the restoration of the world. He, a piteous spectacle, unable to help himself but must be carried whenever he was to be moved, well illustrates the world of mankind, utterly unable to help themselves out of their distresses. As the world will begin to cry for relief from its troubles, the Lord will send his blessings by his Church; and these will be manifested by the earthly house of Israel, restored to the favor of God according to their New Covenant.

[15]Even now God has his faithful servants declaring the "times of restitution", and calling attention to the purpose of the kingdom of heaven. Very soon the lameness of the world will be taken away to enable it to go up to the house of God. It is certain that the hearts of God's earthly children will rejoice in his love.—Malachi 1:11.

[16]No doubt the Lord had a special reason for causing this miracle so soon. The natural tendency of the human mind is to settle, to become inactive; only the few are pioneers. No doubt the majority in the Church would have been glad to go from house to house, rejoicing with each other in the great things God had done for them. But the Lord by this miracle threw the Church into activity. So has it been many a time in the harvest work. The Lord has had continuously to throw his people into activity. Many have objected; they would rather go from house to house rejoicing, and, as they put it, "making their calling and election sure." The Lord is always mindful of the best interests of his people; and he will have them active in the special interests even as they must be active in the development of their spirit.

QUESTIONS FOR BEREAN STUDY

What miracle stirred Jerusalem after Pentecost? Did the fact that the man was well known add to the excitement? ¶ 1-3.

What was Peter's gentle reminder to start with? How well did Peter take advantage of the circumstances to introduce Jesus to the people? ¶ 4.

The miracle was a demonstration of the faith of whom? How was Jesus associated with Moses? ¶ 5, 6.

What was disclosed relative to the purpose of God through Israel? ¶ 7.

What was it that Peter did not fully understand? ¶ 8.

What was it that Peter set forth in a very clear manner? ¶ 9.

From what people is spiritual Israel chiefly gathered? ¶ 10.

How did Jesus bless fleshly Israel first, after his resurrection? What three points are brought forward? ¶ 11.

What is the difference between "times of refreshing" and "times of restitution"? ¶ 12, 13.

The healing of the lame man is a symbol of what? ¶ 14.

What is a very inspiring message that the servants of the Lord are declaring at the present time? ¶ 15.

What is the tendency of the human mind? Is the Lord supervising in the activity of the Church? ¶ 16.

LIFE IN THE EARLY CHURCH

——APRIL 19——ACTS 4:1 TO 5:11——

RULERS DISCOMFITED BY MIRACLES—PRAYER BROUGHT QUICK RESULTS—HYPOCRISY SEVERELY PUNISHED.

"The multitude of them that believed were of one heart and of one soul."—Acts 4:32.

WITHOUT doubt the great stir which was the immediate consequence of the healing of the cripple was according to the purpose of Jesus, the exalted Head of the Church. The fact of the miracle stimulated the Church and at the same time brought it definitely into public notice. The result of Peter's explanation and exhortation greatly increased the number of the men who believed in Jesus. (Acts 4:4) But the chief priests and the leaders were grieved that the apostles taught the people and preached through Jesus the resurrection of the dead; and they put Peter and John in ward for the night.

[2]The next day a meeting of the Sanhedrin was called; for the matter was of great importance to them. They had thought that by crucifying Jesus they had done with him; and here were his disciples, only ordinary men, doing wondrous works such as he had done, and stirring Jerusalem even more than he. They saw that the people who had learned to expect much of Jesus were moved by this miracle wrought by those who were only fishermen of Galilee. They were greatly concerned. They had Peter and John brought before them, and asked them by what power and name they had done this thing.

[3]Peter, filled with the holy spirit, answered boldly that it was by the name of Jesus of Nazareth whom they had crucified but whom God had raised from the dead; "even by him doth this man stand here before you whole." (Acts 4:10) Quoting a psalm (118:22) he said that Jesus of Nazareth was the "stone set at naught of you builders", which God had made the head of the corner. Then in well-known words he declared: "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.

[4]The rulers were taken aback; these unlearned and ignorant men had boldness in their presence. The healed man was standing with the apostles; and the mouths of the rulers were shut. Peter's boldness and readiness of speech were not merely the responses of his nature, but were the fulfilment of the Lord's words: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke 21:15) The council commanded them to leave their presence while they conferred amongst themselves.

[5]To themselves the Sanhedrin acknowledged that a notable miracle had been wrought, that all Jerusalem knew it, and that they had no chance of denying it. They decided to stop these men from speaking henceforth in the name of Jesus, and evidently thought that their order would be obeyed. They recalled the apostles, and commanded them not to speak at all nor to teach in the name of Jesus. But both Peter and John asked these men, who professed to be the servants of God, to judge for themselves whether those who had been given this knowledge of Jesus should obey God, who through Christ had sent them to proclaim these things, or obey them. The apostles said: "We cannot but speak the things which we have seen and heard." (Acts 4:20) The council would have punished them, but they were afraid of the people, so they threatened the apostles and let them go.

[6]Here was a typical working of the ecclesiastical mind. A man lame from birth was healed through unlearned men who would have no power of their own to work such a miracle, but who claimed to be witnesses of the fact of the resurrection of Jesus and to speak in his name. Here were plain facts; and all the Sanhedrin could do was to try to stop the mouths of these men. They cared nothing that a cripple had received such a blessing of healing, nor that many more sufferers might be healed, nor that the people who were in darkness as to the purposes of God were being taught. Pride of place and greed of power and wealth filled and ruled their hearts. It should be remembered that during our Lord's ministry the Sadducees had great influence and power. They were really unbelievers, corresponding to the higher critics of today.

PRAYER BROUGHT QUICK RESULTS

[7]Peter and John went to their own company, and reported all that had been said to them. With one accord the company of apostles and their immediate circle lifted up their voice to God, acknowledging him to be the Lord of all with every right as Maker of heaven and earth, the sea and all that in them is. Realizing that the Scriptures were being fulfilled in this opposition to God, they repeated part of the Second Psalm. They saw that the rulers were gathered together against Jehovah and against his Christ. They acknowledged that whatever had been done had served to fulfil the word of God already spoken; and now they presented themselves and the situation before the Lord, saying, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, . . . and that signs and wonders may be done in the name of thy holy child Jesus." (Acts 4:29, 30) God immediately responded. The place where they prayed was shaken; they were all filled with the holy spirit, and spoke the word of God with boldness.

[8]By these events the Lord forced the brethren into activity both amongst themselves and in representing him to their fellows. The apostles also, as their prayer shows, were stimulated. They saw that they were called upon to represent the Lord at the cost of the opposition of the rulers. Their spirits rose to the opportunity. They thanked God and prayed for strength and blessing.

[9]Here are lessons for us. The tendency of human nature is to take things easily. It is a small minority which breasts the streams of life; and the same is frequently true in spiritual life, and that not only of the individual, but of a company who meet in fellowship. The early Church had to realize this. It was tempted to rest in the enjoyment of the things which had come to it so richly; that is, in the blessings of the knowledge of the truth, the realization that they were in harmony with the will of God in Christ, the happiness of the fellowship, and the meetings for prayer and communion.

[10]Many a time in this harvest period the Lord's people have wanted to rest on the truth which has been revealed; and time and again the Lord has stirred up the nest, and brought his people into liveliness and activity, always to their rich spiritual advantage.

[11]The increase of believers through the miracle and Peter's declaration of its meaning had raised the number of men who now believed to eight or nine thousand. Realizing themselves as a separate company, it seemed to them that they should join as much as possible in closer fellowship; and they concluded that it would be good if they had all things in common. They were learning to love one another, and they determined to hold each his goods at the disposal of the community. As many as had houses or were possessors of lands sold them and brought the price and laid it at the apostles' feet, and distribution was made according as any had need. Amongst those who sold their land was Barnabas, uncle of Mark, afterwards so closely associated with the life and work of the apostle Paul. Great grace was upon them all, and with great power the apostles gave witness of the resurrection of Jesus.

HYPOCRISY IS SEVERELY PUNISHED

[12]In the minds of the apostles the prophetic scriptures afore quoted (Psalms 2:1, 2; 118:22) were associated with the facts which were before them. But, as we know, these scriptures apply more particularly to the second advent. The fact that similar conditions are experienced by the Lord's disciples now, and that the same spirit prevails in the leaders of ecclesiasticism, makes it certain to every Bible Student that the happenings of that day are typical of the greater things to happen now when the Lord has come to establish truth in the earth. The Stone which the builders rejected is Jesus as Lord of the kingdom, and that truth is now proclaimed by his servants. And this day of the establishment of the kingdom is the day when God has set his Anointed upon his holy hill of Zion: his servants declare the establishment of the kingdom. Appearances show that the rulers of the earth will take counsel together against the truth and the kingdom and the Lord of the kingdom.

[13]The miracle of healing corresponds to the declaration of the establishment of the kingdom by the faithful disciples of today, which is healing men and women blind from birth; and they now are, as it were, leaping for joy, praising God in the joy of active service for him.

[14]Perhaps past experience will be repeated, and some of the members of the Church will be requested to explain why certain things are being done; for the spirit of persecution is abroad, and is exactly the same as was found in the bigoted, prejudiced, imperious ecclesiastics of those days.

[15]The enthusiasm which prevailed amongst the brethren was catching, as enthusiasm always is. But amongst those who sold property and brought money to the apostles were Ananias and Sapphira his wife, who conspired to profess that they gave the whole result of their sale to the Church while retaining some for themselves. Peter, quickened by the holy spirit, discerned that they were not truthful; he said that they had "lied to the holy spirit", and practically gave sentence of death to both of them. It was a flagrant case of corruption entering into the professed life of consecration, made worse because there was a conspiracy; and a sin of conspiracy is always the most dangerous. An individual may make a slip, or may purpose to do something; but it is a much more dangerous thing when two or more persons conspire to do evil. The Lord showed the early Church by the sudden death of these two persons that their lives were before the eye of heaven.

[16]Now that the Church is again brought into unity and that the time of its judgment has come (1 Peter 4:17) under the eye of its returned Lord, it behooves every member to take a warning, to keep himself to his consecration; for now, as then, the Lord will not permit hypocrisy to remain undisclosed. (Malachi 3:18) And when the rulers shall take counsel together against the Lord and against his Anointed, let not the Church forget to take the example set here. Let the Lord's people pray for boldness to proclaim the name of the Lord, that is, his presence and the establishment of his kingdom; and let them fear not what man may do.

QUESTIONS FOR BEREAN STUDY

What was the effect of the miracle of Acts 3rd chapter? ¶ 1.
How did Peter answer the Sanhedrin, who questioned his authority? ¶ 2, 3.
How did the rulers think to dispose of Jesus' followers? ¶ 4, 5.
Describe the working of the ecclesiastical mind in Jesus' day. Does it work any differently today? ¶ 6.
When Peter and John returned to the disciples, in what frame of mind was that little company? ¶ 7.
How did this persecution and ill-treatment of the apostles result? What lesson is there for us? ¶ 8-10.
What did these early-church brethren now propose to do? And what prompted them to this course? ¶ 11.
Do scriptures sometimes have double fulfilments? Is Jesus still the rejected Stone? ¶ 12.
What correspondency has the miracle of healing in the Church today? Are those who do "miracles" today sometimes asked by what authority they do them? ¶ 13, 14.
Is enthusiasm catching? Is it frequently associated with a popular movement? When it is popular, are those drawn into a movement always honest? ¶ 15.
What is our lesson in this connection? ¶ 16.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Greenwich, N. Y.	" 6	Troy, N. Y.	" 14
Granville, N. Y.	" 7	Watervliet, N. Y.	" 15
Ticonderoga, N. Y.	" 8, 9	Amsterdam, N. Y.	" 16

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Chaplin, Sask.	" 8, 9	Luella, Sask.	" 19, 20
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Mossbank, Sask.	" 13	Viceroy, Sask.	" 22

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Cloudcroft, N. Mex.	" 7	Aztec, N. Mex.	" 19
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Hot Springs, N. Mex.	" 10	Grand Junction, Colo.	" 22, 23

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Massillon, O.	Apr. 1, 2	Steubenville, O.	" 22
Canton, O.	" 3, 5	East Liverpool, O.	" 23
Akron, O.	" 12	Beaver Falls, Pa.	" 24
Barberton, O.	" 13	New Castle, Pa.	" 26, 27

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Centuria, Wis.	" 7	Ellsworth, Wis.	" 14
Taylors Falls, Minn.	" 8	St. Paul, Minn.	" 15

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Courtland, Ont.	" 2	Harrow, Ont.	" 10, 12
Aylmer, Ont.	" 3	Windsor, Ont.	" 13, 14
St. Thomas, Ont.	" 5	Chatham, Ont.	" 15
Ridgetown, Ont.	" 6	Wallaceburg, Ont.	" 16
Leamington, Ont.	" 7, 8	Sarnia, Ont.	" 17

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Fort Wayne, Ind.	" 3, 5	Elkhart, Ind.	" 12
Warsaw, Ind.	" 6	La Porte, Ind.	" 13
Plymouth, Ind.	" 7	Michigan City, Ind.	" 14
Valparaiso, Ind.	" 8	Gary, Ind.	" 15

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Elko, S. C.	" 3	Spartanburg, S. C.	" 12
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Greenwood, S. C.	" 6	Greensboro, N. C.	" 14
Anderson, S. C.	" 7	Lynchburg, Va.	" 15
Greenville, S. C.	" 8, 9	Clifton Forge, Va.	" 16

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Cincinnati, O.	" 6	Kansas City, Mo.	" 13
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Saucier, Miss.	" 2	Mobile, Ala.	" 12
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Vosburg, Miss.	" 7	Bogalusa, La.	" 15
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Quill Lake, Sask.	" 2	Ridgedale, Sask.	" 15, 16
Humboldt, Sask.	" 3	Meltort, Sask.	" 17
Saskatoon, Sask.	" 5, 6	Kermarle, Sask.	" 19, 20
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Titusville, Fla.	" 13	Orlando, Fla.	" 22, 23
Daytona, Fla.	" 14	Apopka, Fla.	" 24
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Welcome, N. C.	" 2	Cherryville, N. C.	" 9
Salisbury, N. C.	" 3	Lincolnton, N. C.	" 10
Kannapolis, N. C.	" 5	Hickory, N. C.	" 12
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Gastonia, N. C.	" 7	Cruso, N. C.	" 14

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Ponca City, Okla.	" 3	Watonga, Okla.	" 10
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Red Rock, Okla.	" 6	Minco, Okla.	" 13
Covington, Okla.	" 7	Chickasha, Okla.	" 15
Enid, Okla.	" 8	Bradley, Okla.	" 16, 17

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Lebanon, Tenn.	" 6	Beans Creek, Tenn.	" 15, 16
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Chehalis, Wash.	" 3	Bellingham, Wash.	" 13, 16
So. Bend, Wash.	" 5	Lynden, Wash.	" 14
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Bellingham, Wash.	" 8, 9	Anacortes, Wash.	" 17

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Monessen, Pa.	" 5	Leckrone, Pa.	" 12
Bentleyville, Pa.	" 6	Connellsville, Pa.	" 13
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Roanoke, Va.	" 6	Waynesboro, Va.	" 13
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Bristol, Tenn.	" 8	Mount Lookout, W. Va.	" 15, 16
Pulaski, Va.	" 9	Divide, W. Va.	" 17
East Radford, Va.	" 10	Shawver, W. Va.	" 19

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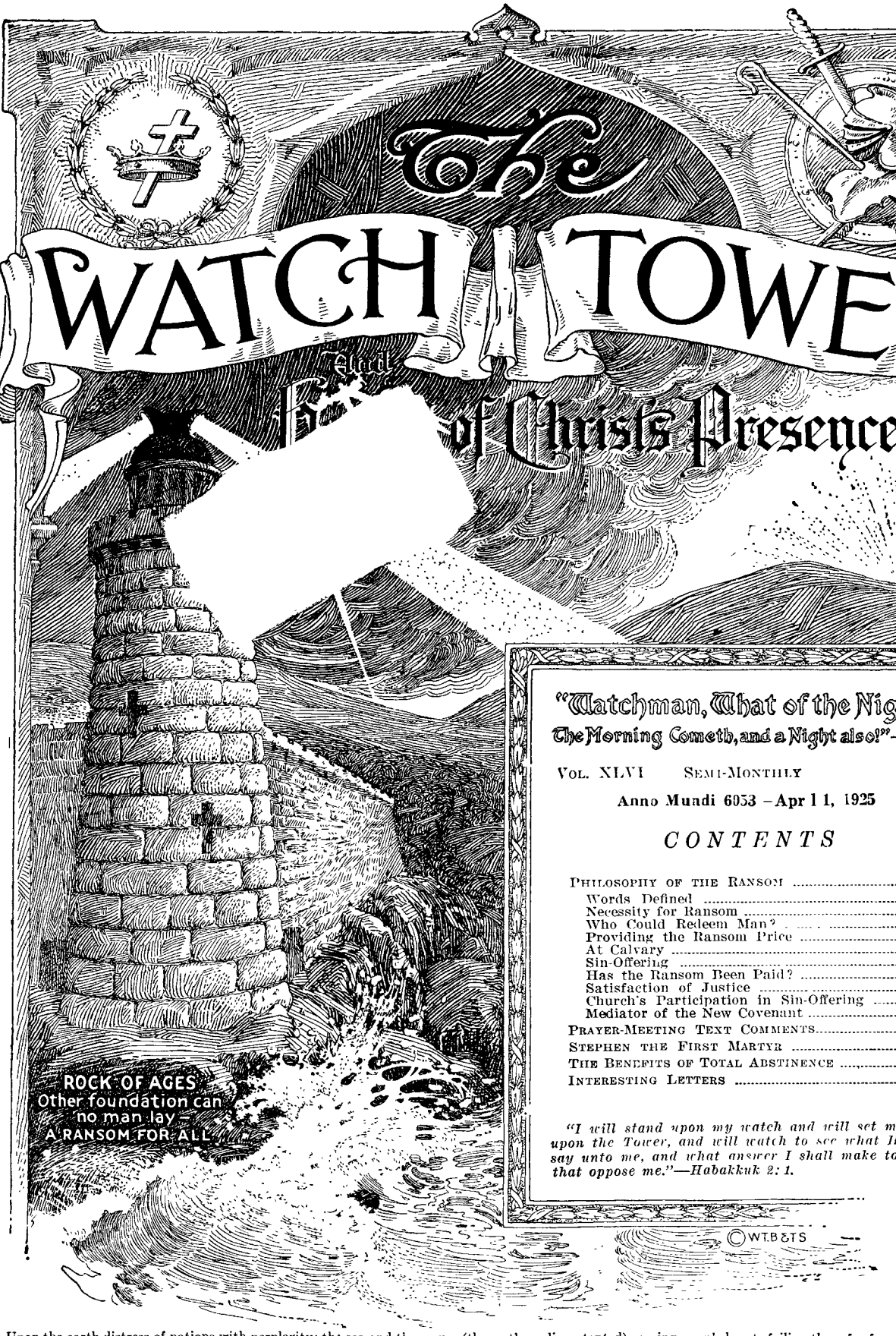
The WATCH TOWER

And Herald of Christ's Presence



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

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Anno Mundi 6053 — April 1, 1925

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh —Matt. 24.33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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BETHEL HYMNS FOR MAY, 1925

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Week of May 31.... Q. 21-26

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI APRIL 1, 1925 No. 7

PHILOSOPHY OF THE RANSOM

"Thou shalt make his soul an offering for sin." (Isaiah 53:10) "The man Christ Jesus who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:5, 6) "He is the propitiation [expiation—satisfaction] for our sins; and not for ours only, but also for the sins of the whole world."—1 John 2:2.

THE most important doctrine of the Bible is the ransom. The philosophy of the ransom is understood by very few who are or claim to be Christians. The subject can not be too frequently and carefully examined by Christians. It is the pivotal point of the divine plan as related to man's salvation. It is the monument from which all other measurements may be accurately taken relative to the great doctrines of truth. If a doctrine is out of harmony with the ransom, it is wrong. Its importance can not be overstated to a real student of the Bible.

[2]Because of the very great importance of the ransom the adversary has long busied himself in blinding the minds of men to the understanding of it. The ransom has to do with the deep things of God's Word. We are plainly informed that the deep things of the Word of God can be understood only by those who have his spirit. (1 Corinthians 2:10) To understand the deep things of his Word it is first essential that one be fully consecrated to the Lord; he must then be meek and of a teachable disposition; he must be humble, that is to say, submissive to God's will when seen; he must have and maintain a pure heart, and then prayerfully apply himself to the study of the Word of God. (Hebrews 12:15; Colossians 2:1, 2; 2 Timothy 2:15) If this attitude is had and maintained by the searcher for truth, he will never stumble over the philosophy of the ransom sacrifice; but its wonders and beauties will open to him; his heart will respond with gratitude and love; and he will realize that truly God is love, and that Jesus Christ is like unto his glorious Father.

[3]To enable the mind to grasp the various points, it seems well that at the outset we propound some questions and then diligently seek the Scriptural answers thereto:

[4]What is meant by ransom? Why was a ransom necessary? What is meant by the sin-offering? What is the difference between ransom and sin-offering? Does the Church, that is to say, those who compose the members of the Body of Christ, participate in the ransom and sin-offering? Was the ransom price paid at Calvary or when Jesus ascended into heaven? Or is its payment still future? What is meant by satisfaction of justice? When and how is justice satisfied?

WORDS DEFINED

[5]To understand the use of words it is well to have before us definitions of those words. To this end it is deemed advisable in the outset to define certain words and terms here used.

[6]*Ransom* means, literally, something to loosen with; a redemptive price. Stated in other phrase, it means the price or value which can be used in loosening or releasing something that is in bondage, restraint or imprisonment. Necessarily the ransom price must be equivalent to, or exactly corresponding with, that which justice requires of the thing or being in bondage.

[7]*Merit* means value gained. By the merit of Christ Jesus we mean the perfect humanity of Jesus and all the rights incident thereto converted into value or an asset, which is legal tender for the payment of man's debt.

[8]*Legal tender* means currency, money, measure of value, which the law requires and receives in satisfaction of debts or obligations.

[9]*To pay* means to discharge an obligation or debt by giving that which the law requires into the hands of the one entitled to receive it. The payor must part with the right to, possession and control of the thing with which he pays; and the payee must receive the possession and control of the same.

[10]*Deposit* means to place something of value for safekeeping in the custody of another. The depositor does not part with the right to nor constructive possession and control of the thing deposited.

[11]*Sin-offering* means the preparation, presentation and use of the merit or ransom price.

[12]*Atonement* means reconciliation; restoration to friendly relationship; satisfaction; propitiation; appeasement.

[13]The above questions will be answered in the course of the argument that follows.

NECESSITY FOR RANSOM

[14]Properly, we first determine whether a necessity for the ransom existed before we proceed to the specific consideration of the questions here to be determined.

[15]The perfect man Adam had the legal right to life. The perpetual enjoyment of that right depended upon his full obedience to God's law. The law of God is his expressed will. The man Adam violated God's law, and thereby forfeited his right to life. God's judgment of condemnation was entered and enforced against him. The judgment demanded the life of Adam, and its enforcement deprived him of his life. His disobedience therefore resulted in the forfeiture of life and the right to it.

[16]There is a difference between "right to live" and "life rights". Right to live means possessing the legal right of existence, which right can not be justly taken away. Life rights mean those rights and privileges incident to and enjoyed by a creature that is alive.

[17]Jesus possessed both a right to live and life rights. Before Adam sinned, he possessed the same things. When he was sentenced to death and expelled from Eden, his right to live was gone. It was justly taken away from him because of disobedience to God's law; hence we see that Adam forfeited his right to live by reason of his own disobedience. God did not put him to death immediately. By a gradual process extending over a period of 930 years the death sentence was executed. During that period of time he enjoyed a measure of life by permission of Jehovah. As a creature still alive, he was permitted to have certain rights. These rights consisted of the privilege of tilling the soil, and eating the fruit produced therefrom; breathing the air, drinking water, taking the skins from animals for his clothing and like things.

[18]Adam had been granted by Jehovah the power to transmit life. This power he did not exercise while in a perfect condition. He still possessed the power after his condemnation; but having forfeited the right to life himself, all to whom he would transmit the germ or vital element of life would be imperfect because having no legal right to life. None of the offspring of Adam had the right to life for these reasons: (1) Because their father had no legal right to life, and was undergoing the judgment of death when he begat his offspring, hence could not transmit in perfection the germ of life; and (2) because these, as his offspring, being born imperfect, were therefore unrighteous and could not have a right to life while unrighteous.

[19]Only righteous creatures possess the right to life according to the divine law. Had a child been born with a legal right to life, then his death could occur only by reason of his own wrongful act, thereby forfeiting that right. Children are not responsible for their birth. All children are born sinners because of Adam's original sin. (Romans 5:12; Psalm 51:5) Herein is another manifestation of the wisdom and goodness of Jehovah in that he brought all the offspring of Adam under the effects of the judgment of death, in order that one ransom price might in his own due time be used to remove this disability from all. Adam and all of his offspring being under the disabilities arising from the judgment of death, life could never be had by any of them without the removing of these disabilities, which can be done only according to the divine arrangement, viz., the providing, application and use of the ransom price.

WHO COULD REDEEM MAN?

[20]Could an angel of heaven have ransomed man? The answer must be, No; because an angel is of a different nature than man, therefore could not be a corresponding price. A perfect man had sinned and was sentenced to death, thereby losing his right to life and his life. Hence only a perfect man could exactly meet the requirements of the divine law. An angel is greater than man. God could not consistently accept more than the law required.

[21]The one who could redeem Adam must be exactly equal to Adam while Adam was in Eden. He must be a substitute for the wrong-doer; and when Jehovah accepts the substitute, that judicially releases the wrong-doer and his offspring from judgment and its effects. Where then could be found a man able to meet these divine requirements? "None of them can by any means redeem his brother, nor give to God a ransom for him." —Psalm 49:7.

[22]There are two potent reasons why this statement is true, viz.: (1) Because in all the earth there was no perfect human being who could provide a ransom price, all the men of earth being the descendants of Adam and all being born sinners, imperfect and unrighteous; and (2) because the judgment was entered against Adam in the divine court, and it follows that the ransom price must be presented to divine justice in the court of heaven, and the one presenting it must have access to heaven. God provided the perfect man Jesus by transferring his life from the spirit to the human plane; and in order for him to become the ransomer, he (Jesus) must first lay down his perfect humanity in death, and afterward be raised from the dead as a spirit being, and ascend into heaven, and there present the value of his sacrifice to Jehovah in order that those under disability might be released from the bondage of sin and death. To this end Christ Jesus was "put to death in the flesh, but made alive in the spirit." (1 Peter 3:18) Having been made a perfect man, he was qualified to meet the requirements of the divine law; therefore he is able to save to the uttermost.—Heb. 7:25.

[23]Jehovah's plan of redemption is set forth in his Word, the Bible: "Thy word is truth." Hence we see that the Word of God is his will definitely expressed.

[24]It was the expressed will of God that man should be redeemed and delivered from the judgment of death. Hence he promised: "I will ransom them from the

power of the grave; I will redeem them from death." —Hosea 13:14.

THE MAN JESUS

25 Jesus was made flesh. He took upon himself the form and nature of man. He was made perfect, holy, harmless, and without sin. (John 1:14; Hebrews 2:14; 7:26) At the age of thirty years, Jesus was in every respect the equal of the perfect man, Adam. For what purpose had Jesus come into the world? He answered: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." (Psalm 40:7, 8) Salvation of man from the judgment of death is the expressed will of God. (1 Timothy 2:4) Jesus came to do the will of God; therefore, to redeem man and provide everlasting life for all who will accept the benefits of the ransom sacrifice upon the terms offered.

26 Was the perfect man Jesus the ransom price? No; because as long as the perfect man remained alive Adam and his race could not be ransomed. The perfect man Jesus must die in order to provide the ransom price. Such was God's will, as he time and again showed forth in the types and shadows. Jesus said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:28) Since he came to do God's will, then it was the will of God that he should give his life a ransom. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:8) Herein is proven that he willingly submitted to death, because it was the will of God for him thus to do and thereby provide the ransom price.

27 As a perfect man, Jesus had the right to live forever on the earth, provided he kept the law of God. He did keep the divine law perfectly. Why, then, must he die? Because Jesus could not provide the ransom or redemptive price while he remained in the flesh. His humanity God had provided for the purpose of making a sacrifice of it. (Hebrews 10:5) Jesus now must convert this perfect human life into an asset of value, which asset is to be used for the releasing of man from the judgment of condemnation; and to do this he must lay down his human life and afterward, as a creature divine, take up the legal right thereto and use it as such asset, merit or value, in harmony with the divine purposes.

AN ILLUSTRATION

28 To illustrate this point we take a man, whom we call John for convenience, who is languishing in prison to satisfy a fine of a hundred dollars because of his inability to pay that fine. John's brother Charles is willing to pay the fine, but he has no money with which to pay. Charles is strong and vigorous, has time to work and is willing to work; but his strength and time and willingness will not pay the debt for his brother John. Smith desires some one to work for him, and has the money with which to pay. Charles engages himself to work for Smith, and earns a hundred dollars in cash and receives it. Thereby Charles has reduced his time, strength and vigor into a money value, which has purchasing power, and which is legal tender for the purpose of the payment of John's obligations. This money may be properly called merit because of its purchasing value or redemptive value. Charles then appears before the court which entered the judgment against his brother, and offers to pay the hundred dollars which the law demands of John. The court accepts the hundred dollars and releases John. John is thereby judicially released from the judgment; and his brother Charles has become his ransomer, or redeemer.

THE FACT

29 Adam was the son of God. It was judicially determined by Jehovah that Adam should forfeit his life in death, which judgment would mean the eternal death of Adam and all of his offspring unless he and they should be redeemed. As Adam possessed the power to beget children before this judicial determination, all of Adam's offspring came under the effects of the judgment. He is now held in the prison house of death to meet the requirements of the law. The entire human race is in a similar condition, resulting from the original sin of Adam.

30 Jesus, the perfect man, the Son of God, was designated by the Lord as "the Son of the man", this title implying that he, being the only perfect man that has lived on earth since Adam, was entitled to everything that belonged to Adam, life and all the blessings incident thereto. Jesus had the power to produce a perfect race of people; therefore in every respect he was the exact equal of Adam before Adam sinned. It was the will of God that Jesus should redeem Adam and his offspring. Jesus was willing to pay Adam's debt and redeem him; but the perfect, righteous, human being Jesus could not accomplish that purpose while living in the flesh, for the same reason that Charles could not use his strength, time and energy to pay the debt of his brother John, but must first reduce these to a money value.

PROVIDING THE RANSOM PRICE

31 Jesus must reduce his perfect humanity to a measure of value (which measure of value we call merit), which value or merit constitutes legal tender for the payment of the debt of Adam and his offspring, furnishing the price sufficient to release them all judicially. To provide this ransom price Jesus must die. But to present the value of it before Jehovah, he must be alive and have access to the court of Jehovah.

32 At the Jordan the perfect man Jesus presented himself in consecration to do the will of Jehovah; and it was God's will that Jesus should there lay down his life in death, but that he should *not part with the legal right to life as a man.* It was the will of God that Christ

Jesus should arise out of death a divine creature, and as such should take up that merit or right or value of a perfect human life and use it as an asset or legal tender in harmony with the divine will; viz., to judicially release mankind and to provide life for the human race. Why use the term "legally released"? The Lord could not provide for an illegal release of the human race, because he must be just. We here use the term *"judicially release"* because that means the release is done in a judicial capacity or manner by the one having authority to release.

[33]This argument is in harmony with the statement of Jesus: "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they [the people, the human race] might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. . . . As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, because *I lay down my life, that I might take it again.* No man taketh it from me, but I lay it down of myself [willingly]. I have *power to lay it down, and I have power to take it again.* This commandment have I received of my Father."—John 10: 10, 11, 15, 17, 18.

AT CALVARY

[34]Did Jesus pay the ransom price at Calvary? Or did he apply it at that time for the benefit of any one? He *did neither* for the following reasons:

[35]To pay a debt for another means that the payor must part with the right to, possession and control of the price, asset or measure of value which is used to make payment. When one pays over an asset, it can not be taken back nor used for any other purpose, for the reason that the control of it has passed out of his hands. To illustrate: Suppose the bank holds your brother's note for a thousand dollars. You have a thousand dollars, and you go into the bank and say to the banker: Here are a thousand dollars which I want to pay or apply to that note my brother owes you. The bank accepts the money on the terms offered, and your right to and control over it ceases. Jesus laid down his human life at Calvary. Had it been possible for him there to pay the ransom price, he would have surrendered control over it and could not have used it thereafter. While he laid it down, he did not part with the right to it, however. When he arose from the dead, he had the right to two lives—the right to a perfect human life which he had laid down and now had taken up, and the right to a divine life to which Jehovah had resurrected him.

[36]If you lay down a dollar on the table, you do not part with the legal right to it merely because you lay it down, even though it has passed out of your actual possession. And if some one takes it away, your legal right to it still remains the same. Jesus stated that no one could take his life from him, but that he laid it down according to the Father's will that he might take it again; i. e., he laid down his human life, retaining *the legal right* to it, and when he arose from the dead he had the legal right to life as a human being, but being then a divine creature he had no *individual* use for the human life, his purpose then being to use it as an asset in harmony with the Father's will for the benefit of mankind.

[37]What life did he lay down? The Scriptures answer: "He hath poured out his soul [being] unto death." He died as a man. What Jesus did at Calvary was to provide the ransom price by laying down his life. At the Jordan he began to lay down his life, and at Calvary he finished that work. All this he did on earth.

SIN-OFFERING

[38]Is there a difference between the ransom and the sin-offering; and if so, what is it? There is a difference, and that difference may be defined briefly thus: Ransom is the full redemptive price provided; sin-offering is the preparation, presentation and use of that ransom price or merit. The ransom *work* is the disposition of the price, the application of it and the deliverance of the race from the prison house of death, and the restoration of mankind to life. The ransom price was provided on earth. The sin-offering, begun on earth, is completed in heaven. The ransom work follows the presentation or completion of the sin-offering.

THE TYPES

[39]Types and shadows enable us to have a clearer understanding of realities, and for this cause were they given. There does not appear to be a type of the ransom set forth in the Scriptures; and indeed it seems that it would be almost impossible so to do. There i an illustration of the ransom price being provided in the passover lamb which was slain. This took place in the Spring of the year. The Lord Jesus is referred to in the Scriptures as "the Lamb of God, which taketh away the sin of the world." (John 1: 29) The sin-offering is shown in the type of Israel's annual atonement-day sacrifices. These were always performed in the Autumn season of the year. These two pictures, then, were as far removed from each other as they could be with reference to time, within one year. The atonement-day sacrifices do not typify the ransom; but those sacrifices were typical of the sin-offering. The bullock pictured the perfect man Jesus, while the lamb portrayed his innocence as a man. The bullock slain on the atonement day was a type of the man Jesus. Aaron the high priest, who officiated at this sacrifice, was a type of the new creature Christ Jesus. When Jesus came to the Jordan as a man he was the antitype of the bullock. When he had presented himself in consecration, was accepted and begotten and anointed with the holy spirit, he at once became the antitypical high priest.

Thus for three and a half years the new creature Christ Jesus, as the high priest, was laying down his own humanity, which sacrifice he finished at the cross.

[40]On the typical day of atonement, as described in Leviticus 16, we see Aaron the high priest clothed in his sacrificial robes in the court. Here the bullock is slain. What is Aaron doing? He is beginning to make a type or shadow of the great sin-offering. The bullock slain in the court represented the sacrifice of the perfect man Jesus. Aaron represented Jesus Christ, the new creature. The blood of the bullock represented a poured-out human life, the merit, the redemptive or ransom price.

[41]Aaron, the high priest, took the blood of the bullock in a vessel and proceeded to the Most Holy, thus picturing Jesus Christ ascending into heaven itself. (Hebrews 9:24) The blood represented a poured-out life, hence the merit, the ransom or redemptive price, and which there the priest used to foreshadow the sin-offering. The high priest advanced to the mercy seat in the Most Holy and sprinkled the blood upon the mercy seat, which pictured Jesus Christ, the great antitypical High Priest, presenting the merit, or the ransom price, in heaven as a sin-offering and depositing that merit to be used according to the divine law.

[42]In the type the high priest began the preparation of the sin-offering in the court, and finished it in the Most Holy. In the antitype Christ Jesus, the great antitypical High Priest, began the preparation of the ransom price and the sin-offering on earth and presented the ransom price as a sin-offering in heaven. This presentation of the merit or ransom price as a sin-offering in heaven was done and made in behalf of the Church, as shown in the type, by what actually took place at Pentecost. (Acts 2:1-4) The merit was there deposited for use, which proves conclusively that the ransom price was not paid over at Calvary, nor was it applied at that time for any one. As stated by St. Paul, it was "the man Christ Jesus who gave *himself* a ransom for all" (1 Timothy 2:5, 6); and this he did by laying down his perfect human life. It was Christ Jesus, the divine and glorious One, who presented the merit or ransom price in heaven itself as an offering for sin.—Hebrews 9:24-28.

HAS THE RANSOM PRICE BEEN PAID?

[43]In the type the high priest offered the blood of the bullock for himself and for his house. (Leviticus 16:11) When in the antitype Jesus ascended into heaven, he appeared in the presence of God for the Church. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Hebrews 9:24) Thus we see that Jesus must appear, and did appear, in heaven with the ransom price and presented it as a sin-offering for the Church.

[44]Did Christ Jesus, the great High Priest, pay over the ransom price in behalf of any one when he ascended into heaven? No; he did not. Had he paid it over at that time, there would never have been a Church. Had he paid it over then, he would have parted with the right to and surrendered the possession and control of the ransom price. Had he done this, he never would have had any merit to be used for the justification of the Church. The merit paid over into the hands of justice would have resulted in the judicial release of the entire human race from the effects of the judgment of death which was entered against Adam directly and which indirectly affected all of his offspring; because that was exactly what the law demanded. The law of God is right and just; therefore as soon as the merit of Christ is paid over, it must operate to release judicially those who are held in bondage, and who accept it.

[45]It was the will of God that the members of the Body of Christ, which is his Church, should be taken from amongst men and put through a course of training, developed, completed and glorified before the ransom price or merit should be used for releasing others of mankind, including Adam, from the judgment of death and its effects. The promise to Abraham was: "In thy seed shall all the families of the earth be blessed." This seed is The Christ: Jesus the Head, and the Church his Body. The Body members must be developed before the blessings could start to mankind, and the ransom price must be used for the benefit of the Church and later for the world.

MERIT DEPOSITED

[46]Jesus appeared in the presence of God for the Church, and presented and deposited the merit of his sacrifice upon the heavenly mercy seat. He there presented it as an offering for sin, to be used to remove the effects of sin. A depositor does not lose control of the thing deposited. Illustrating this point: Suppose John has three brothers, each of whom wants to borrow a thousand dollars from a bank, and each offers to give his note to the bank for such loan. None of them has any money in the bank, and they have no credit there to make their notes good. Should John go to the bank with three thousand dollars and say to the banker: I have here three thousand dollars, and I will pay it over to you for these three notes of my brothers'; and he then pays it over to the bank for that purpose; he would thereby part with the ownership and the possession and control of the money. But if instead of doing that, he goes into the bank and deposits a larger sum of money to his own credit and then endorses his brothers' notes by writing his name upon them and the bank accepts his endorsement by reason of the amount of money deposited by him in the bank, then he would not part with the ownership or control of his money. He would in this case merely impute to his brothers a sufficient amount of his own credit or assets which he had on deposit in the bank to make their notes acceptable to the bank.

His money remains in the bank, but there is charged against his credit the amount of the notes which he has imputed to his brothers; and when his brothers take up the notes, he or his estate is thereby released from the obligation of security.

47 When Jesus appeared in heaven, instead of paying the debt against Adam and his race and releasing them he deposited that merit in the hands of justice, which for convenience we call the Bank Mercy Seat. This asset, the ransom price or merit, thus deposited, remained under the control of Jesus, to be used for the purpose of imputing to the various members of the Church making a full consecration, thereby making them acceptable to the Father, that he might justify them.

HOW JUSTIFIED?

48 Justification means made *right with God.* For convenience we limit its meaning to the *condition* of acquired righteousness. It means the fact of one being in relationship with God. Adam as a perfect man was just. Jesus was always just or righteous because always right with God. All of Adam's offspring have been born below the plane of divine approval—hence unrighteous. How then could one of them be justified until the merit of Christ was actually paid over to justice? As illustrating this point, let us suppose Charles desires to come into harmony with God. He can not come to God himself because he is imperfect, therefore unrighteous, which unrighteousness is the result of Adamic sin. Charles believes on the Lord Jesus as his Savior. He believes that Jesus is able to save him to the uttermost; and thus believing, he willingly surrenders himself to do the will of God; and this represents Charles' part of his consecration. He is not yet acceptable to God; but when Christ Jesus as his High Priest receives Charles and imputes his own (Jesus') merit to Charles, he thereby makes Charles presentable to the Father, and presents him to Jehovah. And God, accepting him, justifies him, makes him right; and there results to Charles the right to live as a human being, which makes him acceptable as a part of the sacrifice of Christ. In other words, it is the merit of Jesus imputed to Charles that makes him acceptable; and it is God that justifies him, makes him right, by virtue of having had imputed to him that merit.

49 Applying the illustration: At the time of Charles' consecration Jesus endorses him by becoming Charles' advocate, by standing sponsor for him, by imputing to Charles a sufficiency of his own merit, which is on deposit in the Bank Mercy Seat, to bring Charles up to the standard of righteousness. When Charles is thus counted righteous by Jehovah, he is brought from under that bondage which resulted from the Adamic judgment.

50 To *condemn* means to disapprove; to pronounce as wrong. *Judgment* means the act of determining, as in courts of law, what is conformable to law and justice; also, the determination, decision, or sentence, of a court; the mandate or sentence of God as the Judge of all. Adam was before the court of Jehovah, was properly tried; and Jehovah justly sentenced him to death. God entered the judgment against Adam. Adam's children were not included in that direct judicial determination, because not in existence, and could have no knowledge of the trial and judgment. But when they were born, they were imperfect, therefore disapproved and without the right to live; and by this process they came under condemnation. "It follows then that just as the result of a single transgression is a condemnation *which extends to the whole race,* so also the result of a single decree of righteousness is a life-giving acquittal which *extends to the whole race.* For as through the disobedience of the one individual the mass of mankind were *constituted sinners,* so also through the obedience of the One the mass of mankind will be constituted righteous." —Romans 5: 18, 19, *Weymouth.*

51 When the man Charles is justified he is not righteous in himself, but God counts him as righteous on the strength of the merit of Jesus' endorsement or imputation of merit to him, and he thus becomes acceptable to God as a part of the sacrifice of Jesus Christ, and now Christ Jesus the High Priest offers him up as a part of his own sacrificial body. Charles' justification is the result of faith in the blood of Christ, of his full consecration to do God's will and of the imputed merit of Christ to him and of the grace of God toward him. "It is God that justifieth." God grants this justification, which results in releasing Charles from the effect of Adam's judgment only upon condition that Charles has previously agreed to give up that which results from his justification; viz., the legal right to live as a human being. When one consecrates to do God's will, it means that whatever is the will of God concerning him that will he do. Jesus says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." The self-denial is his consecration; and when he is counted right he has already agreed to do the will of God; and the will of God concerning him is that he should be made a part of the sacrifice of Christ Jesus. For no other reason is any person justified during the Gospel Age.

SATISFACTION OF JUSTICE

52 Did Jesus satisfy justice with his merit when he appeared in the presence of God, in heaven itself? Our answer is: No; for the reason that justice was always satisfied. There never was a time when justice was not satisfied. Satisfaction of justice means the fulfilling of the demands of the law. God's law demanded the death of Adam. His judgment was against Adam directly. The death of Adam being the fulfilment of the demands of the law, justice was thereby satisfied and has remained satisfied ever since. Had Jesus paid over the value of his human sacrifice, to wit, the ransom price, for the purpose of satisfying justice at the time he ascended into

heaven, then justice has been doubly satisfied from then until now. In other phrase, justice would have received exactly double what the law demands. Such a thing would be an impossibility with God, for the reason that he can not be unjust. It was one man that was sentenced to death, and all others became sinners or subject to death through the sin of that one man. All others were born sinners because imperfect as a result of Adam's sin. The death of the perfect man Jesus provided the ransom price, a price sufficient to satisfy the demands of justice against Adam and all of his offspring; and if that was paid over at once to justice, then either Adam and his race must be at once judicially released from the condemnation and its effects, or justice has received double satisfaction.

CHURCH'S PARTICIPATION IN THE SIN-OFFERING

53 In the atonement-day sacrifices, after the presentation of the blood of the bullock Aaron the high priest slew the Lord's goat, and did with its blood exactly as he did with the blood of the bullock: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."—Leviticus 16:15.

54 The offering of the Lord's goat foreshadowed the participation of the Church in the sin-offering in behalf of the world. The slaying of the goat represented the judicial death of the humanity of the one who consecrates, and that such an one is justified and accepted by Jehovah as a part of the sacrifice of Christ Jesus. "Ye are dead [Greek, ye died], and your life is hid with Christ in God." (Colossians 3:3) The Apostle means that those who have been accepted as a part of the sacrifice of the Lord Jesus, and have been begotten by the holy spirit, are counted dead as human beings from God's viewpoint; and that henceforth their fleshly body is the organism of the new creature. No member of the Church offers himself as a part of the sin-offering. In the type it was the *high priest* who made the offering, and no one else made it. When one consecrates, is accepted and begotten by the holy spirit, his acceptance is in the Beloved One; and he is counted as a member of the Body of Christ, and is made to appear in the Body in the person of the priest and not individually. It is the High Priest Christ Jesus that is offering up the members of his Body. This offering began at Pentecost, and has been in progress throughout the sacrificial age. When the last member of the Body is completed in sacrifice and the change takes place in the first resurrection, each member of the Body being then glorified will be a part of the Great High Priest.

55 The merit of Christ deposited in the Bank Mercy Seat, as above suggested, when he appeared in heaven, having been used to impute credit to each one who presents himself in consecration, it follows that that merit must remain where deposited to keep good each consecrated one as a basis of his justification until his course is finished in one of three ways, to wit: the second death, the great company class, or the little flock. When each of the spirit-begotten ones has finished his course, then there will no longer remain any obligation against the merit of Christ on deposit. That deposit is the great ransom price, the merit, the value of his sacrifice; and being released from all such obligations it will be ready to be presented and will be presented as an offering for sin on behalf of the world of mankind. Christ Jesus, as the High Priest, offers up each member of the 144,000 who compose his sacrificial Body. In the type the high priest entered the Most Holy with the blood of the goat, and did with it as with the blood of the bullock. Thus he pictured the sin-offering on behalf of the world. The high priest is always the one that presents the sin-offering. When offering the merit of Christ typified by the bullock, Jesus Christ alone constituted the High Priest. When offering or presenting the blood of the antitypical goat, the High Priest will be composed of Jesus Christ, the Head, and the 144,000 members of his Body, the Church. Since the High Priest makes the sin-offering in behalf of the world, the Church of necessity must have a part therein by virtue of the fact that the Church will then be a part of the Priesthood. The merit, or purchasing value, is that of Christ Jesus. The sacrifice of the Body members furnishes no purchasing value; hence the Church has no part in the ransom.

56 When the final presentation is made as the sin-offering, the merit of Christ released from all other obligations will be used for the sealing of the New Covenant, and will then judicially release Adam and his offspring from the judgment and condemnation; and through the terms of the New Covenant the world of mankind will be granted the opportunity of being restored to that which father Adam forfeited. Then it will be, as stated by St. John, that he is "the propitiation . . . for the sins of the whole world".

57 Therefore we see that Jesus alone provided the ransom price by laying down his perfect humanity, which corresponded to the perfect human life which Adam had forfeited. Christ Jesus the High Priest presented the merit or value, or redemptive price, as a great sin-offering in heaven on behalf of the members of his Body and the household of faith. In this the Church had no part whatsoever. The Church does participate in the sin-offering for the world by virtue of being a part of the Priesthood.

ADVOCATE

58 St. John plainly states that Jesus is the Advocate for the Church. (1 John 2:1) St. Paul states that Jesus is the Mediator between God and men (1 Timothy 2:5); and that he is the Mediator of the better or new covenant. (Hebrews 8:6; 9:15) There is a distinc-

tion between an advocate and a mediator. An advocate is one who officially and authoritatively represents another before a tribunal. The word counsellor is ofttimes used in a similar sense: One who stands sponsor for, or represents, another. A mediator (in its Scriptural sense) is one who interposes between parties at variance for the purpose of reconciling them.

[59]Had Jesus paid over the ransom price at Calvary or when he ascended into heaven, he never could have been the Advocate for the church for two reasons: (1) There could have been no Church for which to advocate; and (2) it is upon the basis of his merit on deposit, in what we have here termed the Bank Mercy Seat, that he could advocate for those who are consecrated and were begotten by the holy spirit. That merit imputed to such consecrated ones does permit such to have a standing in the tribunal or court of Jehovah *through their advocate* or legal representative, Christ Jesus: "If any man sin, we [new creatures] have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation [satisfaction] for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:1, 2) Thus if the new creature, because of imperfections and weaknesses, commits a wrong, his advocate Christ Jesus, on the basis of having the merit above mentioned, presents such a one before the tribunal, advocating his cause, and thereby removes from the garments of such a one any spot, wrinkle, or such thing, and keeps him in good standing with Jehovah.

MEDIATOR OF THE NEW COVENANT

[60]The sacrificial work of the antitypical atonement day once finished, the merit of Christ then released will be used to seal the New Covenant or contract. The New Covenant, technically speaking, will be made with God on one side and with Christ as the legal representative of Israel, on the other side. This is a bilateral or two-sided contract. Israel and all the world of mankind, being imperfect, are out of harmony with God; and the purpose is to reconcile all such with God who will voluntarily meet the terms of the New Covenant. Being out of harmony with God, they are not competent to enter into a contract personally; but Christ, as the Mediator and legal representative, there enters into or makes a covenant on behalf of the incompetent ones. Hence the Apostle says that God will make a new covenant with Israel, Christ being the Mediator.

[61]The first ones who will have the opportunity of being reconciled to God and who will be the fruits of his covenant will be the Israelites; and therefore all who would have the benefits of the covenant blessings must become Israelites.

[62]One may be an officer and yet not be performing the duties of that office. When Jesus ascended on high it would be proper to say that he became the Advocate of the Church and the Mediator of the New Covenant on behalf of the world. He has been performing the duties of the office of Advocate throughout the sacrificial age. He could not perform the duties of the covenant as Mediator until the covenant is in operation. Therefore he assumes and performs the duties of Mediator between God and man at the institution of the New Law Covenant. His work will result in bringing about harmony between God and man, i. e., making man at-one with God.

[63]This work of atonement, or at-one-ment, continues throughout the Messianic reign.

[64]"God . . . will have all men to be saved, and to come unto the [accurate] knowledge of the truth." (1 Timothy 2:3, 4) The saving here clearly means salvation or liberation from the Adamic judgment and condemnation. The sealing of the New Covenant with the blood of Christ opens the way for Adam and his children to be brought back to God. The merit of Christ applied in due time judicially releases Adam from the sentence or judgment, and his offspring from the effects thereof; and through the terms of the New Covenant they are returned or brought back to a condition of perfection and reconciliation with God. In order to thus be brought each must have knowledge. Life is the gift of God through Jesus Christ our Lord. (Romans 6:23) There can be no gift without knowledge on the part of the donee. He must know of the offer and accept it in order to complete the gift. All of mankind, therefore, must first be brought to a knowledge of the truth concerning Jesus' sacrifice and of the way leading back to life before their share in the benefits of that sacrifice can be accepted. Hence the benefits of the ransom sacrifice come to each one through a knowledge of Christ Jesus and his work. Having this knowledge of the offer, the opportunity is granted to accept it and live.

[65]Those accepting the terms, then, of the New Covenant and rendering obedience thereto will be taught by the great Prophet, ministered unto by the great Priest, ruled over by the great King; and thus receive the beneficent ministration of the Christ, the great Prophet, Priest and King. Thus the ransom work will continue throughout the reign of the Messiah. This work will be finished at the end of the Millennial Age; and all the disobedient ones having been destroyed, and all of the obedient ones restored to human perfection, they will be competent to contract or make a personal covenant with God. The office of the Mediator then ceases because there is no further necessity for it. The great Mediator then withdraws, and turns the race over to Jehovah. The final test is applied; and those standing the test will be granted life everlasting as human beings on earth. This will mark the completion of the ransom work, the at-one-ment fully accomplished, and the human race brought back into harmony with God, all of which has been made possible by the merit of Christ Jesus. That perfect life laid down by Jesus, being the corresponding price, the ransom, when fully disposed of and given for man's benefit, will restore all of the obedient ones of the human race to perfection of life.

QUESTIONS FOR BEREAN STUDY

What doctrine is the most important in the Bible? What doctrine does the adversary try hardest to becloud? ¶ 1, 2.

What is the meaning of ransom? Of merit? Of legal tender? Of to pay? Of deposit? Of sin-offering? Of atonement? ¶ 4-12.

Why was the ransom made necessary? What is the difference between "right to life" and "life rights"? ¶ 14-17.

What are the reasons for Adam's children not having right to life? ¶ 18, 19.

Why could not an angel have ransomed Adam? ¶ 20-22.

How could the Logos become the ransomer? ¶ 23-25.

Was the perfect man Jesus the ransom price? ¶ 26-28.

How did the race of Adam come under condemnation? ¶ 29-31.

How was the ransom price provided? What did Jesus do with the ransom price? ¶ 32-37, 41.

Is the ransom shown in the types? Of what is the atonement day a picture? What is the difference between the sin-offering and the ransom work? ¶ 38-42.

Has the ransom price been paid at the present time? ¶ 43-45.

How is the value of the ransom on deposit as a merit? ¶ 46, 47.

What is the meaning of justification? ¶ 48, 49.

What is the meaning of condemn? Of judgment? What is the difference between these two terms as applied to the human race? ¶ 50, 51.

Did Jesus satisfy justice when he deposited the merit of his sacrifice before the mercy seat? ¶ 52.

How does the Church participate in the sin-offering? What does the type show? Do we individually offer ourselves in sacrifice? ¶ 53, 54.

How is the merit made use of, and how is it eventually released? ¶ 55.

What takes place in the final presentation of the merit? To whom is all the credit due? ¶ 56, 57.

How should we differentiate between the terms "advocate" and "mediator"? If Jesus had paid over the ransom price at Calvary, what would have been the result? ¶ 58, 59.

The New Covenant will be made between whom? Who will be the first dealt with when the New Covenant is inaugurated? ¶ 60, 61.

When did Jesus become the Mediator? When will he exercise himself in that office? ¶ 62.

When will the work of atonement be complete? ¶ 63, 64.

What will the result be to those who comply with the New Law Covenant? What will be the fate of those who do not comply? Will the mediatorial reign ever end? ¶ 65.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MAY 6

"In quietness and in confidence shall be your strength."—Isaiah 30: 15.

THE speaker in this text is Jehovah. His words are addressed to those who are in covenant relationship with him. Those who have made a covenant by sacrifice Jesus Christ has gathered together, and is bringing the faithful ones to the Father. Before entering into this fulness of joy, each one must pass through severe testings. The last members of the Body seem to be marked for their portion. But while they are passing through these fiery experiences, the Father of mercies and God of all comfort will not leave his own comfortless. Whatsoever is written in his Word is written for their encouragement and comfort, that they might patiently endure and rejoice in hope.

On every side there is strife of tongues. There are controversies amongst the nations and peoples, controversies amongst some who claim to be in the Lord, as well as controversies amongst others. God has promised to keep his faithful ones from such snares. "Thou shalt keep them secretly in a pavilion from the strife of tongues." (Psalm 31: 20) This promise is not to those who engage in the strife of tongues, but to those who keep their mouths with a bridle while the wicked is before them and who refuse to indulge in needless gossip, slander and controversy.

If one will be strong in the Lord, he must quietly and confidently rest in the Lord, knowing that our Lord will bring to pass all things to his own sovereign glory and to the good of those that love and serve him.

Let peace and brotherly love continue amongst the Lord's people. Let all who have his approval maintain quietness amongst themselves, and confidently trust in the Lord and his providences, and diligently at all times seek to be obedient to his commandments.

TEXT FOR MAY 13

"God . . . causeth us to triumph in Christ."—2 Corinthians 2: 14.

THE Christian is beset with many things that try his patience, his fidelity, and his love. The adversary seeks every possible means to overreach, to deceive and to destroy the anointed ones in Christ. Because of this constant and incessant warfare, in which the Christian must engage, there are times when his courage reaches a low ebb. There is a tendency to become weary of mind, as well as of body. The first Christian, our great Head and Lord, had to pass through like circumstances. We are called to follow in his footsteps. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Hebrews 12: 3.

When we are beset by persecutions and misrepresentations, when we are misunderstood and are in tribulation and distress, let us bear in mind that our Lord, who knows all things, has us in mind; and that if we abide in him he will permit nothing to separate us from the love of Christ. In all these things we are more than conquerors through him who loves us.—Romans 8: 37.

We may be sure that he who loved us so much that he gave his life for us, loves us now more than ever if we strive to walk in harmony with him. We have the assured promise from him that in the great conflict he gains the victory; if we continue faithful we shall stand victorious with him. It is our Father's will, then, that we take consolation in this.

Our brother Paul had many trying experiences. He triumphed in Christ. We can not gain the victory in ourselves, but God has so arranged that we shall gain the victory through our Head and Lord. With confidence and gratitude then may we say now: "Thanks be unto God, which always causeth us to triumph in Christ."

STEPHEN THE FIRST MARTYR

——April 26——Acts 6:1 to 7:60——

STEPHEN'S ZEAL AND ABILITY—TRUTH DEMOLISHES ECCLESIASTICAL FOUNDATION—STEPHEN'S VISION REPRESENTS PRESENT TRUTH.

"Be thou faithful unto death, and I will give thee the crown of life."—Revelation 2:10, R. V.

THE report of the great miracle spread abroad, and the people from round about brought their sick to Jerusalem. All the apostles wrought signs and wonders, even the passing shadow of Peter was a means of healing. Everyone who sought healing received it. (Acts 5:12-16) Probably because much of this ministry was done in the precincts of the temple, the chief priests seized the apostles and put them into prison to bring them before the council. But when the council met next morning and the prisoners were sent for, they were gone, though the doors were still locked and the guards were at the doors. Soon the Sanhedrin was informed that the men were preaching in the temple. An angel of the Lord had let them loose in the early morning, and had bidden them go to the temple and speak to the people.

[2]These rulers in their blind prejudice seemed unable to accept the fact that there was a power beyond their control helping the apostles. They sent for the apostles, who came; and the Sanhedrin questioned them again for their authority. After deliberation they commanded the apostles not to speak at all in the name of Jesus, and then beat them to help them remember the command, and let them go. (Acts 5:40) The apostles were stimulated; they rejoiced that they were privileged to suffer shame for the name of the Master.

[3]Before long, however, some dissatisfaction arose respecting the distribution for the daily supplies of the families. The Grecian Jews thought that they were not getting a fair share; and the apostles saw that there was immediate need to do something to stop the dissatisfaction. They called the Church together and told them that they themselves could no longer continue to give time to these more material interests of the Church, but must give their attention to the ministry to which they were appointed. They bade the Church look out from amongst themselves seven men of honest report, wise, and filled with the holy spirit whom "we may appoint over this business". (Acts 6:3) The apostles would not shirk their responsibility as care-takers, but they would give the Church some share in its own affairs.

[4]Stephen was first in name and foremost in place amongst the seven appointed. As their names show, they were all Hellenists, that is, Jews born out of Palestine but residing in Jerusalem. There were many such, from Alexandria in Egypt, from Cyrene in north Africa, from Cilicia, Paul's country, and from the neighborhood of Ephesus; and each company appears to have had its own synagogue.—Acts 6:9.

[5]Stephen evidently had much ability, and appears to have been well known. That he had already served well in the Church is clear from the fact that his name is first. An ardent lover of God and a faithful follower of Jesus, he had given himself wholly to God. Filled with the holy spirit, his life was that of full consecration. Faithfully attending to his duties in the Church (and it would be no easy task to administer the common fund) he found time to give a good witness in the synagogues. He was soon in dispute with them; and the disputes were sharp and, on the part of his opponents, bitter; for out of each synagogue many of the most devout had joined the Church.

[6]No man likes to be beaten in an argument; and when these men could not withstand Stephen's arguments concerning the Scriptures and Jesus, they became angry. It seems evident that they paid men to pervert his words; for they laid charges against him, and witnesses were suborned in support, that he was speaking against the laws of Moses, the temple and its services.

[7]The Sanhedrin met; and "all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." (Acts 6:15) After listening to the accusations against him, the high priest gave him opportunity to answer, saying, "Are these things so?" Stephen neither affirmed nor denied, but in defence of his action entered into an account of God's dealings with Israel. He began by reminding them that the "God of glory appeared unto our father Abraham"; he continued by giving a review of the main incidents of the life of Israel until the time of Moses. He entered into considerable detail about Moses, reminding his judges that Moses thought at forty years of age that the time had come when God would deliver his people from their bondage. Moses found as he went amongst them and would have helped them, that they resisted, saying, "Who made thee a ruler and a judge over us?" and they thrust him away.—Exodus 2:14.

[8]Then for forty years Moses was in the wilderness, tending sheep; but God brought him out, and then by him delivered his people. Thus this Moses, whom Israel had refused, was made by God a ruler and a deliverer. (Acts 7:35) But though Moses was so clearly raised up of God and was accepted by Israel as their deliverer, and though later the oracles of God were given by him at Sinai yet, said Stephen, he was afterwards rejected by the people: "Our fathers would not obey but thrust him from them, and in their hearts turned back again into Egypt." (Acts 7:39) Stephen continued by showing that the tabernacle of witness raised in the wilderness was made according to a pattern Moses had seen; that in later days Solomon built a temple for Jehovah, but that God was not looking for such a temple as that, glorious though it was; for God "dwelleth not in temples made with hands".—Acts 7:48.

[9]Stephen's argument was that all upon which Israel

based their national pride, their worship, whether in Moses as their deliverer and legislator (see John 5: 45) or in the elaborate temple service which meant so much to them, were only typical of greater and better things. Thus Stephen proved that he was a lover and student of God's Word, and despised neither the temple which God had acknowledged nor the law of Sinai which God had given, nor had he spoken against Moses as the lawgiver. But he had taught according to the Scriptures that all these were illustrations of what God would do when he sent the greater Prophet.

[10]In theory the members of the Sanhedrin could do no other than accept these things unless they denied the Word of God. Very wisely, surely led of the holy spirit, Stephen showed by God's dealings with Israel that he was leading to something which had not yet been made clear. They had no answer to Stephen's argument; and their anger was aroused because they could not deny what he said, and specially because he preached Jesus of Nazareth now raised from the dead as the greater Prophet.—Deuteronomy 18: 15; Acts 3: 22.

[11]This took away the foundation of all their ministry in the temple, and therefore would deprive them of their livings and places of power. If these things were true everything they lived for was gone; and if accepted by the people it would inevitably mean their own downfall. Their bitterness of heart showed in their faces; and apparently because of something which showed Stephen the futility of speaking the Word of God to them, he now said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the holy spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." (Acts 7: 51, 52) They gnashed on him with their teeth; but he, both outwardly unmoved and inwardly calm, lifted his eyes to heaven and had a vision of the glory of God and of Jesus standing at his right hand. He told the council what he saw. They put their fingers into their ears and cried out with a loud voice against him, and ran upon him with one accord. They cast him out of the city and stoned him.

[12]These men, the pillars of Judaism, proved themselves to be perverse in heart. They cared nothing for the welfare of the sheep over whom they professed to be shepherds; their interest in the people was that by them they retained their position of professed teachers and rulers. That the people could get healing from their sicknesses was nothing; they preferred that the people should remain crippled, and blind, and sick, rather than be helped by the apostles. And when Stephen showed a knowledge and wisdom and a grace which were superhuman they deliberately stoned him. Peter had said that what they had done to Jesus was done in ignorance of his true relationship to God; because of that Peter could speak of mercy if they would turn to God. But after the miracle and Stephen's witness before them all, there could be no further offer of mercy. Thus they filled up the measure of their iniquities.—Matthew 23: 32; 1 Thessalonians 2: 16.

[13]The bright shining of the light of Stephen's ministry and character, and the similarity in the method of accusing him by false witnesses, coupled with the fact that he was the first martyr, almost compels the thought that he is an example set forth of God, a figure for the Church. The ecclesiastics of today profess to look with horror at the action of the Jews in putting Jesus, the Anointed One, to death. They little think they are being tested of God in exactly the same way as the Jews were, and are being proved to have the same spirit, and thus prove that they would have done the same as those men did.

[14]Stephen is a figure of the Body of Christ, and particularly of the Church of these last days. The faithful followers of Jesus represent their Master as the Body of Christ: they have the message of The Christ. There can be little question that there is in ecclesiasticism now the same spirit as then; nor that those in power will endeavor to do with the Church what their prototypes did to Stephen. They are proving, and will prove, themselves and will manifest to all that they are the opponents of God, and are haters of light, and are set for their own ends and not for the glory of God nor for the good of those for whom Christ died.

[15]The vision of Stephen represents the clear vision of the truth which is now the pleasure of those who witness for Jesus. The faithful servant of the Lord sees him at the Father's right hand, the place of power, standing up to take the kingdom. Such will ever keep in mind the promise of his Lord, the Golden Text of this lesson: "Be thou faithful unto death, and I will give thee the crown of life."

QUESTIONS FOR BEREAN STUDY

At the time of our lesson, where was the probable place of the apostles' ministry? What did the Sanhedrin find to their astonishment? ¶ 1.

Why could not the rulers see that the apostles were serving the Lord? What effect did the chastisement have upon the apostles? ¶ 2.

What was the dissatisfaction about? What did the apostles do? ¶ 3.

What is a Hellenist Jew? Who was the foremost of the seven brethren chosen? ¶ 4, 5.

Why was Stephen unanswerable in his arguments? What helped his natural ability? ¶ 5, 6.

How did Stephen answer his accusers? What was he endeavoring to prove? ¶ 7, 8.

In his defence did Stephen show that the charges against him were false? ¶ 9.

Was Stephen leading up to something of importance for the rulers' edification? Why did he not complete his speech? ¶ 10, 11.

In what were the pillars of Judaism mostly interested? What were they the least interested in? Is it likely that these rulers "filled up the measure of their iniquities"? ¶ 12.

What is Stephen to us? Are the ecclesiastics of today also being tested? ¶ 13, 14.

What does the vision of Stephen represent? What should those do today who see the vision of present truth? ¶ 15.

THE BENEFITS OF TOTAL ABSTINENCE

——MAY 3——DANIEL 1:1-20——

PROHIBITION NOT CHRISTIAN LEGISLATION—DANIEL STOOD FOR SIMPLE FOOD—SATAN AIMS TO DISTRACT ATTENTION.

"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank."—Daniel 1:8, A. S. V.

THE series of New Testament studies is broken today to allow of a lesson in behalf of the temperance cause. The committee whose selections for general convenience we have followed for so long a time decided to make at this point an opportunity for instilling temperance principles through the Sunday Schools.

[2]That strong drink is a curse to many is agreed to by all. That it is a great breaker-down of mankind has been known since the days of Noah. Its excessive use demoralizes man physically and morally. The effects of the unlimited use of strong drink are so disastrous that it has come to be recognized as one of the greatest of all the dangers to which humanity is subjected. To restrain its influence and hurtfulness by preaching and practising temperance and total abstinence has long been the endeavor of many social reformers, and the special work of total abstinence parties. In view of their comparative failure it is not a matter for surprise that men of good-will who see the hold strong drink has should seek to get its manufacture, sale, and use limited by law; nor that such, convinced that absolute prohibition is the only remedy for those who have become its victims, that none would be hurt morally by its suppression, and that the people would be much benefited physically and materially by enforced abstinence, should seek to enforce their views and good designs upon the people.

PROHIBITION NOT CHRISTIAN LEGISLATION

[3]Since the outbreak of the World War two great peoples have had an experience of prohibition. The Russian nation was the first to take the course of suppressing the traffic. But in their case it was not moral reasons which caused the action. It was a war policy only, and was done by the word of the Czar—that is, by the word of those who ruled him. In America, while the World War was a related factor, it was rather moral force moving in the political world which brought about the great change. Many good people in all lands have watched the action with interest, thinking that it brought the kingdom of heaven very much nearer. But whatever the motive of the action of a legislature, or an imperial edict, or a dictator's order, and whatever the national or material or moral advantages gained by such prohibition, it must be recognized that in itself such a course is political, and therefore not religious.

[4]From the time of separation by consecration to God through Jesus the true Christian is a stranger in this world, and only a pilgrim in it. He is no enemy to his fellows, is no hater of men; but he learns that in the wisdom of God his is a course set apart. He sees that the world organizations are really opposed to God and that if he would be a friend of this world he will be found at enmity with God. (James 4:4) The disciple of Jesus is not called upon to enter into the domestic politics of his country. St. Paul tells us: "Our citizenship is in heaven." (Philippians 3:20, R. V.) As an ambassador for Christ, therefore, the Christian has no right of voting in world organizations. He serves the Lord Christ.—Colossians 3:24.

[5]Every Christian should realize that the kingdom of heaven can not be established by non-Christian legislation; for neither the repressive measures nor the constructive legislation can effect a change in the human heart.

[6]The example of Daniel, set for our study, should not be misapplied as if it were set in the Scriptures to show that the servants of God should endeavor to reform the people with whom they live, or the laws and customs of the country in which they dwell. Rather it is an illustration written for our learning (Romans 15:4) of the way in which the servant of the Lord should conduct himself in relation to the things of the world.

DANIEL STOOD FOR SIMPLE FOOD

[7]Daniel's purpose in Babylon was not to make a stand against the customs of the Babylonians into whose country the providences of God had carried him; nor against drinking wine as if wine were evil in itself. In Palestine, whence he had only recently been taken, wine was not at all an uncommon drink. As he was too wise to eat and drink to excess, it is evident that the defilement he would keep from was in that those things were offered to idols before being taken to the king's table.

[8]It should be noted that Daniel's resolve had at least as much to do with eating meat as with drinking wine; indeed, the probability is that drinking wine was a matter of lesser importance to him. He was thoughtful enough to know that the food which they would be provided with was in its nature over-stimulating, and that probably the wine was stronger than he had been accustomed to in Palestine. He determined to live simply and cleanly.

[9]It is the duty of every man, towards both himself and those for whose well-being he is responsible, to keep his body in as healthy a state as possible; for only so can he best serve himself and his fellows. In a general way the same rule applies to the Christian. The true disciple of Jesus presents his body as a sacrifice to God, for the service of God. (Romans 12:1) But he does not thereby relieve himself of the duty of preserving his "vessel".—1 Thessalonians 4:4.

[10]It is well understood by those whose business it is to help to cure the ills of men that overeating is a real

factor in and cause of human sickness, and it is claimed that even under the ordinary circumstance of a nation where prohibition does not obtain, overeating is the active cause of many more deaths than are the result of drinking intoxicants. The effect of the intoxicant is rapidly shown; the effects of overeating are continuous and permanent.

SATAN AIMS TO DISTRACT ATTENTION

[11]Those experienced in the way of the Lord, and therefore not ignorant of Satan's devices, know that this very crafty enemy has from time to time tried to divert the attention of the Lord's people from the responsibility which his service lays upon them to something which for the moment promises to be of benefit to the body. He who keeps a sound mind (2 Timothy 1:7) will be glad to make use of all legitimate means brought to his attention for the welfare and betterment of his dily health, whether they are new or old, which seem as if they would enable him to do more and better service for the Lord. But he will not be led into extravagancies whether respecting diet or method of healing which take up time diverted from the service of the Lord.

[12]It is evident that Daniel's example of plain living without faddism or indulgence is a good example to follow. There is nothing wrong in pleasing the natural appetite; in health all normal natural functions are pleasing, and Daniel and his companions would enjoy their plain food. Danger comes when there is indulgence of the appetite, and probably it is the case that there is no easier door to open to go out into the outer world than that of appetite and its indulgence.

[13]Thus our lesson, though it gives no support to the prohibitionist, brings valuable reminders to the Lord's people as to how they should conduct themselves both in respect of their own well-being and as representatives of God in an alien world. The world would not turn to righteousness and to God even though prohibition of strong drink obtained throughout all nations. We thank God for the knowledge that the kingdom of Christ is being set up, when all intoxicants of body and mind—of drink and vice and pride and self-will—will be rendered impossible, and when men will be taught the truth concerning God, and will worship him in truth and righteousness. Until the Church can operate in power it will take no part in any attempt to regulate the nations.

QUESTIONS FOR BEREAN STUDY

What is the blighting influence of strong drink? Is it a surprising thing that men of good-will should try to regulate it by law? ¶ 2.

What countries have had an experience with prohibition? What was the force behind the movement in Russia? In America? In either and in all cases is it a political force, whatever might be the external appearances? ¶ 3, 5.

What relation has the true Christian to the world? ¶ 4.

Did Daniel undertake to reform Babylon? What defilement did Daniel intend to keep himself from? Did Daniel's resolve include meat eating as well as drinking? ¶ 6-8.

Does each individual have a responsibility to himself regarding the keeping of his body? ¶ 9.

What is the difference between overeating and drinking intoxicants? ¶ 10.

What is Satan's persistent and constant endeavor toward humankind? Those who are exercised by the spirit of the Lord will do what, in regard to health? ¶ 11, 12.

Would the world turn to God if prohibition obtained everywhere? Shall intoxication of mind and body ever cease? If so, will it come from within or from without? ¶ 13.

INTERESTING LETTERS

ENJOYS "THE WAY TO PARADISE"

Dear Friends:

I want to tell you how much my reading of "The Way to Paradise" was enjoyed. I have read it with the delight of a child, and with the deep appreciation of one who has been favored with a knowledge of the truth.

In their new setting, the gems of divine inspiration have become still more really beautiful to the eye of faith; and my heart responds with joyful thanksgiving for this added treasure. Would that every child and every parent could be in possession of a copy of this little book.

I am sure that those parents who will use it in connection with their God-given duty and privilege of instructing their little ones in righteousness, will find it a source of help and of rich blessing.

"The Way to Paradise" bears the royal stamp of divine approval; for its spirit, entering into the heart of the reader, brings an increase in faith and hope and the greatest of all things, *love*.

Its style of sweet simplicity, which is as fascinating as a fairy tale, will give it a large place in the hearts of the little folks—and of the grown-ups, no less. With warm Christian love to all, your sister in the Lord,

Florence G. Boulter, *N. J.*

SOCIETY'S SERVICE APPRECIATED

Dear Brethren:

I have often wondered why the Society does not endorse the service of one class by the elders of another class, but recommends that speakers be sent for from Brooklyn.

But since coming to Connecticut we have visited classes that are served regularly by elders from other classes, and now can appreciate the Society's stand in this matter.

I do not remember that any of these Brothers has ever quoted from a recent Watch Tower or made any really up-to-date talk. Very little, if anything, is said of service. Not long ago we attended a lecture advertised as a "Stirring Address by a Gifted Speaker," and listened to a brother "talk" for an hour and a half; and we still wonder what it was all about. It seems strange that it is so; but we are convinced that the Society's way is the best and wish to be in harmony with it.

There is no class near that has studies regularly on Sunday that we can attend.

Your brother in Christ,

Wm. T. Knight, *Conn.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Johnstown, N. Y.	Apr.	17	Syracuse, N. Y.	Apr.	24
Gloversville, N. Y.	"	19	Watertown, N. Y.	"	26
Canajorie, N. Y.	"	20	Oswego, N. Y.	"	28
Utica, N. Y.	"	21	Auburn, N. .	"	29
Rome, N. Y.	"	22	Newark, N. .	"	30
Oneida, N. Y.	"	23	Elmira, N. Y.	May	1, 3

BROTHER J. A. BOHNET

Dennison, O.	Apr.	9	New Comerstown, O.	Apr.	17
New Philadelphia, O.	"	10	Cambridge, O.	"	19
Dover, O.	"	12	Byesville, O.	"	20
Urichsville, O.	"	13	Columbus, O.	"	21
Port Washington, O.	"	14	Cincinnati, O.	"	22
Coshocton, O.	"	15, 16	Batesville, Ind.	"	23

BROTHER C. W. CUTFORTH

Viceroy, Sask.	Apr.	22	Melville, Sask.	Apr.	30
Khedive, Sask.	"	23	Yorkton, Sask.	May	1
Weyburn, Sask.	"	24	Kamsack, Sask.	"	3, 4
Regina, Sask.	"	26	Grandview, Man.	"	5
Earl Grey, Sask.	"	27, 28	Gilbert Plains, Man.	"	10
Regina, Sask.	"	29	Dauphin, Man.	"	11

BROTHER H. H. DINGUS

El Paso, Tex.	Apr.	9	Durango, Colo.	Apr.	20
Hot Springs, N. Mex.	"	10	Grand Junction, Colo	"	22, 23
Albuquerque, N. Mex.	"	12, 13	Midvale, Utah	"	26
Farmington, N. Mex.	"	15, 16	Salt Lake City, Utah.	"	27, 28
Farmington Glade, N. M.	"	17	Ogden, Utah	Apr.	30, May 1
Aztec N. Mex.	"	19	Pocatello, Ida.	"	3

BROTHER A. J. ESHLEMAN

Pasadena, Calif.	Apr.	12	Long Beach, Calif.	Apr.	19
Alhambra, Calif.	"	13	San Pedro, Calif.	"	20
Ontario, Calif.	"	14	Hawthorne, Calif.	"	21
Riverside, Calif.	"	15	Los Angeles, Calif.	"	26
San Bernardino, Calif.	"	16	Santa Ana, Calif.	May	3
Redland, Calif.	"	17	Anaheim, Calif.	"	4

BROTHER M. C. HARBECK

Steubenville, O.	Apr.	22	Pittsburgh, Pa.	Apr. 30, May	1
East Liverpool, O.	"	23	Mc Keesport, Pa.	"	3, 4
Beaver Falls, Pa.	"	24	Duquesne, Pa.	"	5
New Castle, Pa.	"	26, 27	New Kensington, Pa.	"	6
Ellwood City, Pa.	"	28	Kittanning, Pa.	"	7
New Brighton, Pa.	"	29	Oil City, Pa.	"	8, 10

BROTHER H. E. HAZLETT

Holcomb, Mo.	Apr.	16, 17	St. Louis, Mo.	Apr.	24
Poplar Bluff, Mo.	"	19	Jefferson City, Mo.	"	26
Neeleyville, Mo.	"	20	Loose Creek, Mo.	"	27
Poplar Bluff, Mo.	"	21	Tipton, Mo.	"	28
Chaonia, Mo.	"	22	Burton, Mo.	"	29
Minimum, Mo.	"	23	Sedalia, Mo.	Apr. 30, May	1

BROTHER M. L. HERR

Elk Mound, Wis.	Apr.	16	Des Moines, Ia.	Apr.	26
Black River Falls, Wis.	"	17	Omaha, Nebr.	"	27
Tunnel City, Wis.	"	19	Wilsonville, Nebr.	"	29, 30
Milwaukee, Wis.	"	20	Colorado Springs, Colo.	May	1
Chicago, Ill.	"	21, 22	Grand Junction, Colo.	"	3
Moline, Ill.	"	24	Midvale, Utah	"	5

BROTHER W. M. HERSEE

London, Ont.	Apr.	19, 20	Windham, Ont.	May	1
Woodstock, Ont.	"	21	Milverton, Ont.	"	3
Stratford, Ont.	"	24, 26	Linwood, Ont.	"	4
Mitchell, Ont.	"	27	Elmira, Ont.	"	6
Seaforth, Ont.	"	28, 29	Kitchener, Ont.	"	7, 8
Goderich, Ont.	"	30	Guelph, Ont.	"	10

BROTHER J. H. HOEVELER

Elkhart, Ind.	Apr.	12	Chicago, Ill.	Apr.	19
Laporte, Ind.	"	13	Blue Island, Ill.	"	20
Michigan City, Ind.	"	14	Chicago Heights, Ill.	"	21
Gary, Ind.	"	15	Danville, Ill.	"	22
Hammond, Ind.	"	16	Paris, Ill.	"	23
Roseland, Ill.	"	17	Marshall, Ill.	"	24

BROTHER H. S. MURRAY

Greensboro, N. C.	Apr.	14	Otsego, Mich.	Apr.	21
Lynchburg, Va.	"	15	Kalmazoo, Mich.	"	22
Clifton Forge, Va.	"	16	Three Rivers, Mich.	"	23
Cincinnati, O.	"	17	Marcellus, Mich.	"	24
Auburn, Ind.	"	19	South Bend, Ind.	"	26
Sturgis, Mich.	"	20	Niles, Mich.	"	27

BROTHER G. R. POLLOCK

Oklahoma City, Okla.	Apr.	15	Del Rio, Tex.	Apr.	23
Fort Worth, Tex.	"	16, 17	Valentine, Tex.	"	24
Dallas, Tex.	"	19	El Paso, Tex.	"	26
Galveston, Tex.	"	20	Phoenix, Ariz.	"	27
Houston, Tex.	"	21	Yuma, Ariz.	"	28
San Antonio, Tex.	"	22	El Centro, Calif.	"	29

BROTHER V. C. RICE

Mobile, Ala.	Apr.	12	Baton Rouge, La.	Apr.	20, 21
Waveland, Miss.	"	13	Crowley, La.	"	24
New Orleans, La.	"	14	Lake Charles, La.	"	26, 29
Bogalusa, La.	"	15	Glen Mora, La.	"	27, 28
Zona, La.	"	16	Leesville, La.	Apr. 30, May	1, 3
Folsom, La.	"	17, 19	Shreveport, La.	"	4

BROTHER C. ROBERTS

Viscount, Sask.	Apr.	22	Kendersley, Sask.	May	2, 3
Renown, Sask.	"	23, 24	Rosedale, Alta.	"	5
Semans, Sask.	"	26	Raintree, Alta.	"	6
Zelma, Sask.	"	27	Calgary, Alta.	"	8, 10
Saskatoon, Sask.	"	28	Swalwell, Alta.	"	11, 12
Ardath, Sask.	"	29, 30	Veteran, Alta.	"	14

BROTHER R. L. ROBIE

Sanford, Fla.	Apr.	19	Green Cove Springs, F.	Apr.	28, 29
Grand Island, Fla.	"	20, 21	Jacksonville, Fla.	Apr. 30, May	3
Orlando, Fla.	"	22, 23	Monticello, Fla.	May	4, 5
Apopka, Fla.	"	24	Apalachicola, Fla.	"	7, 10
Ocala, Fla.	"	26	Marianna, Fla.	"	12, 13
Palatka, Fla.	"	27	Panama City, Fla.	"	14, 17

BROTHER E. D. SEXTON

Clarington, O.	Apr.	24	Philadelphia, Pa.	Apr.	12
Marietta, O.	"	26	Pittsburgh, Pa.	"	19
Stockport, O.	"	27	Steubenville, O.	"	20
Cambridge, O.	"	28	Toronto, O.	"	21
Byesville, O.	"	29	Bellaire, O.	"	22
Zanesville, O.	"	30	Wheeling, W. Va.	"	23

BROTHER O. L. SULLIVAN

Hickory, N. C.	Apr.	12	New Brookland, S. C.	Apr.	21
Asheville, N. C.	"	13, 15	Florence, S. C.	"	22
Cruso, N. C.	"	14	Ridgeland, S. C.	"	24
Skyland, N. C.	"	16	Charleston, S. C.	"	26, 27
Hendersonville, N. C.	"	17	Elko, S. C.	"	28, 29
Spartanburg, S. C.	"	19, 20	Augusta, Ga.	Apr. 30, May	3

BROTHER W. J. THORN

Minco, Okla.	Apr.	13	Willow, Okla.	Apr.	24
Chickasha, Okla.	"	15, 19	Blair, Okla.	"	26
Bradley, Okla.	"	16, 17	Hobart, Okla.	"	27
Comanche, Okla.	"	20	Roosevelt, Okla.	"	28
Walters, Okla.	"	21	Clinton, Okla.	"	29
Lawton, Okla.	"	22	Hydro, Okla.	Apr. 30, May	1

BROTHER T. H. THORNTON

Doyle, Tenn.	Apr.	14	Knoxvillle, Tenn.	Apr.	26
Beans Creek, Tenn.	"	15, 16	Tazewell, Tenn.	"	27
Chattanooga, Tenn.	"	19	Luttrell. Tenn.	"	28
Ooltewah, Tenn.	"	20	Knoxville, Tenn.	"	29
Rockwood, Tenn.	"	21, 22	Morristown, Tenn.	"	30
Crossville, Tenn.	"	23, 24	Greenville, Tenn.	May	1

BROTHER S. H. TOUTJIAN

Anacortes, Wash.	Apr.	17, 20	Stanwood, Wash.	Apr.	28
Friday Harbor, Wash.	"	19	Alderwood Manor, Wash.	"	29
Oak Harbor, Wash.	"	21, 22	Port Townsend, W.	Apr. 30, May	1
Sedro Woolley, Wash.	"	24	Seattle, Wash.	May	3
Burlington, Wash.	"	26	Long Branch, Wash.	"	4, 5
Mt. Vernon, Wash.	"	27	Tacoma, Wash.	"	6, 7

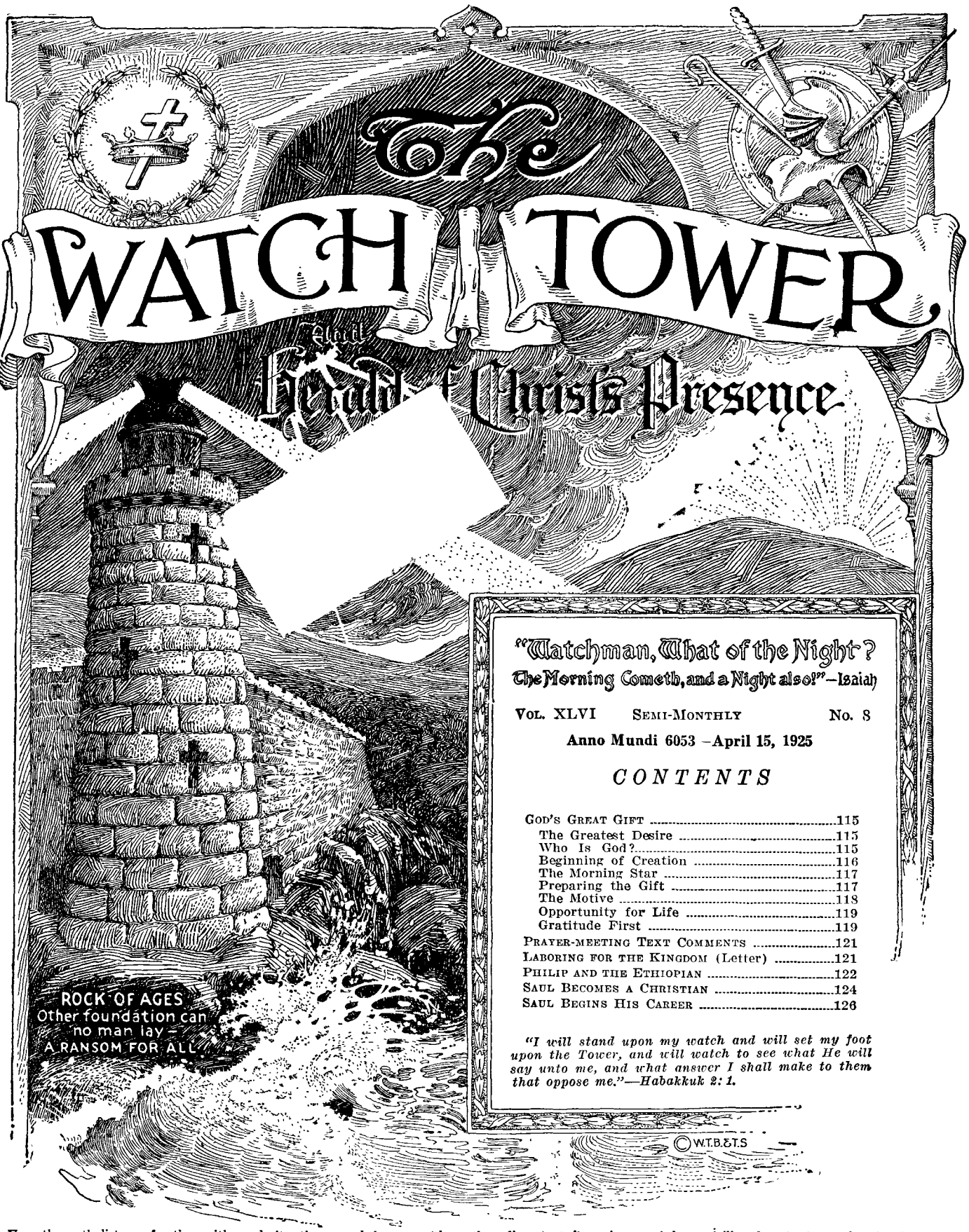
BROTHER J. B. WILLIAMS

Johnstown, Pa.	Apr.	15, 17	Sandy Ridge, Pa.	Apr.	24
Somerset, Pa.	"	16	Bellefonte, Pa.	"	26
Altoona, Pa.	"	19, 21	State College, Pa.	"	27
Nicktown, Pa.	"	20	Williamsport, Pa.	"	28, 29
Woodland, Pa.	"	21, 22	Gaines, Pa.	Apr. 30, May	1
Phillipsburg, Pa.	"	23	Towanda, Pa.	"	3

BROTHER L. F. ZINK

Roanoke, Va.	Apr.	12	Wickham, W. Va.	Apr.	20, 21
Waynesboro, Va.	"	13	Charleston, W. Va.	"	22, 26
Clifton Forge, Va.	"	14	Coco, W. Va.	"	23
Look, W. Va.	"	15, 16	Wills, W. Va.	"	24
Divide, W. Va.	"	17	Nitro, W. Va.	"	27
Shawver, W. Va	"	19	Huntington, W. Va.	"	28

The WATCH TOWER and Herald of Christ's Presence



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

VOL. XLVI SEMI-MONTHLY No. 8

Anno Mundi 6053 – April 15, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

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

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

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CHANGE IN RADIO PROGRAM

CHUC, Saskatoon, Sask., Canada, 330 meters. Sunday evenings, 7:30 to 9:00; Monday and Wednesday evenings, 8:00 to 9:30, Mountain Standard Time. Lectures and musical programs under auspicies of Saskatoon Ecclesia.

"STUDIES IN THE SCRIPTURES"

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued in English only. The regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7⅜"), and the maroon cloth pocket edition on thin paper (size 4" x 6⅜"); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, III, 75c each; Volumes IV, V, VI, VII, 85c each.

SERIES I, **The Divine Plan of the Ages,** giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes. 35c Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

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SERIES III, **Thy Kingdom Come,** considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 35c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

LECTURES BY TRAVELING BRETHREN (CONTINUED)

BROTHER J. B. WILLIAMS

Towanda, Pa.	May	3	Nanticoke. Pa.	May	10
Williamsport, Pa.	"	4	Carbondale, Pa.	"	11
Alba, Pa.	"	5	Honesdale, Pa.	"	12
Northumberland, Pa.	"	6	Cortez, Pa.	"	13
Danville, Pa.	"	7	Scranton, Pa.	"	14
Benton, Pa.	"	8	Throop, Pa.	"	15

BROTHER L. F. ZINK

Cincinnati. O.	May	1	Hartford, S. Dak.	May	10
Chicago, Ill.	"	3	Mitchell, S. Dak.	"	11
Clinton, Ia.	"	4	Chancellor, S. Dak.	"	12
Cedar Rapids, Ia.	"	5	Menno, S. Dak.	"	13
Estherville, Ia.	"	6, 7	Parker, S. Dak.	"	14
Superior, Ia.	"	8	Davis, S. Dak.	"	15

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI APRIL 15, 1925 No. 8

GOD'S GREAT GIFT

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."— John 3:16.

THE present state of man is far removed from the perfection enjoyed by Adam in Eden. The perfect man necessarily was beautiful, because all the works of Jehovah are perfect, and it is written that man was made in the image of God. He was endowed with the faculties of justice, wisdom, love, and power, which attributes were in harmony. He was the crowning part of God's earthly creation.

[2]Today man is broken in body, in mind, and in heart. Physically he is weak, emaciated, and unsightly. Mentally he is unsound. Morally man has reached a low ebb.

[3]Man's sense of justice is warped all out of proper shape. His reduced power is directed in the wrong way. His love is for self, and his wisdom is foolishness in the sight of God. Truly the world of mankind is undone.

[4]This deplorable condition has existed for many centuries, with no known remedy for it. Yea, after 6,000 years the world knows nothing about the remedy. The fact is slowly dawning upon those who think that not even the strongest men of the world are capable of producing a satisfactory or desirable government. The world has reached its extremity; and now it is God's opportunity to bring the people out of a condition of lethargy.

THE GREATEST DESIRE

[5]That which man desires above all things else is life in happiness. The wisdom and power of man are wholly inadequate to provide a way that leads to life or to happiness. All that man can do is to fight for a bare existence; the greater portion of his time is spent in sorrow and distress.

[6]God's plan leads man to both life and happiness. Yea, it makes it possible for every man to attain unto his fondest desire. Why, then, do so many human beings pass unnoticed the provisions made for man and for attaining his greatest desire? The answer is: They are blind and can not see. Their blindness has been caused by Satan and his various agencies which he uses to keep them blinded.—2 Corinthians 4:3, 4.

[7]But it is the will of God that all men shall be brought to a knowledge of the truth; and thanks be unto God, the peoples of earth are now entering upon a time when they shall have an opportunity to know the Lord, from the least to the greatest of them.

WHO IS GOD?

[8]But who is God, the One who planned and provided the way that leads to life and endless happiness for man? God hath revealed himself to man through his works and his Word. (1 Corinthians 2:10) His name is Jehovah, which signifies Self-existing One. He is "from everlasting to everlasting". (Psalm 90:2; Isaiah 26:4) He is almighty, and there is none beside him; and his glory he will not divide nor give to another. (Isaiah 42:8) His eternal attributes are justice, power, love, and wisdom. These attributes always work in exact harmony. His works bespeak his majesty, and magnify his wisdom and justice, love and power. The natural man can see some evidence of the wisdom and power of God. The spiritually-minded man can appreciate God's justice and rejoice in his love.

HIS GREATNESS

[9]The scope and magnitude of God's power and wisdom are appalling to the finite, imperfect mind of man. Jehovah made the sun to give light by day for man, and to give life and beauty to the unintelligent creation of earth. With the natural eye we behold one sun, the center of our solar system. With the use of instruments astronomers declare they have counted more than 125 million suns, each one of which is the center of a different solar system. It is estimated that light travels 186,000 miles per second; and that the Pleiades are 120 light years of 365 days each from the earth. It is understood that the Pleiades mark the throne of Jehovah, from which he rules his universe. Doubtless there are planets the light from which can reach the earth only after many centuries, so vast is the domain of God. It is not unreasonable to conclude that if a man could stand on the very outer line of the known boundaries of creation, by the aid of powerful instruments he could discover millions of planets beyond his present vision. The Prophet was modest in his speech when he said: "The heavens declare the glory of God; and

the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Psalm 19:1-7.

[10]Again David stood upon the crest of the hills of Judea, and in his mind communed with the all-wise Creator. On the east he saw the lofty mountains lifting their hoary heads heavenward and, like silent sentinels standing on watch, guarding the entrance to the Promised Land. He observed that the high and rugged hills made a refuge for the wild animals. He saw the flocks and herds peacefully feeding in the sheltered spots.

[11]He looked to the north, and beheld the evergreen cedars of Lebanon full of sap, emblems of everlasting life, waving their mighty arms harmoniously to the winds that God caused to blow through them. He saw the water streams spring out from the hillsides and hurry on to refresh the broad plain on the west, which spread itself out to be kissed by the waves of the great and beautiful blue sea. Moved with awe and admiration for the Mighty One who made them all, he exclaimed: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts."—Psalm 104:24, 25.

[12]And then extolling Jehovah and worshiping him, he exclaimed: Thou "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 104:2-4.

COMPARISON

[13]There are men on earth who possess much gold, who are looked upon as great, yet who can not make even a blade of grass grow nor a leaf that rustles in the wind. They are capable of giving aid and do give a few million dollars to make themselves a name among men; and others stand in awe of their power and greatness. Comparing the insignificance of these with the great God the Prophet asks: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"—Isaiah 40:12.

[14]Some who call themselves great hasten to take counsel together, and many who look upon them as great seek counsel with the great ones, believing that they can accomplish much. Their wisdom in God's sight is as nothing; and comparing them with the Lord, the Prophet says: "Who hath directed the Spirit of the Lord, or being his counseller hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?"—Isaiah 40:13, 14.

[15]These great men of earth are the ones who build and rule the nations with selfishness, and who boast of the power and of the greatness of the nations and of themselves. Compared with the Lord the prophet says of them: "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 as a tent to dwell in."—Isaiah 40:15, 17, 18, 22.

[16]Thus from his Word and his works we have a glimpse of the great and mighty One who is the Giver of every good and perfect gift. He it is who has taken cognizance of the poor imperfect people of earth and provided for them the most marvelous of all gifts.

BEGINNING OF CREATION

[17]The things visible to man are not the greatest of God's creation. The greatest of all of his creation was his first and only direct creation. There was a time when Jehovah was alone. Then he must have communed with himself and meditated upon his great plan. In the course of time it pleased him to begin his creation; and he did so by giving life to the Logos, his beloved Son. Concerning this the inspired writer says: "In the beginning was the Word, and the Word was with [the] God, and the Word was a God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men."—John 1:1-4.

[18]The Logos was the beginning of the creation of God. (Revelation 3:14) The Prophet represents Jesus speaking of himself: "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.

[19]Then the Lord gives instructions to those who may read his Word, telling them how they may be blessed: "Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord."—Proverbs 8: 33-35.

THE MORNING STAR

[20]When the foundation of the earth was laid preparatory as a place for the habitation of man "the morning stars sang together, and all the sons of God shouted for joy."—Job 38: 6, 7.

[21]There were then two bright Morning Stars; namely Lucifer and the Logos. Lucifer fell. Now the bright Morning Star is the Logos, Jesus of Nazareth. Concerning this Jesus said: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."—Revelation 22: 16.

[22]He was from the beginning, the fairest of ten thousand and altogether lovely, the dearly beloved and only begotten of God.

[23]This is the great One whom Jehovah gave as a gift for the world, that men of the world might not perish but have everlasting life.

[24]Within the meaning of John 3: 16 the world consists of the people who reside on the earth. These have neither life nor the right to live, but are the recipients of God's great gift. Those who comply with the terms and accept the gift will receive both life and the right to live.

PREPARING THE GIFT

[25]Long centuries ago God began to prepare his great gift for mankind. The preparation covered a long period of time, thus emphasizing the importance of the gift. It was the purpose of Jehovah from the beginning that the provision should be made for man's salvation and endless happiness. This was made necessary because of the deflection of Satan, the entering of sin into the world, and the fall of man by reason of sin. All of Adam's offspring, being born imperfect, came under the condemnation of God by virtue of their imperfection. No imperfect thing can have the approval of Jehovah. Without the preparation for the gift by Jehovah no man could have everlasting life.

[26]God promised that he would redeem man from death and deliver him from the power of the grave. (Hosea 13: 14) God's promises are sure and certain of fulfilment. His justice had been outraged by Adam's disobedience. His law demanded the life of Adam, and took it. His law also provided that Adam and his offspring might be redeemed and delivered by another perfect human life, with the right to live, given as a substitute for that which Adam had forfeited. All peoples of earth being the offspring of Adam, none could meet the requirements of the divine law. (Psalm 49: 7) The human race completely undone, with no right to live and no way of providing life, reached the great extremity.

[27]Then it was that God sent his beloved and only begotten Son, the dearest treasure of his heart, from the courts of heaven, that he might become the Redeemer and in time the Deliverer of mankind. For this purpose he was made flesh and dwelt among us.—John 1: 14.

HEAVEN'S CEREMONY

[28]It should be expected that Jehovah would arrange a fitting ceremony for the great event of the birth of the world's Redeemer. The hosts of heaven had doubtless watched with keen interest the transfer of the life of the Logos from the spirit to the human nature. They must have understood that such was a progressive step in the great divine drama, even though they were not permitted to understand the real import thereof. It was enough for them to know that God would have it thus. It pleased God to have Jesus conceived in the womb of Mary by virtue of his invisible power. For this reason none of the contaminated blood of Adam coursed Jesus' perfect veins. The place for the birth of the babe had been selected long centuries before.—Micah 5: 2.

[29]The earthly witnesses of this great event were selected not from amongst men of great world renown; but men of low estate were selected, those who guarded the sheep against the wild beasts. Even so those who bear witness to the second presence of the Lord are not men of world renown, but those who guard the interest of the Lord's sheep and who manifest a meek and lowly spirit.

[30]The stage was set; the hour had come for the happening of the greatest event of time. The angel of heaven, the special messenger of Jehovah, took his position above the little city of Bethlehem. As the shepherds guarded their flocks and probably discussed the strange events transpiring in Palestine, the glory of the Lord shone about them, causing them to tremble and fear. The heavenly messenger spoke words of peace and comfort to them, saying, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."—Luke 2: 10, 11.

[31]Then as though expressing their joyful acquiescence the angelic host of heaven sang together: "Glory to God

in the highest, and on earth peace, good will toward men."—Luke 2:14.

[32]Today that message is reverberating through the mountains, announcing to the world that the time for deliverance has come.

[33]The child was born, and thus was the birth announced. Why was he born a human child? Because God was preparing a human being to give for the salvation of the world. He was preparing the greatest of all gifts that ever was or ever will be given for mankind.

[34]"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."—Hebrews 10:5-7.

[35]In corroboration of this Jesus afterwards stated that he had come down from heaven that the people might have life. "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:48-51.

[36]The manner of carrying out the will of God and fully complying with the fixed plan by the gift of his beloved Son, is by St. Paul stated thus: "Who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross. And therefore God supremely exalted him, and freely granted to him that name which is above every name; in order that in the name of Jesus every knee should bend, of those in heaven, and of those on earth, and of those beneath; and every tongue confess, that Jesus Christ is Lord, for the glory of God the Father."—Philippians 2:6-11, *Diaglott*.

[37]Thus did Jehovah at the greatest sacrifice give for man the greatest of all gifts. Saul of Tarsus persecuted Christ Jesus because of his own ignorance; and when the eyes of his understanding were open and he saw what God had done he exclaimed: "Thanks be unto God for his unspeakable gift!"— 2 Corinthians 9:15.

THE MOTIVE

[38]What was the motive that led to this unspeakable gift? Was it justice? It was not; because Jehovah owed man nothing. Equal and exact justice required the perfect life of Adam, and took it accordingly. All of Adam's offspring were born imperfect, and justly must die. Was it that God might exhibit to his creatures his great power? Surely not; because already his power had been exhibited in another manner. Was it for the purpose of making manifest his wisdom? Surely not; because that alone would bring no profit to man. It is written: "God is love." Love is the complete and perfect expression of unselfishness. Here is the most complete expression of unselfishness that could possibly be given. Therefore truly it is said: "God is love." In him is the very embodiment of love. It was love for the human race that moved Jehovah to sacrifice the dearest treasure of his heart, to give up the One in whom he delighted and whose companionship he loved and enjoyed, in order to provide and make the great gift for man. Just as is expressed in our first text: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

[39]From the very beginning of the preparation for this great gift every act of Jehovah is marked by unselfishness. He might have selected an angel, and made of him a man to redeem mankind; but that would not have been such a great sacrifice to himself. His only direct creation, his only begotten Son, his dearly beloved Son, very precious to his heart, he would give to be put to an ignominious death that man might have an opportunity of attaining to the thing that he desired; namely, everlasting life. This proves that there can be no true and perfect expression of love without a sacrifice. It proves that perfect love is the complete expression of unselfishness. He who is selfish does not love perfectly.

[40]Jesus said to his followers: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48) The perfection he was referring to meant perfection of love. This is plainly shown by his words in the context. (Matthew 5:43-47) The Master was not here referring to perfection of organism, nor perfection of character. The Christian can become perfect in neither one on this side the vail, but he can become perfect in his unselfish devotion to the Lord and to his cause. This also will lead to his complete unselfishness toward his brethren. Since he can not be perfect even in his expression, God counts him perfect because of the heart attitude, his real sincere intent and desire, and the putting of this desire into operation insofar as it is possible for him to do.

[41]When Jesus was on earth he was not only the legal representative of his Father, but completely represented him in the expression of love. His unselfish devotion to the Lord Jehovah, and to the carrying out of his Father's plan to the end that mankind might benefit therefrom, led him to voluntarily lay down his life. When we view our Master upon the cross we can say: Truly love placed him there, his own unselfish devotion. To be copies of God's dear Son means to grow in a like devotion to our Father, to our Lord Jesus Christ, to his cause of righteousness, and to the doing of his will.

OPPORTUNITY FOR LIFE

42 What, then, is the gift offered to man? An opportunity for everlasting life. "The gift of God is eternal life, through Jesus Christ our Lord." (Romans 6:23) "Whosoever believeth in him should not perish, but have everlasting life." (John 3:16) "I am come that they might have life, and that they might have it more abundantly." (John 10:10) None of these texts show that any man is compelled to accept the gift.

43 A gift is a contract which requires two parties thereto. The requisites to make a gift effective are these: The doner and the donee, an intelligent offering by the doner, and knowledge on the part of the donee, and assent of the donee, therefore a meeting of the minds, and faith exercised on behalf of the donee. The following scriptures show that these are essentials: 1 Timothy 2:3, 4 is to the effect that all men must be brought to a knowledge of the truth; John 3:16 is to the effect that the mind of the donee must assent to the gift; John 14:6 and Matthew 16:24 are to the effect that man must exercise faith by complete surrender of himself to do God's holy will.

44 There is no scripture to support the theory of universal salvation. The scriptures are all to the effect that an opportunity for life shall be granted to all, but that only those who accept the provisions made and comply with the terms will receive the gift. It is written that Jesus, by the grace of God, should taste death for every man. (Hebrews 2:9) But this does not mean that every man will accept the terms of the gift.

45 If a man is blind and deaf and there is no other means of giving him knowledge, an earthly gift is ineffective, as we know from experience. The "god of this world" hath blinded mankind during this age; and for that reason they have not understood and could not accept the gift. During Christ's reign the blinding influence of Satan will be removed, that all may come to a knowledge; and then the free gift will come to them.

46 The Apostle says: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Romans 5:18, 19.

47 Mark that this text says: "The free gift came upon *all men unto justification* of life." Justification means made right with God; but if a man refuses to be made right, he is not justified. It will require the entire thousand years to justify the world under the terms of the New Covenant; and the prophet Isaiah (65:20) tells us that a sinner will die at one hundred years. In other words, he will not be granted any further opportunity if he refuses to accept the gift of life. Be it noted again that the apostle Paul in the above text says: "By the obedience of one shall many be made righteous." It does not say all shall be made righteous, but only those who accept the gracious gift and comply with the terms. Again we read concerning Christ that those who refuse to accept him and obey him shall be destroyed. (Acts 3:23) Second death means a death from which there is no resurrection, the final execution of divine justice against the sinner who refuses God's gracious gift or obedience to the divine law. Justification therefore is not necessary to be had by one before he can go into the second death. Those who during the Millennial reign of Christ die for their own iniquity will be those who have had an opportunity for life and have refused to obey.

48 The same rule must obtain in the Gospel Age in this, that if one comes to a knowledge of the great ransom sacrifice and then wilfully and deliberately repudiates it and counts it as a common thing and dies in this condition, it could not be said that there is a hope of resurrection for such an one. The Apostle describes such a class when he says: "Them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thessalonians 1:8, 9) Surely this must mean those who refuse to accept and comply with the provisions divinely made for them.

GRATITUDE FIRST

49 The first effect of a gift upon one in a right condition of heart is to produce gratitude in that heart toward the giver. Gratitude means a warm and friendly feeling toward a benefactor or doner, and kindness awakened by a favor received. If a person gives to you a desirable thing and you have a right condition of heart, you feel kindly toward such an one. When a person of high estate or rank, at a sacrifice to himself, presents a gift to another, the one receiving it is usually delighted and proud and hastens to tell others about it.

50 When we learn that the great God of the universe, besides whom there is none other, at the greatest sacrifice to himself provided and offers to us a gift, surely everyone in a right condition of heart, coming to this knowledge, should be delighted, happy and anxious to hasten and tell others about it.

51 Almost every one desires to have some money. This desire is proper when the money is used for a good purpose. A hypothetical case is stated. Mr. Crœsus has gold mines, oil fields, banks, factories, railroads, and much other wealth. You are in dire need. Furthermore, you are in prison and have no means of providing for your loved ones. Mr. Crœsus provides for your release from prison, gives to you a gold mine, an oil well, a bank, a railroad, and many other things of value. As surely as your heart is in proper condition, you would say to Mr. Crœsus: I am very grateful for what you have done. What can I do for you to show my gratitude? Henceforth and forever I will be your supporter and defender.

52 Under the Mosaic law, if a Hebrew had purchased

another Hebrew as his slave and that slave should serve his master six years, on the seventh year he must go free. He might, however, choose to remain with his master; and if he did so then this provision was made: "If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever."—Exodus 21: 5, 6.

53 This strikingly shows how that when the Lord, our great Benefactor, having given his life for us, the Father having given him that we might live, and we receive our release from sin and death through justification, then it is our privilege, as it will be the privilege of all men, to devote ourselves to the Lord. The boring of the ear with the awl seems to say: Henceforth I shall hear thy commandments and delight to do them.

54 Real gratitude and appreciation lead to love. Of necessity consecration to the Lord will follow. This means a full surrender of oneself to God to do his will. Is it essential therefore that one who has become a recipient of the great gift should devote himself to the Lord? Gratitude alone would say yes; and added to that love would say: This is your reasonable service. Hence the Apostle urges upon all Christians to present themselves a living sacrifice unto the Lord, and declares it to be the reasonable service of the Christian. —Romans 12: 1.

55 There is, therefore, no just cause or excuse for anyone who claims to be consecrated to the Lord to fail or refuse to avail himself of opportunities for service when these opportunities come. If we have accepted the goodness of our Lord in order merely that we may receive some reward, then we are prompted by selfishness and not by love. If we have accepted the Lord and his truth in the love of it, then we are sure to desire to seek opportunities to tell others concerning his love for us.

56 All the sacrificing we can do brings no profit to the Lord; but when our sacrificing is prompted by unselfishness, it brings to us the greatest possible reward. For this reason the apostle Peter urges those who profess consecration unto the Lord to "feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." When thus doing, the promise is given: "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5: 2-4.

"Built upon the sure foundation,
Zion shall in glory rise;
Men shall call thy walls Salvation,
And thy gates shall be named praise."

QUESTIONS FOR BEREAN STUDY

Why was man the crowning part of God's earthly creation? What is man's condition today? Has man found the remedy? ¶ 1-4.

What is man's greatest desire? Why do not men see God's plan for bringing about that desire? ¶ 5-7.

Who is the God of the Bible? How great are his attributes? Where is understood to be the throne of Jehovah? ¶ 8, 9.

What was David's perspective when he exclaimed: "How manifold are thy works"? ¶ 10-12.

How puny is man as compared with God? In God's providing life for his earthly creatures, does it not manifest marvelous love? ¶ 13-16.

What was the first and mightiest creation of Jehovah? How did St. John speak of him? How did Solomon represent him? What are the blessings of those who read the Word of God? ¶ 17-19.

How many morning stars have there been? How many are there now? Who are the recipients of God's great gift? Complying with the terms of the gift they will receive what? ¶ 20-24.

Has there been preparation for the bestowing of the great gift? Why was it made necessary? Whose gift is it? What did God's law demand? Why was it necessary for God to send his only begotten Son? ¶ 25-27.

Was there doubtless keen interest in heaven when the Logos was transferred to the human plane? Does the transfer explain why Jesus was not contaminated with imperfection? ¶ 28.

Who were selected for the earthly witnesses of the birth of Jesus? How were they informed? What is the message of the hour? ¶ 29-32.

Why must Jesus be born flesh? What was necessary for Jesus to do in order to become a human being? How great was the change of mind of Saul? ¶ 33-37.

What was the motive that prompted God in such a wonderful gift? ¶ 38.

Would the gift of an angel have been of such sacrifice on the part of God? How did God reward his obedient and loving Son? ¶ 39, 36.

What perfection is it that we should have? Was Jesus the complete expression of Jehovah? ¶ 40, 41.

What is the gift offered to man through Jesus? Is a person compelled to accept a gift? ¶ 42, 43.

Why is the theory of universal salvation untenable? Give a reason outside of the Scriptures. Give Bible reasons. What will be the destiny of those who refuse to accept the gift when it is offered to them? ¶ 44-48.

What is gratitude? How is it manifested? Will one in a right condition of heart respond to the truth? Give an illustration. ¶ 49-51.

What was the law of the slave under the Mosaic law? This shows what? ¶ 52, 53.

Gratitude and appreciation lead to what? Then what will follow? ¶ 54.

Is there excuse for one who fails to avail himself of opportunities to serve his great Benefactor? What should prompt any sacrifice we may make? ¶ 55, 56.

Oh, be glad and rejoice;
And proclaim without fear
That Jesus is present,
And his kingdom is here!

Oh, be glad and rejoice!
We have nothing to fear.
Let us shout "Alleluia!"
For the kingdom is here.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MAY 20

"Let the high praises of God be in their mouth."—Psalm 149: 6.

EVERY good gift proceeds from God. His mercy endureth forever. He is the source of all comfort. God is long-suffering. He abides his own good time to accomplish his purposes. For centuries Satan and his emissaries have without hindrance defamed the great name of Jehovah, reproaching him and his great work. During all this time the people have suffered great discomfort of mind and bodily pain. The time has come when God is sending forth his witnesses to bring comfort to the people. He would inform the people of his intention and purpose.

These faithful witnesses received great comfort from Jehovah, and are anxious and ready to do his will. Addressing himself to them through his prophet he says: "Let the high praises of God be in their mouth, and a two edged sword in their hand."—Psalm 149: 6.

The sword of the spirit is the Word of God. Our text is a command that the faithful ones wield the sword of the spirit, the sword of truth, as his witnesses; and they are doing so with joy while singing the praises of Jehovah.

They occupy positions of great honor at the hand of the Lord and, proving faithful, have been invited to enter into the joy of the Lord. Their confidence rests in the Lord. All who have received the spirit of the Master, and who appreciate the loving-kindness of our God and Redeemer, as opportunity is afforded are participating in joyfully binding the rulers and nobles of earth by the message of truth. While they are doing this, they are bringing comfort to the people by pointing them to the fact that deliverance is at hand and that the better day is dawning.

TEXT FOR MAY 27

"The Lord reigneth, let the earth rejoice."—Psa. 97: 1.

SINCE the days of Eden there has been no real joy on earth aside from those that have obtained that joy from Christ Jesus. Century after century the woes upon the peoples of earth have increased. Now the world is in the greatest crisis of all time, rapidly approaching a complete collapse. The contending forces are threatening the total destruction of each other. The weapons of our warfare are not carnal.

What, then, shall the Christian do? What is his plain duty? The Scriptures answer: "Comfort all that mourn." (Isaiah 61: 2) There are millions of people now who are in great distress, and who with dread behold the approach of the death-dealing storm of poison gas and the pestilence that will follow. Never before has such a time of trouble threatened the world.

This trouble comes in fulfilment of divine prophecy. It is the time mentioned by the Lord as a time of tribulation such as the world has never known, and will never know again. It is the time mentioned by the prophet Daniel as the greatest time of trouble, at which time Michael, the great Prince that standeth for the people, shall stand up.

Then let the Christian point the people to the fact that Michael, the great Prince of Peace, is standing up; that the Lord of righteousness has taken unto himself his great power to reign; and that this trouble will soon pass away and then he will bring to the people the desire of their hearts.

It is the Christian's duty now to hold up a standard of righteousness to the people, to comfort them with the knowledge of the divine provisions for their blessings. Say to the people: "The Lord reigneth; let the earth rejoice" because the time of deliverance is nigh.

AN INTERESTING LETTER

LABORING FOR THE LORD'S KINGDOM

DEAR BROTHER RUTHERFORD:

Greetings in the name of the beloved King!

I am impelled to write you a word of heart-felt appreciation for the blessings which come to us through your service. I am persuaded that the devil puts it in the minds of many to wonder about or to complain about the good things which we so much enjoy: The program for activity, the Radio work, and the *Broadcaster*, but above all the general privilege which every one of us has to go directly to the people with this grand gospel! How wonderful is our privilege at this great hour! And how deeply we love you and your associates for the work which you do for the King and for us who desire to serve him!

I believe it to be the sad fact that no enterprise is ever undertaken by you for the good of the service but that some fail to appreciate or understand the matter. To the extent that you serve God the darts of the adversary are attracted to you. Therefore I wish to send in this simple word of sincere appreciation and very deep and earnest love for you. My thought, the thought of many whose voices you never hear and whose faces you never see, is We wish you to know that we know that you are laboring and suffering for the sake of the Lord's kingdom and its righteousness, and that our own smaller experiences as we seek to be faithful enable us to imagine something of what you have to endure. Our testimony is that the truth is grander than ever before, and the blessing which we receive through the SOCIETY is even greater than ever before. May God, our Father, and his Son, the King of Glory, prosper and bless you and your associates forever!

Yours in the Hope,

C. E. CROOK, *Ohio.*

PHILIP AND THE ETHIOPIAN TREASURER

——MAY 10——ACTS 8:26-39——

MIRACLES WROUGHT IN SAMARIA—PHILIP PREACHES CHRIST FROM PROPHECY—GOD'S CARE FOR HONEST HEARTS.

"The opening of thy words giveth light."—Psalm 119: 130, A. S. V.

THE murder of Stephen appeared to create a lust for blood in the members of the Sanhedrin and bigoted supporters. A fierce persecution broke out against the Church in Jerusalem, so bitter that very many fled from the city and scattered abroad throughout Judea and Samaria. The apostles however remained in Jerusalem. One of the leaders of the persecution, perhaps the foremost, was a young man named Saul. When Stephen was stoned he had helped by taking care of the clothes of those who stoned him. Now as one enraged he made havoc of the Church, entering into every house and carrying off both men and women to prison.

[2]It was a hard time for the Church. Yet it served a salutary purpose; for the Church of God was not intended to be merely a company of believers. It was to be God's instrument for carrying on the witness which Jesus had begun. The immediate effect of this persecution, the scattering abroad of the disciples, was the break-up of that communal arrangement into which the Church had entered, but which evidently was not part of God's purpose for it.

MIRACLES WROUGHT IN SAMARIA

[3]Apparently but for this the brethren, enjoying their fellowship and worship, would have lost sight of the fact that they were to be witnesses for the Lord; a tendency to which even the Church of this day has been tempted. But faithful to the Word which they believed, they preached Jesus wherever they went, and thus became his witnesses in all the places round about Judea and Samaria. The district near the city of Samaria had been favored in the time of Jesus by a visit from him (John 4:5); and at that time a considerable number had believed on him; now there were many there who gave a ready ear to the disciples.

[4]Philip the deacon, who was next to Stephen in ability to set forth the truth of the gospel, went down from Jerusalem to help them; and as his preaching was accompanied by miracles, numbers believed on the Lord through his word. So many miracles were wrought, and so wonderful, that the city was filled with joy.

[5]When the apostles at Jerusalem heard of this they commissioned Peter and John to go down, who, when they arrived, prayed for the believers who had been baptized that they might receive the holy spirit. In those earliest days of the Church it was the privilege of all baptized believers to receive an outward manifestation of the holy spirit, partly as a witness that they were the Lord's, and partly for the general edification of the Church. (1 Corinthians 12:7; 14:26) It was impossible for the apostles to give the holy spirit to beget to newness of life in Christ Jesus. God only could do that.

[6]One Simon Magus, requested from them the power to confer these gifts, and offered money for it. Peter spoke sharply to him saying, "Thy money perish with thee." (Acts 8:20) It was evident that Simon Magus had not learned what he had professed to believe, and that in his heart he was one of those who would have the richest gifts of God at his disposal for his own glory. Soon Peter and John returned to Jerusalem, preaching and teaching the gospel in the villages of the Samaritans as they went.

[7]At that same time an angel bade Philip go down to the desert road leading from Jerusalem to Gaza, probably a three to four days' journey. He went, not knowing for what purpose he was sent. It might appear strange to him that he must leave Samaria with all the new interest which was centering there to go into a desert country; but Philip was one of those who do not question when an order is given.

[8]When there he saw a chariot on the road; evidently the traveler was a man of some circumstance. He was an Ethiopian returning from Jerusalem, and probably had a small retinue of servants with him. The spirit of the Lord bade Philip join himself to the chariot. Philip ran; and as he approached he heard the man reading aloud, from the prophet Isaiah. Philip, with what would seem to a Westerner the rather bold question, "Understandest thou what thou readest?" easily opened a conversation. Without pride the man said; "How can I, except some man should guide me?" And he invited Philip, who seemed to be going the same way, to ride and sit with him. (All roads are the right roads to the servant of the Lord who has a privilege of service.)

PHILIP PREACHES CHRIST FROM PROPHECY

[9]The Ethiopian was reading Isaiah's prophecy about one who was led as a sheep to the slaughter, suffering for others. He enquired: "I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth and began at the same scripture and preached unto him Jesus."—Acts 8:34, 35.

[10]Philip covered the whole ground of the Prophet's word concerning Jesus' life; of his death and resurrection, and of life through him; of the baptism which had been instituted, and how the disciples were united to the Lord. He preached so effectively that when they came to a place where there was water the eunuch said: "See, here is water; what doth hinder me to be baptized?" (Acts 8:36) Though the words of verse 37 are not included in the most ancient manuscripts, we

may be certain that they are true to fact. Philip would not immerse the eunuch unless he was satisfied of the propriety. The chariot was stopped; they both went into the water; and Philip baptized him. But as soon as they had come up out of the water the spirit of the Lord caught away Philip (possibly directed him what next to do); and the eunuch saw him no more. But with rejoicing in his heart, he went on his way.

[11]It seems probable that the eunuch was a Jew by birth who was in the service of Queen Candace; though, as he is spoken of as "a man of Ethiopia" (v. 27), he may have been a proselyte. He must have been either one or the other; else he would not have been up to Jerusalem to worship, nor would he have been reading the Jewish Scriptures.

[12]There is a difference to be noted in the Lord's dealings with the Samaritans and the eunuch. The Samaritans received each a gift of the spirit, but the eunuch did not. He went on, rejoicing in his new-found light, but without that equipment for witness which the churches in Palestine received. The Lord was not as yet calling Ethiopia to himself.

[13]The incident tells us of the watchful care God has over those who seek him. The eunuch had probably been in Jerusalem at least a week; but either he had not heard of the disciples, or had not been quickened in interest by what he had heard; and yet it must be that he was both of honest heart and enquiring mind. But the Lord had watched him and knew his heart, and would not let him go back to Ethiopia just as he came. He was permitted to get far enough away from the contaminating influence of the rulers of Jerusalem before Philip was to join him and teach him the way of the Lord.

[14]Faithful to his privilege of service, and knowing why he was sent the long journey, Philip went directly to the point; an example which those who are privileged to act as evangelists, whether addressing brethren or the interested public, should follow. Seven times in the chapter is the preaching of the early Church referred to; and though each time the description of the preaching is varied, it is always the one thing—the fulfilment of the Word of God in the coming of Jesus.

GOD'S CARE FOR HONEST HEARTS

[15]It is comforting to think of the heavenly Father watching this man of honest heart going up to Jerusalem, watching him preparing for leaving, and arranging for a disciple to start off from where he is in time to meet him at a certain point on the road. Nor need we think other than that it was according to the Lord's providence that the eunuch was reading a portion of Isaiah's prophecy so directly concerning the coming of Jesus and his death and consequent exaltation.—Isa. 53.

[16]In coming to God there are certain things necessary on the part of the believer, and some which God alone can do. There must always be a preparation of the heart, and a readiness to follow the truth whenever it is presented. Here is an illustration of the fact stated by Hanani the prophet to King Asa: "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."—2 Chronicles 16:9.

[17]In the difference between the Lord's way with the Samaritans and the eunuch after their baptism, we may see an illustration of the true evangelism of today. There are some who hear the truth who are like the Samaritans, eager to make use of it to serve the Lord; and who go on to full consecration to him, and are blessed with privileges of service. There are others who are like the eunuch: They go on to their people, rejoicing in the truth, but do not seek communion with the Church. We may not think of adverse comment in respect to the eunuch, but we are at liberty to think that had he returned he also might have gotten the same blessing the others had from the laying on of the apostles' hands. In any case we must conclude that those who hear the truth, and get as far as the eunuch got, have the privilege of serving the Lord with full equipment.

[18]Although we hear nothing more of the eunuch, nor of any result of his rejoicing in the way of the Lord, we know that Ethiopia will yet stretch out her hands to the Lord.—Psalm 68:31.

"And love's fair banner greet the eye,
Proclaiming victory!
O hail, happy day!"

QUESTIONS FOR BEREAN STUDY

What influence did the murder of Stephen have amongst bigoted religionists? Who was probably one of the leaders of the persecution of Christians? ¶ 1.

Why was the persecution permitted of God? Is there a natural tendency to seek ways of ease instead of hardship? Is this attitude conducive to witnessing for Jesus and his kingdom? ¶ 2, 3.

Why was Philip sent to Samaria? Why was Philip the one who should be sent? ¶ 3, 4.

What did Peter and John do at Samaria? The manifestation of the holy spirit at this time was in respect to what? ¶ 5.

Are any of God's gifts purchasable with money? Why did Peter rebuke Simon Magus? ¶ 6.

Why did Philip leave the scene of so much activity to go into a desert country? Whom did Philip see? How was God's providence indicated? ¶ 7-9.

How did Philip's sermon to an audience of one result? ¶ 10, 18.

What indicates that the eunuch was either a Jew or a convert to Judaism? ¶ 11.

Do God's dealings with individuals sometimes vary? What did the eunuch possess that caused God to condescend in his behalf? ¶ 12, 13, 16.

Was Philip alert to carry out the leadings of the holy spirit with the greatest dispatch and without cumbersome formality? ¶ 14.

Is there comfort for us in noting God's care for the eunuch? ¶ 15.

How do God's dealings with the Samaritans and the eunuch apply to those who come to a knowledge of the truth today? ¶ 17.

SAUL BECOMES A CHRISTIAN

—MAY 17—ACTS 9:1-19—

SAUL SEES THE LORD—PAUL AN AMBASSADOR TO GENTILES—PAUL MADE TO SUFFER MUCH.

"If any man is in Christ, he is a new creature."—2 Corinthians 5:17, A.S.V.

WHEN Jesus was leaving his disciples he said: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) The record of the first phase of this ministry in Jerusalem ends with the account of the death of Stephen, and that of the second phase to Samaria and round about with the account of the ministry in Samaria, and Philip's to the Ethiopian eunuch. The account now prepares to tell of the wider ministry to the Gentiles.

[2]It begins with the conversion of the one who was specially chosen of God for that wider field; it is as if there was a new phase of the ministry of Christ beginning. Unlikeliest of all, the one chosen for this service was the young man Saul, who had busied himself in the stoning of Stephen, and who afterwards was the leading spirit in the persecution which followed, and which scattered so many brethren abroad.

[3]While Samaria and other regions round about were getting the blessings of the truth through the dispersed believers, Saul was making havoc of the Church in Jerusalem. When he had done all the damage he could to these, he went to the high priest for authority to carry on his fierce work in Damascus, where, apparently, a number of brethren had gone. His purpose was to seize all who professed loyalty to Jesus of Nazareth and bring them bound to Jerusalem. Charged with the authority of the high priest to the leaders of the synagogues in Damascus, and accompanied by a number of men under his command, he set forth on the six days' journey to Damascus.

SAUL SEES THE LORD

[4]As Saul approached the city at noon, still hot in spirit and urging himself forward, not stopping even for the heat of the day, and feeling his victims almost within his grasp, he himself was arrested. Suddenly, with a light that paled the noonday blaze of the sun, he and his company were struck; and all fell to the earth. But Saul saw what the others did not see; he saw a glorious being. (Acts 26:14) As he lay he heard a voice saying, "Saul, Saul, why persecutest thou me?" (Acts 9:4) "Who art thou, Lord?" he cried. He did not understand that this was Jesus, nor to whom he spoke; but he realized that a superior being spoke to him, and very properly he addressed Him as Lord.

[5]Then came the unexpected reply: "I am Jesus, whom thou persecutest." It was sufficient: without any need to reason out the matter Saul saw the facts. All he could say was, "Lord, what wilt thou have me to do?" This should not be understood as if Saul had said: 'I am here at thy service, Lord, to carry out thy wishes.' One so condemned in spirit as he was could only place himself at the mercy and disposal of the Lord of Glory, who spoke to him.

[6]For three days Saul was blind, and neither ate nor drank. The blindness would be a test to him. Convinced that he had seen the Lord Jesus, who had specially concerned Himself on his behalf, Saul must have wondered why he was left in darkness physically as well as to his future. In response to his prayer the Lord again appeared to him, not now as before, but in a vision, and told him that a disciple named Ananias would come to him and give him sight. Then in a vision the Lord told Ananias, a humble disciple of Damascus, to go to Saul; "for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight."—Acts 9:11, 12.

[7]Ananias replied that he had heard much of this man, and of the evil he had done to the saints of the Lord, and why he had come to Damascus. The Lord, dealing gently with him in his rather fearful surprise, told him to go his way and fulfil his mission. But he also told Ananias how he had stopped Saul outside Damascus, and added that Saul was a chosen vessel to him. (Acts 9:12-15) The commission of Ananias was first to restore Saul's sight; then to give him opportunity of baptism, a symbol in this case of the washing away of his sins as well as of consecration; and to lay hands upon him as a sign that the Lord gave him the holy spirit.

[8]Ananias' salutation—"Brother Saul," he said, as he approached Saul—must have sounded very sweet to the stricken man. The vision had assured him of his forgiveness and his acceptance by the Lord, and this welcome salutation was his acceptance by the Lord's people. It was, then, in this quiet and altogether unostentatious manner, that the great Apostle to the Gentiles joined the Church; and through this humble and otherwise unknown disciple he who was to be the greatest of all the apostles received his first blessing and instruction.

PAUL AN AMBASSADOR TO GENTILES

[9]There are many reasons why God chose Paul for the high purpose of being His ambassador to the Gentiles, and for taking this means of bringing him to himself. Paul's education, coupled with the fact that he had been brought up, at least to youthhood, away from Jerusalem in the freer atmosphere of the Gentile world, made him better fitted than the Galilean apostles for the wider service amongst the Gentiles.

[10]The Lord's answer to Ananias when he reminded the Lord of what Paul had done was merely that the

matter was the Lord's: "He is a chosen vessel unto me," he said. No man, certainly not any of the apostles, would have made Paul a chief instrument in the service of the Lord; that would be beyond the bounds of thought. But the eyes of the Lord had been upon Paul; and those characteristics, and the ability which later was so clearly seen by all, were already known. One reason Paul himself reveals; it was that God might by him give a pattern of His long-suffering, making Paul a representative of those who should receive mercy. Writing to Timothy, he says that he was the chiefest of sinners. (1 Timothy 1:15) There is no good reason for thinking that Paul was using an extravagant term about himself. He was not accustomed to do that; nor are the Lord's servants accustomed so to speak. He must be understood to mean what he says.

PAUL'S CONTACT WITH CHRISTIANS

[11]Nor is it difficult to follow him. Although the words of verse 5 of our lesson (Acts 9), "It is hard for thee to kick against the goads," are not authentic in this passage, yet Paul himself says when giving his own account (Acts 26:14) that the Lord said this to him. The evidence of Stephen's faithful witness, his dying vision of God and his asking forgiveness for those who were his murderers; and also the fact that in every house into which he himself had entered, seizing both men and women and carrying them to prison, had been sufficient for him to see that he was dealing with those who had something which he had not, and for which there was only one explanation.

[12]Coupled with this was the fact that although Paul had been carried away by his hatred of this teaching which destroyed all he held sacred and believed to be of God, he had nevertheless always sought to do God service. Paul was a Pharisee (Philippians 3:5), but he was not a hypocrite. He had found his attitude continually challenged as the disciples under the hard persecution preserved both their faith and grace of life, and he had done much of his work with a growing uneasiness.

[13]As far as we know, Paul was the only one out of all the members of the Sanhedrin who saved himself by accepting Jesus; though tradition gives honorable mention that Joseph of Arimathea and Nicodemus became followers of Jesus. God knew Paul's heart and knew how to deal with him to bring him swiftly into the way of truth and to convince his mind.

PAUL MADE TO SUFFER MUCH

[14]It can hardly be other than that The Twelve in Jerusalem wondered why the Lord should choose this persecutor for so high a position as to be the apostle to the Gentiles. The Lord's words to Ananias give us one clue. When Ananias reminded the Lord how much evil Saul had done to His saints, the Lord said that He would show Saul how much he must suffer for Him. (Acts 9:16) In the Lord's providences there are balances of accounts as well as compensations. Saul had caused much suffering, and he should suffer in his newfound life. But happy punishment!—he should suffer much for his Master's name's sake, and by his suffering on behalf of the Church should be counted as filling up that which was behind of the sufferings of Christ. (Colossians 1:24) Also the hard sufferings which he was called upon to bear all through the course of his ministry, from misunderstandings and doubts about him in the Church in Jerusalem, even to some extent in the apostles themselves, and also from the many perils through false brethren, and the hardships of his continuous journeys (see the enumeration in 2 Corinthians 11), were probably more than any of The Twelve could have borne. Even he was pressed almost beyond measure.—2 Corinthians 1:8.

[15]The two faithful servants of the Lord, Stephen and Paul, closely associated in and by the death of the one, seem to be used as illustrations of the unity of the Lord and his Church. Stephen illustrates the *fact* of the suffering of the disciples with the Lord, and Paul the *kind* of suffering. Stephen's life, like a flare of light, shone brilliantly and was quenched. Paul continued long in service, suffered much, but always gladly knowing that he was filling up a measure. He died a martyr, but without any record of his end.

[16]While Paul is the example of the wideness of God's mercy, he seems also to be the illustration of how in their day of favor God will deal with Israel after the flesh, those for whom Paul was willing to die. (Romans 9:3) Some day Israel will see the truth of Jesus as Paul saw it. They will see him whom they pierced; and the knowledge of the truth will bring them to God quickly, as it brought Saul of Tarsus.

"Zion stands with hills surrounded—
Zion kept by power divine.
All her foes shall be confounded,
Though the world in arms combine."

QUESTIONS FOR BEREAN STUDY

What was the order of witnessing in the early Church? What was the purpose of Saul's journey to Damascus? ¶ 1-3.

How was Saul arrested, and by whom? What conversation followed? ¶ 4, 5.

What was the procedure by which Saul received sight? ¶ 6-8.

What are some of the reasons why St. Paul was chosen to represent the Lord? Would the apostles have chosen him? ¶ 9, 10.

Did Paul use extravagant language in saying that he was the chiefest of sinners? What had Paul's experience with Stephen and with other men and women brought to him? ¶ 11, 12.

How many were probably saved out of the Sanhedrin? Did the apostles wonder at the Lord making choice of a persecutor to carry the message to the Gentiles? Does the Lord balance accounts? ¶ 13, 14.

How may Stephen and Paul be used as illustrations of the unity of the Lord and his Church? ¶ 15, 16.

SAUL BEGINS HIS CAREER

—MAY 24—ACTS 9:20-31—

PAUL GOES TO HISTORIC ARABIA—PAUL TASTES SEVERITY OF PERSECUTION—PAUL MUST PROVE HIS APOSTLESHIP.

"I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Corinthians 2:2.

AFTER receiving his sight Saul spent some days with the disciples in Damascus. Now of a humble and contrite heart he gladly learned from these, whose faith he had sought to destroy, the wonders of the purposes of God as they were revealed in Christ. Luke says: "Straightway [Greek, *eutheos*] he preached Christ in the synagogues that he is the Son of God." (Acts 9:20) But Paul's own account in Galatians (chapter 1:16, 17) says: "Immediately [Greek, *eutheos*] I conferred not with flesh and blood: . . . but I went into Arabia, and returned again to Damascus." It can not be definitely determined whether or not this preaching immediately followed his conversion. That Paul had a good knowledge of the Scriptures we know; and that he had courage we know; and he would surely witness amongst the disciples to his faith. But it is reasonable to think he would want to get the Scriptures adjusted to the fact of Jesus as the Son of God before he would begin a public witness to demonstrate to the Jews that Jesus of Nazareth was the one spoken of by the prophets.

[2]From the first he appears to have understood that his call was apart from The Twelve. Surely guided by the holy spirit which he now had, he seems to have reasoned that he was to be specially taught of the Lord; that if the Lord had purposed that he should be instructed by the apostles, He could have dealt with him at Jerusalem instead of Damascus.

PAUL GOES TO HISTORIC ARABIA

[3]Paul determined to go into Arabia, but to what part he went we are not told. As, however, in the same epistle he speaks of Mt. Horeb, it may very well be that his journey was south from Damascus, and that at least some time was spent in the neighborhood of Horeb. It was there that Moses had met with God. (Exodus 3:1, 2) There Elijah had had the visions of God (1 Kings 19:8, 9); and there Paul, contrite in spirit, with the word of the Lord Jesus himself that he was to be His messenger abroad in the earth, would hope for communion with God. Moses had fled from Egypt; and there, after forty years God met him. Elijah had left his work, fleeing from it in fear of Jezebel; and there God had met him. Paul did not flee from work or danger, but seems to have gone seeking the blessings of God.

[4]Wherever Paul was, that he was richly rewarded is clear. He tells of having many visions and revelations; probably he had more than all the apostles. Without doubt those days spent in earnest quest were blessed to him. The Old Testament, the Law and the Prophets, represented in Moses and by Elijah the Prophet, yielded their treasures to him.

[5]On Paul's return to Damascus he abode "many days", preaching in the synagogues, declaring that Jesus of Nazareth was the Messiah, the Christ. His words could not be gainsaid; and he was so powerful in argument by the spirit that the Jews conspired to destroy him. They made a plot, and watched the city gates night and day; but the watchers were not so sharp in wit as they were set in their purpose. He was let down by night in a basket from a house built in the city wall. —Acts 9:24, 25; 2 Corinthians 11:32, 33.

[6]Three years had now elapsed since Paul had started out from Jerusalem to accomplish his purpose. He had entered Damascus, led by the hand; he now left it, escaping by night. He had learned that the Lord had not undertaken to preserve his saints from physical danger. Indeed he himself had been the cause of many of them learning that lesson, and now he had experience of it.

[7]Paul went to Jerusalem purposing to see Peter. (Galatians 1:18) When there he joined himself to the disciples in their meetings in an unostentatious manner. He manifested no desire to put himself forward or be considered as a leader. But the brethren were afraid of him. They had heard that he who persecuted the Church was now a disciple; but they did not believe in him; and apparently even the apostles themselves gave him but a poor welcome.

[8]It was under these chilling circumstances that Barnabas, the comforter, took Paul to the apostles, "and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." (Acts 9:27) But though henceforward, for the time of his short stay, Paul went in and out amongst the brethren in Jerusalem, he had little fellowship. He says that he abode with Peter for fifteen days, but saw none other of the apostles save James the Lord's brother. (Galatians 1:18, 19) However, he spent his time in active service for his Master and, like Stephen, disputed against the Grecians, speaking boldly in the name of the Lord Jesus, until they went about to slay him.—Acts 9:29.

PAUL TASTES SEVERITY OF PERSECUTION

[9]The brethren, hearing of this, took Paul down to Cæsarea and sent him by ship to Tarsus, his birthplace. He himself says that while praying in the temple he was in a trance and saw the Lord saying unto him. "Make haste, and get thee quickly out of Jerusalem." He tells how he argued with the Lord; for he thought his testimony would surely be received. But the word was abrupt: "Depart: for I will send thee far hence unto the Gentiles." (Acts 22:17-21) Thus Paul had to flee from Jerusalem. He who had kept others on the

run was now to experience something of the same thing, sometimes in direct service for the Lord seeking places to serve, and sometimes seeking places of safety. He was being prepared for the great work that lay before him; and every experience served to enlarge his heart and quicken his spirit.

[10]Perhaps in no other incident in Paul's long period of active service for the Lord is his true humility of disposition more intimately disclosed than in his conduct already noted when he first arrived in Jerusalem. He knew that he was singled out by the Lord himself; he knew more of the Lord as revealed in the Scriptures than did anyone. But there was no assumption of authority or of claim to be heard.

[11]Here is a lesson for all who are privileged to hold ability to speak. Rarely should it be otherwise than that such a one visiting a company of brethren should be other than a worshiper with them. If being present he be asked by general consent to address the brethren, his opportunity is given him. He who seeks to make his own opportunity rarely serves the brethren to their advantage.

PAUL MUST PROVE HIS APOSTLESHIP

[12]The call of Paul to be the Lord's apostle to the nations was given in a way which to human reason would be accounted singular. Undoubtedly his ministry was the greatest in apostolic service. He had the widest field of service, and for his equipment he spoke with many tongues. Also for his ministry he was to receive wonderful visions and revelations. Besides this he was to be the instructor of the Church of God in all things relative to its purpose and place in the divine plan. (2 Corinthians 12:1; Ephesians 3:8) Yet in his call to this great work he had the least show of any apostle. The Twelve received their authority plainly at Pentecost and in their outstanding ministry in Jerusalem, but there was none to share with Paul the knowledge of his call save the humble and otherwise unknown Ananias.—Acts 9:17, 18.

PECULIAR BURDENS TO BEAR

[13]This absence of outward manifestation of authority was one of the burdens this great servant of Jesus Christ was called to bear. Very frequently he had to speak for himself, and to become as a foolish boaster telling of himself, because his standing as an apostle was disputed. (Acts 9:26) In this he was of all the servants of the Lord most like his Master. Jesus himself had no send-off for his ministry; none save John Baptist and himself knew of the manifestation of the holy spirit in the form of a dove. He witnessed to his mission by the miracles, and by these his disciples believed on him.

[14]It is so again; the Lord has again followed the same course. Pastor Russell witnessed by the message of truth, which no other man had, that his ordination was of God through the holy spirit; and the Church, which the Lord has gathered round the truth thereby proclaimed, is asked by men for its authority to teach the Scripture. Like its Master and the foremost Apostle of the Church it must prove itself. Jesus appealed to the works he did: 'Believe me for my works' sake, if ye will not believe my words, if ye will not accept my message.' (John 10:38) Paul appealed to the signs of an apostle which he had shown: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." (2 Corinthians 12:12) The Twelve were never subjected to this hard test—Pentecost and the miracles sufficed; nor were they sent out as pioneers to those who knew nothing of their "authority".

PAUL APART FROM THE TWELVE

[15]Darkness as to any divine purpose in the earth or the human race encompasses the earth, but the light of a glory from God is upon a people who speak for him. (Isaiah 60:1) Those who herald the message of the kingdom and faithfully follow the Lord know their calling and their work as surely as Paul knew his. Indeed, they know it more surely than he did at the time in his history with which our lesson deals. Their present experience corresponds more closely to the later days of Paul when he was fully established in his ministry.

[16]Paul never claimed to be one of The Twelve. He saw that he was called directly of the Lord and apart from any direct connection with them. He was not directed to go to them for instruction: indeed the Lord began to instruct him by vision and revelation. That he never sought to be counted of The Twelve, nor hinted of such a desire in anything he wrote is clear indication that he knew he was apart from them.

QUESTIONS FOR BEREAN STUDY

Is it probable that St. Paul soon began to witness for Jesus after he had received sight? Why did not he first go to Jerusalem? ¶ 1, 2.

What was Paul's object in going to Arabia? Were visions and revelations a considerable part of his learning? ¶ 3, 4.

Why was there a plot to destroy Paul some time after he returned to Damascus? How did he make his escape? ¶ 5, 6.

How was he received in Jerusalem? How did he deport himself? How was Barnabas a comfort to St. Paul at this time? ¶ 7, 8.

How was Paul notified to flee Jerusalem? How was he being prepared for the great work that lay before him? ¶ 9.

Under what circumstances did Paul's humility of heart make itself known? Is there a lesson in this for us? ¶ 10, 11.

What may be said of Paul's service? What advantage had The Twelve over Paul? Was his authority to preach often disputed? ¶ 12, 13.

How did the Lord Jesus, St. Paul, and Brother Russell manifest their authority to speak in the name of Jehovah? ¶ 14.

Is there any reason why those in "present truth" should not know what message should be given to the people? Did Paul claim to be one the The Twelve? ¶ 15, 16.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Elmira, N. Y.	May 1, 3	Olean, N. Y.	May 10
Hammondsport, N. Y.	" 4	Franklinville, N. Y.	" 11
Rochester, N. Y.	" 5	Bolivar, N. Y.	" 12
Batavia, N. Y.	" 6	Allentown, N. Y.	" 13
Perry, N. Y.	" 7	Shinglehouse, Pa.	" 15
Fillmore, N. Y.	" 8	Salamanca, N. Y.	" 15

BROTHER J. A. BOHNET

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Ewing, Ind.	" 27	Jefferson, Ind.	" 8
Orleans, Ind.	" 29	Louisville, Ind.	" 10
Bedford, Ind.	May 1, 3	Brandenburg, Ind.	" 11
Salem, Ind.	" 4	Magnet, Ind.	" 12, 13
New Albany, Ind.	" 5	Boonville, Ind.	" 15

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Kamsack, Sask.	" 3, 4	Franklin, Man.	" 14
Grandview, Man	" 5	Minnedosa, Man.	" 15
Gilbert Plains, Man.	" 10	Rapid City, Man.	" 17
Dauphin, Man.	" 11	McConnell, Man.	" 18
Kelwood, Man.	" 12	Cordova, Man.	" 19

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Buhl, Ida.	" 5	Ontario, Oregon	" 12, 13
Boise, Ida.	" 6	Weiser, Ida.	" 14, 15
Melba, Ida.	" 7	Pocatello, Ida.	" 17
Nampa, Ida.	" 8, 10	Challis, Ida.	" 18, 19

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Estherville, Ia.	" 3, 5	Waucoma, Ia.	" 12
Superior, Ia.	" 4	Fayette, Ia.	" 13
Lake Mills, Ia.	" 6	Oelwein, Ia.	" 14
Clarion, Ia.	" 8	Marshalltown, Ia.	" 15
Oelwein, Ia.	" 10	Waterloo, Ia.	" 17

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Santa Ana, Calif.	May 3	El Centro, Calif.	" 11
Anaheim, Calif.	" 4	Yuma, Ariz.	" 12, 13
Brea, Calif.	" 5	Phœnix, Ariz.	" 14, 15
Whittier, Calif.	" 6	Albuquerque, N. Mex.	" 17
Oceanside, Calif.	" 7	Trinidad, Colo.	" 19

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McKeesport, Pa.	May 3, 4	Clymer, N. Y.	May 12
Duquesne, Pa.	" 5	Buffalo, N. Y.	" 13, 14
New Kensington, Pa.	" 6	Tonawanda, N. Y.	" 15
Kittanning, Pa.	" 7	Erie, Pa.	" 17, 18
Oil City, Pa.	" 8, 10	Kane, Pa.	" 19
Titusville, Pa.	" 11	Warren, Pa.	" 20

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Coal, Mo.	" 4	Independence, Mo.	" 11
Deepwater, Mo.	" 5	St. Joseph, Mo.	" 12, 14
Belton, Mo.	" 6	Hopkins, Mo.	" 13
Freeman, Mo.	" 7	Chula, Mo.	" 15
Pleasant Hill, Mo.	" 8	Chillicothe, Mo.	" 17

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Colorado Springs, Colo.	May 1	Pasadena, Calif.	May 17
Grand Junction, Colo.	" 3	Riverside, Calif.	" 24
Midvale, Utah	" 5	Redlands, Calif.	" 25
Ogden, Utah	" 6	San Bernardino, Calif.	" 26
Salt Lake City, Utah	" 7	Colton, Calif.	" 27
Los Angeles, Calif.	" 10	Ontario, Calif.	" 31

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Milverton, Ont.	" 3	Palmerston, Ont.	" 12, 13
Linwood, Ont.	" 4	Mount Forest, Ont.	" 14
Elmira, Ont.	" 6	Fordwich, Ont.	" 15
Kitchener, Ont.	" 7, 8	Harriston, Ont.	" 17
Guelph, Ont.	" 10	Ayton, Ont.	" 18

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Dix, Ill.	" 4	West Frankfort, Ill.	" 12
Bellmont, Ill.	" 5, 6	Valier, Ill.	" 13
Harrisburg, Ill.	" 7	Swanwick, Ill.	" 14
Bedford, Ill.	" 8	Carbondale, Ill.	" 15
Marion, Ill.	" 10	De Soto, Ill.	" 17

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Benton Harbor, Mich.	Apr. 28	Albion, Mich.	May 5
Hartford, Mich.	" 29	Jonesville, Mich.	" 6
South Haven, Mich.	" 30	Jackson, Mich.	" 7
Lacota, Mich.	May 1	Charlotte, Mich.	" 8
Kalamazoo, Mich.	" 3	Lansing, Mich.	" 10
Battle Creek, Mich.	" 4	Sunfield, Mich.	" 11

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Long Beach, Calif.	" 10	San Louis Obispo, Calif.	" 22
Hawthorn, Calif.	" 17	Paso Robles, Calif.	" 24, 25
Santa Paula, Calif.	" 18	Pacific Grove, Calif.	" 26, 27
Santa Barbara, Calif.	" 19	Watsonville, Calif.	" 28
Summerland, Calif.	" 20	Santa Cruz, Calif.	" 29, 31

BROTHER V. C. RICE

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Logansport, La.	" 5	Forest City, Ark.	" 15
Kelly, La.	" 7, 8	Lafe, Ark.	" 16
Vicksburg, Miss.	" 9, 10	Jonesboro, Ark.	" 17, 19
Clarksdale, Miss.	" 11	Rector, Ark.	" 18
Memphis, Tenn.	" 12	West Ridge, Ark.	" 20

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Baintree, Alta.	" 6	Altario, Alta.	" 18
Calgary, Alta.	" 8, 10	Provost, Alta.	" 20
Swalwell, Alta.	" 11, 12	Camrose, Alta.	" 21
Veteran, Alta.	" 14	Wetaskiwin, Alta.	" 22

BROTHER R. L. ROBIE

Monticello, Fla.	May 4, 5	Stella, Fla.	May 21
Apalachicola, Fla.	" 7, 10	Pensacola, Fla.	" 24
Marianna, Fla.	" 12, 13	Montgomery Ala.	" 25, 26
Panama City, Fla.	" 14, 17	Birmingham, Ala.	" 27
De Funiak Springs, Fla.	" 18, 19	Nashville, Tenn.	" 28
Florala, Ala.	" 20, 22	Louisville, Ky.	" 29

BROTHER E. D. SEXTON

Dresden, O.	May 1	Portsmouth, O.	May 10
Crooksville, O.	" 3	Wellston, O.	" 11
Shawnee, O.	" 5	Chillicothe, O.	" 12
Nelsonville, O.	" 6	Lancaster, O.	" 13
Gallipolis, O.	" 7	Delaware, O.	" 14
Ironton, O.	" 8	Amlin, O.	" 15

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Anderson, S. C.	" 6	Macon, Ga.	" 13
Greenville, S. C.	" 7	Irwinton, Ga.	" 14
Greer, S. C.	" 8	Davisboro, Ga.	" 15
Atlanta, Ga.	" 10	Millen, Ga.	" 17
Athens, Ga.	" 11	Savannah, Ga.	" 18

BROTHER W. J. THORN

Thomas, Okla.	May 3	Arnett, Okla.	May 11
Aline, Okla.	" 4	Hardtner, Kans.	" 13
Alva, Okla.	" 5	Wichita, Kans.	" 14, 17
Mooreland, Okla.	" 6	Wellington, Kans.	" 15
Shattuck, Okla.	" 7, 10	Pratt, Kans.	" 18
Follett, Tex.	" 8	Preston, Kans.	" 19

BROTHER T. H. THORNTON

Greenville, Tenn.	May 1	Roanoke, Va.	May 8
Baileyton, Tenn.	" 3	Clifton Forge, Va.	" 10
Bristol, Tenn.	" 4	Lynchburg, Va.	" 11
Wytheville, Va.	" 5	Chatham, Va.	" 12
Pulaski, Va.	" 6	Danville, Va.	" 13
East Radford, Va.	" 7	Republican Grove, Va.	" 14

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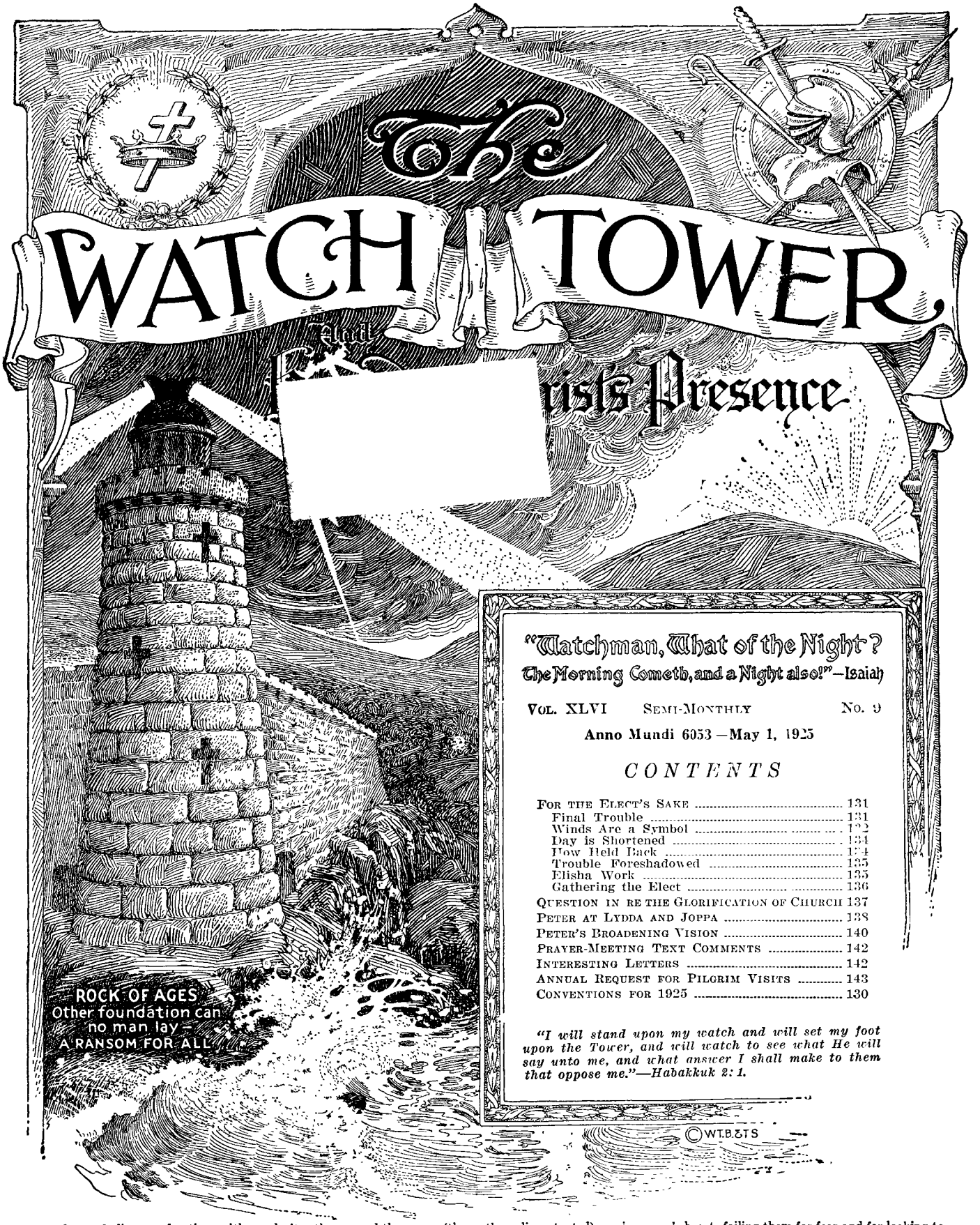
Long Branch, Wash.	" 4, 5	Okanogan, Wash.	" 13
Tacoma, Wash.	" 6, 7	Oroville, Wash.	" 15
Bremerton, Wash.	" 8	Chesaw, Wash.	" 17, 18
Everett, Wash.	" 10	Danville, Wash.	" 19, 20
Soap Lake, Wash.	" 11	Colville, Wash.	" 21, 22

BROTHER J. C. WATT

Mc Allen, Tex.	May 1	Kerrville, Tex.	May 8
Harlingen, Tex.	" 2	Pipe Creek, Tex.	" 10
Corpus Christi, Tex.	" 3	Bandera, Tex.	" 11, 12
Simmons, Tex.	" 4	Tarplay, Tex.	" 13, 14
San Antonio, Tex.	" 5, 6	San Antonio, Tex.	" 15, 17
Comfort, Tex.	" 7	Kingsbury, Tex.	" 18



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

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Anno Mundi 6053—May 1, 1925

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

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24.33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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BETHEL HYMNS FOR JUNE

Sunday			**7**	200	**14**	229	**21**	139	**28**	135
Monday	**1**	180	**8**	290	**15**	93	**22**	141	**29**	194
Tuesday	**2**	123	**9**	304	**16**	104	**23**	232	**30**	245
Wednesday	**3**	283	**10**	35	**17**	267	**24**	201		
Thursday	**4**	305	**11**	40	**18**	30	**25**	37		
Friday	**5**	47	**12**	4	**19**	260	**26**	221		
Saturday	**6**	20	**13**	193	**20**	312	**27**	89		

CONVENTIONS

THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION will hold conventions as follows:

Springfield, Mass. August 13 to 16, inclusive, 1925.
Indianapolis, Ind, August 24 to 31, inclusive. 1925.
Wilmington, N. C. October 22 to 25, inclusive, 1925.

We make this announcement now in advance in order that friends may arrange their vacation periods accordingly. More detailed information will be published later.

RADIO PROGRAMS

WBBR, New York City (official address, 124 Columbia Heights, Brooklyn, N. Y.), 272.6 meters. Sunday morning, 10:00 to 11:30; Sunday evening, 9:00 to 10:30; Monday, Thursday and Saturday evenings, 8:00 to 9:00; Eastern Standard Time.

WORD, Batavia, Ill., (Official address, Webster Hotel, Chicago, Ill.), 278 meters. Sunday evenings, 7:00 to 9:00; Monday, Tuesday and Thursday evenings, 8:00 to 9:00; Central Standard Time.

WGI, Medford Hillside, Mass., 161 meters. Sunday evenings, 8:30 to 9:30; Thursday evenings, 8:00 to 9:00; Eastern Standard Time. Lectures and musical programs under auspices of Boston Ecclesia.

KFKB, Milford, Kansas, 286 meters. Sunday evenings, 8:30 to 9:30; Central Standard Time. Lectures and musical programs under auspices of Abilene Ecclesia.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XII: THE SUBJECT OF THE ATONEMENT

Week of June 7.....Q. 27-32 Week of June 21.....Q. 40-47
Week of June 14.....Q. 33-39 Week of June 28.....Q. 48-54

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI MAY 1, 1925 No. 9

FOR THE ELECT'S SAKE

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matthew 24: 21,22.

AGAIN it is here reiterated that prophecy can not be understood until it is fulfilled or in the course of fulfilment. The words of the Lord Jesus in the above text are prophetic words. They are now in the course of fulfilment; hence it is God's due time for the Church to have understanding of them. Let us always keep in mind that prophecy is not of private interpretation; that is to say, no one has the exclusive right or ability to interpret prophecy. Jesus Christ is the Head of his Church; and the interpretation of the Scriptures to the Church comes through him, and that in his Father's due time. Everything is in order and orderly.

[2] It is most reasonable to conclude that the Lord would bring to his Church an understanding of the Scriptures when he sees it is good to do so, and that he would choose his own way in doing it in harmony with Jehovah's will.

FINAL TROUBLE

[3] For many years there have been advanced from time to time divers opinions as to the final trouble upon the world, where the Church would be at that time, and what if anything the Church will have to do with or during that final trouble. Some have even ventured the thought that the worst trouble is in the past. With this we are not in harmony. It seems quite clear that there is yet future a great tribulation coming upon the earth. If the trouble alone is to be described, there would come little good from that; but if it is the Lord's due time for the Church to understand what her relationship is to that trouble, such understanding may encourage the workers in the Lord's vineyard. If this would bring strength to the faith of the saints, then we should speak of it one to another; and an understanding would cause the saints to rejoice in the further evidence that their deliverance is near. It seems quite clear that the Lord permits his Church to understand prophecy as it is unfolding for the special encouragement of those who are following in his footsteps. He loves his Church, and he sees to it that she is comforted and encouraged along the narrow way.

CERTAINTY OF TROUBLE

[4] That Satan's organization will go down amidst a terrible time of trouble is foretold by many scriptures; and about such there can be no doubt. It seems well, however, to consider here some of the scriptures bearing on the point. If the Scriptures plainly show that the trouble is certain, then we may begin to look for evidence of the time of its coming.

[5] Zion is a name applied to God's organization, of which the Church is a part. The Church is born out of that organization. (Galatians 4: 26; Psalms 87: 6; 134: 3; 50: 2) The Church is sometimes spoken of as Zion because she is of Zion. The command to her from the Lord is to sound the alarm of the approaching trouble. It therefore becomes the duty of the Christians, who are on watch and who see eye to eye, to call attention of each other to the impending destruction of Satan's empire.

[6] The command comes from the Lord in these words: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand: a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them."—Joel 2: 1-3.

[7] The battle is that of our Lord against Satan. (Revelation 19: 11-15) Of course Satan's visible organization must be involved. It is the beast against the Lamb. (Revelation 17: 14) In this fight Satan and his cohorts are intoxicated with the "heat of wine". They are made desperate. (Proverbs 4: 17; Jeremiah 51: 7) Satan is greatly enraged at Zion, the woman, "the mother of us all," that produces the seed which threatens his destruction. Hence he goes forth to make war with the remnant of the seed on the earth, which keep

the commandments of our God.—Revelation 12:12-17.

[8] It is Satan's determination to discredit Jehovah God, to make the people believe that God is a fiend, that he is unreliable, that his word cannot be trusted; and his purpose is to destroy, if possible, the remnant on earth in this effort to discredit Jehovah and the Lord Jesus. The Christian can not cope with Satan. The Christians would be destroyed in a moment if left unprotected; but the Lord is fighting the battle for his people. It is the battle of God Almighty.—Revelation 16:13, 14.

[9] God's time has come to destroy the combined forces of evil under the leadership of Satan. The "three unclean spirits" are gathering the peoples of the nations to that great conflict. The devil, as a dragon, is using every means to destroy the people of the Lord and to discredit Jehovah. His visible organization, the beast, is saying, in effect, "We make the world a fit place to live in and our rule must be continued." That part of his visible organization, the false prophets, ecclesiastics, is saying, "The present order is by divine right, and must be maintained." These, under Satan's supervision, gather together the desperate hosts, having no respect for God nor his Word, nor for the rights of man. The wicked one and his organization have reached a climax in wickedness, concerning which God says: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. . . . For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion."—Isaiah 34:1, 2, 8.

[10] God has not interfered with Satan's nefarious course for many centuries; but the time has come for its destruction. This conflict on the side of the Lord Jehovah is led by Christ Jesus, as a mighty warrior who comes forth to judge and make war. (Revelation 19:11-15) That it is a day of destruction from Jehovah his prophet says: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."—Joel 1:15.

[11] That it is the terrible time of trouble spoken of by Jesus is further indicated by Jehovah's prophet: "And the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?"—Joel 2:11.

[12] Not only will it be a trying day upon all the world, but it will be trying for the Christians to hold fast; and the Christians will realize as never before the statement by the Lord, "The joy of the Lord is your strength."

[13] But no Christian who is really devoted to the Lord will fear; for his abiding confidence is in Jehovah and the Lord Jesus. He will remember the sweet promise: "Thou wilt keep him in peace, 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.

WINDS ARE A SYMBOL

[14] The great and final trouble seems to be symbolized by winds. Sometimes the term whirlwind is used to denote a terribly destructive trouble. Wind is invisible and very powerful. The word is derived from the same root as spirit. The word spirit means invisible power. In the Scriptures wind is often used to represent an invisible and destructive power.—Jeremiah 49:32-36; Ezekiel 5:10-12; 17:21; Daniel 11:4.

[15] Babylon is a name applied to that part of Satan's organization which is visible to man, and which the Lord declares shall be destroyed in this great time of trouble, which trouble is symbolized by wind.

[16] All peoples of earth who now keep abreast with current events sense the approaching war and desperate trouble. The public press and magazines speak often of it. Men of earth are filled with fear because of what they see rapidly approaching. The Prophet describes the condition as though every man is in pain like unto a woman in childbirth.—Jeremiah 30:5, 6.

[17] All nations are arming with the most destructive elements man has ever dreamed of. Great factories are working day and night to make bombing airplanes and poison gas. A well-known war correspondent, who is qualified to express an opinion, in a magazine article of December 13, 1924, relates the facts as they exist. The editor of that magazine, commenting upon the writer's words, says:

[18] "William G. Shepherd, the noted war correspondent and author, has gone to official European and American records and has conferred with military experts in the War Department at Washington for the facts which he sets forth in this article about aerial gas warfare of the future. Every conclusion is based on facts recognized by military men."

[19] The following excerpts are taken from Mr. Shepherd's article:

[20] "This is to serve notice that this writer does not desire or intend to hire out as a correspondent in the next war in Europe. Up to now, what with Mexico and Russia, a little of Balkan affairs, and the Great War—some seven years in all of war—the man who is writing this feels that he has seen war, ugly as it is, at its mildest. He doesn't want to travel across the Atlantic to see it any wilder.

[21] "The thing that is being cooked up by experts in Europe at this moment is something for everybody to stay away from, unless duty calls him as a soldier. The next contest between nations across the Atlantic will be an insult even to the dogs of war.

[22] "I've gotten down toward bedrock on what Europeans are getting ready to do to each other in case of war. After what I've learned I don't want to be present when they do it. Cities will be cleaned of human beings as thoroughly as shirts were cleaned of cooties in 1918; and in somewhat the same fashion.

[23] "And then let the whole world look out! Cyclones,

earthquakes, volcanoes, tidal waves, famines, plagues—no upheaval of nature can be as terrible as chemical warfare from the skies.

24 "Europe is getting ready for wholesale aerial chemical warfare.

25 "What the nations of Europe are already prepared to do to each other in the way of dropping poison gas from the skies is almost too terrible for even the Old World diplomats to contemplate.

26 "Aerial chemical warfare is the ghost at every diplomatic council table in Europe. Every diplomat knows the horror that his own nation is able to wreak on another, and he knows the horror that another nation might wreak on his."

27 This seems to be exactly in line with prophecy now in course of fulfilment. (Joel 3: 9, 11, 14) Continuing the War Correspondent says:

28 "The next war in Europe will start off with a poison gas attack on some great European city. And no one in that city will know that war is on until this attack with poison gas from the sky has been made.

29 "There will be no written declaration of war; the indescribable attack itself will be the declaration of war.

30 "With the streets and homes, cellars and subways, houses and business buildings of some great city filled with gasping, twisting, choking men, women, and children, or littered with tens and perhaps hundred of thousands of dead, the world will know that war has been declared.

31 "There'll be no 'Business as usual' after the next European war has been started.

32 "An instance of what France *can* do to Great Britain today. All of this could be done in at least two hours in case of a massed attack."

33 Does it not seem that this is what the Prophet visualized when he wrote: "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. Thus saith the Lord of hosts, behold, evil shall go forth from nation to nation, and a great whirlwind 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."—Jeremiah 25: 30-33.

34 Mr. Shepherd, after describing at length the details of bombing and gas attacks from the air, further says:

35 "There's plenty of chance for the navy to use poison gas. Here's one instance: Today, so chemical warfare experts say, the greatest fleet in the world can be scattered from its home harbor by dropping gas on the harbor waters and harbor buildings and landings. Scapa Flow, the Kiel Canal, the harbor at Hamburg—any sheltering place of fighting ships can be filled with death, they say, by an airplane in the sky. Concentration of fleets in protected harbors is a thing of the past; battleships must keep separated and must keep moving.

36 "All of this gas I have mentioned destroys food and renders water undrinkable. That's a fact I'd like to finish with. After you've drawn yourself a picture of thousands of sickened, if not dead, victims of poison gas, go on a bit further and picture deaths that might come by hunger and thirst.

37 "In fact, go as far as you can; you won't be able to go far enough.

38 "The whole prospect, indeed, of war at its newest worst is so terrible that it's useless to try to discuss the subject with great earnestness.

39 "It's too terrible to believe—the story of what *can* be done in the next war. But the story, as I've tried to outline it, is a true story.

40 "Even the silk-hatted diplomats of Europe, who are rarely afraid of war, seem frightened at today's possibilities. Why, even the profiteers will be in danger in this new kind of fighting. That, perhaps, will help to keep the peace."

41 With the terrors of poison gas dropping from the sky, filling the cellars and the secret places, there will be no place that is safe. The prophet of God seems to have had this in mind when he wrote: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. 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. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah 24: 17-22.

42 The last verse above quoted seems to correspond to the time when Satan will be bound and put into the pit.

43 In that day those who are swift of foot or swift in other means of rapid transit shall not be able to deliver themselves. Before they are aware of it, the poison gas will be about them; and there is no way of escape. —Amos 2: 14, 15.

44 In the past, during the great battles, profiteers, politicians and preachers have either remained at home or far enough in the rear to be out of danger. There will be no place of safety in the terrible and final conflict.—Jeremiah 4: 8, 9.

45 When the Romans made the final assault upon Jerusalem, razed the city, completely destroying it, that was a time of great trouble and stress. The description given of it by historians seems almost beyond possibilities. That trouble was in a measure a shadow or picture of the time of trouble with which Satan's empire must fall. The final trouble must be the one referred to by the

prophet Daniel (12:1), which Jesus mentioned in the text first above quoted, Matthew 24:21, 22.

DAY IS SHORTENED

46 Jesus said that so terrible will be that final trouble "except those days should be shortened, there should no flesh be saved."

47 Shortened means to curtail, or abridge. To illustrate: If an hour had been appointed for the beginning of a meeting which must end at five o'clock, the length of time of that meeting could be curtailed or shortened by waiting until four o'clock to begin, instead of beginning at two. A period of time may be shortened by taking off some from either end. We may be sure that the Lord has fixed the time of trouble definitely as to when it shall cease; and that being so, if he should prevent the terrible trouble from beginning until a certain period of time, that would shorten the trouble. Such seems to be the very thought expressed by the Lord in Revelation 7:1-3. In this text the four winds mentioned, in harmony with other scriptures, must refer to a very great time of trouble that shall come upon the nations of the earth.

48 "Symbolically, the earth represents organized society. The sea represents the disorganized masses, and the trees represent the household of faith."—Z-1911, page 157.

49 The plain statement here is that the four winds, or great trouble, are held back for a time and not permitted to destroy organized society nor restless humanity, nor to hurt the saints until a fixed period of time, which of course means the Lord's due time.

50 Our contention is that the time of trouble, which really began in 1914 was stopped for a time; that there was a period of comparative peace; and thus that the Lord held back the trouble and thereby shortened it, and this for a specific purpose.

HOW HELD BAC

51 The world ended in 1914 and was marked by there beginning the World War. The nations were angry. That was the beginning of sorrows upon the earth, and not the end of sorrows. (Matthew 24:3-8; Revelation 11:18) The war progressed and wrought much destruction from 1914 to 1918. The preparations for 1919, if executed, would have brought such terrible slaughter of soldiers and non-combatants that the four years preceding would have been a mere pigmy in comparison. Why did not the contending armies during the war of 1914 to 1918 use gas bombs, such as described by Mr. Shepherd above? The answer is: They were not ready. But the facts show that they were getting ready and expected to use this means of warfare within a short time.

52 During the World War, Lord Churchill was First Lord of the British Admiralty, in a position to know, and therefore to speak with authority. His words concerning the preparation for immediate attack and for the great slaughter are worthy of profound consideration. We quote from Lord Churchill in a magazine article published in the closing days of 1924:

53 "But all that happened in the four years of the Great War was preparing for the fifth year. The campaign of the year 1919 would have witnessed an immense accession to the power of destruction. Had the Germans retained the morale to make good their retreat to the Rhine, they would have been assaulted in the summer of 1919 with forces and by methods incomparably more prodigious than any yet employed. Thousands of aeroplanes would have shattered their cities. Scores of thousands of cannon would have blasted their front. Arrangements were being made to carry simultaneously a quarter of a million men, together with all their requirements, continuously forward across country in mechanical vehicles moving ten or fifteen miles each day. *Poison gases of incredible malignity, against which only a secret mask* (which the Germans could not obtain in time) *was proof, would have stifled all resistance and paralyzed all life on the hostile front subjected to attack.* No doubt the Germans, too, had their plans. But the hour of wrath had passed. The signal of relief was given, and the horrors of 1919 remained buried in the archives of the great antagonists.

5 "Their projects were put aside unfinished, unexecuted; but their knowledge was preserved; their data, calculations and discoveries were hastily bundled together and docketed 'for future reference' by the War Offices in every country. The campaign of 1919 was never fought; *but its ideas go marching along.* In every army they are being explored, elaborated, refined under the surface of peace; and should war come again to the world, it is not with the weapons and agencies prepared for 1919 that it will be fought, but with developments and extensions of these which will be incomparably more formidable and fatal.

55 "*Mankind has never been in this position before.* Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peoples en masse; ready, if called on, to pulverize without hope of repair, what is left of civilization.

56 "Let it not be thought for a moment that the danger of another explosion in Europe has passed. The causes of war have been in no way removed; indeed, they are in some respects aggravated by the so-called Peace Treaty and the reactions following thereupon. A vista opens out of electrical rays which could paralyze the engines of a motor car, could claw down aeroplanes from the sky, and conceivably be made destructive of human life or human vision. Then there are explosives. Has Science turned its last page on them? May there not be methods of using explosive energy incomparably more intense than anything heretofore discovered? Might not a bomb no bigger than an orange be found to possess a secret power to destroy a whole block of buildings—nay, to concentrate the force of a thousand tons of cordite and blast a township at a stroke? Could not explosives even of the existing type be guided automatically in flying machines by wireless or other rays, without a human pilot, in ceaseless procession upon a hostile city, arsenal, camp or dockyard?

57 "As for poison gas and chemical warfare in all its forms, only the first chapter has been written of a terrible book. Certainly every one of these new avenues to destruction is being studied on both sides of the Rhine, with all the science and patience of which man is capable. And why should it be supposed that these resources will be limited to

inorganic chemistry? A study of disease—of pestilences methodically prepared and deliberately launched upon man and beast—is certainly being pursued in the laboratories of more than one great country. Blight to destroy crops, anthrax to slay horses and cattle, plague to poison not armies only but whole districts—such are lines along which military science is remorselessly advancing."

58 It is a well-known fact that the war suddenly ceased November 11th, 1918. It is also a fact easily established by military men that preparations were about completed to begin gas attacks on the armies, as well as on the non-combatant inhabitants of the cities.

59 Suppose the war had not suddenly ceased in 1918, but should have gone on for another year or more. The result would have been that within that time nearly all the peoples would have been destroyed; unless there had been some intervention, no flesh would have been saved. Does it not seem quite true then that the Lord intervened and stopped the war? Otherwise stated, the time of trouble was shortened by a comparative season of peace, only for the nations to prepare for a storm and fire and earthquake more terrible than ever before.

TROUBLE FORESHADOWED

60 The events that transpired with the Jews from 69 to 73 A.D. well foreshadowed what occurred during the World War and what seems now impending. At that time the Romans were assaulting the city of Jerusalem and could have completely destroyed it, but for some reason the Roman army was suddenly withdrawn. Later the Roman forces returned and completely destroyed the city. The words of the historian, Josephus, will be read here with keen interest.

61 "Josephus (sect. 4, p. 1102, edit. Hudson) tells us that Cestius Gallus, in the twelfth year of Nero, if 'he had been inclined to break through the walls of the city by force, would instantly have taken it, and put an end to the war'; but, contrary to the expectation of all, and without any just cause, he departed. Vespasian was deputed in his place, as governor of Syria, and to carry on the wars against the Jews; and when he had subdued all the country, and was preparing to besiege Jerusalem, the death of Nero, and soon afterwards that of Galba, compelled him, from the disturbances and civil wars that ensued in his own country, to defer for some time his plan of operations against Jerusalem. These *apparently* incidental delays enabled the Christians to provide for their safety; and Eusebius and Epiphanius inform us that all who believed in Christ left Jerusalem, and fled to Perea, and other places beyond the river Jordan. Josephus also remarks, after the retreat of Cestius Gallus: 'Many of the illustrious Jews departed from the city, as from a sinking ship.' After this period, when Vespasian was confirmed in the empire, Titus surrounded the city with a wall, thirty-nine furlongs in dimensions, strengthened with thirteen forts, so that, Josephus says, 'with all means of escaping, all hope of safety was cut off from the remaining Jews.'"—Antiq. lib. 18, cap. sect. 3, edit. Hudson.

62 Without doubt the Lord intervened and held back the final assault upon Jerusalem until his own due time. It was exactly forty years from the date of the crucifixion to the very day that the last fort of Israel fell. God does everything on time, in his own due time. The complete destruction and expulsion of the Jews could not take place until the 10th of Nisan A. D. 73; and this is the real reason why the Romans did not destroy the Jewish stronghold earlier.

63 With equally as strong reasoning the Lord caused the World War to come suddenly to a halt in 1918. He had a purpose in this; and the purpose seems manifest, as hereinafter stated.

WHY HELD BACK

64 That there is a great destructive and final conflict just ahead no Christian can seriously doubt who is familiar with the Scriptures. Why should it be held back? Jesus answers: "For the elect's sake." By the elect we understand the Lord to mean those whom he elects to be members of his kingdom.

65 St. Peter speaks of them as "elect according to the foreknowledge of God" (1 Peter 1:2); and, "a chosen race, a people for a purpose." (1 Peter 2:6-9) Other scriptures refer to the overcoming Christians as God's elect.—Romans 8:33; 2 Peter 1:10; Colossians 3:12; Matthew 24:24-31.

66 It was for the sake of God's people, the truly consecrated, that the trouble has been held back.

67 It is a well-known fact that during the World War the opportunity for proclaiming the message of the kingdom was restrained and limited up to the Spring of 1919. In the warring nations many of the brethren were forced into the army. Circulation of the truth literature was prohibited; and many brethren in different countries were imprisoned. Persecution began especially in 1917; and in the Spring of 1918 officers of the SOCIETY were imprisoned, Bethel dismantled, the Tabernacle sold, and the headquarters removed to small quarters in Pittsburgh. For some time thereafter little or no witnessing was done. The conditions were such at that time that had the World War progressed and not come to an end there would have been no more public witnesses of any consequence given on earth. The ceasing of the work at that time, as has heretofore been set forth in the WATCH TOWER, was pictured by the taking away of Elijah.—Z-August 1 and 15, 1919.

ELISHA WORK

68 Between the taking away of Elijah and the beginning of operations by Elisha was a period of waiting, while Elisha stood by the river's bank. This foreshadowed a period of waiting with the Church. Elisha foreshadowed the work of the Church done after 1918. That work must be done because the Lord had so ordained it. Since Elisha pictured the Church doing a certain work, then it follows that the Church, or the elect, must do that work.

69 Now call to mind the question that was propounded to Jesus by his disciples concerning the end of the world, and the answer of the Master thereto. In his answer

he first mentioned the World War, the famines, the pestilences and the revolutions in various parts of the earth, which would mark the beginning of sorrows upon the world. He then refers to the persecution of Christians. All of this took place from 1914 to 1918.

[70] Our Lord furthermore said: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matthew 24:9) Many of the Lord's dear saints were actually killed; and all the warring nations hated the Bible Students.

[71] Jesus then said: "Many shall be offended, and shall betray one another, and shall hate one another." This was actually fulfilled when some who had been active in the Lord's service became angry in 1917 and 1918, and consulted and connived with those who prosecuted and persecuted the Christians during the war.

[72] The trouble reached a climax with the Church in the Spring of 1918. Many of the dear saints thought that all the work was done. But there was something more to be done. What had transpired brought great joy to the hearts of the Christians, even though many then were suffering imprisonment and others being denied opportunities of service. They rejoiced because of the clear proof that the world had ended, that the kingdom of heaven was at hand, and that the day of their deliverance drew nigh.

[73] But they had overlooked something else that must be done. The good news that they had received must be told to others; because Jesus had commanded: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matthew 24:14) In other words, there must be a period of comparative peace in order that the followers of the Master, the witnesses for the Lord, should carry this good news as a testimony unto all the nations. Had not the war ceased, this would have been impossible; because the nations would not have permitted the witnessing to go on. Now for the elect's sake the Lord stopped the war, held back the four winds, or the terrible time of trouble, until this witness can be completed.

[74] Many have expressed surprise that the war stopped so suddenly. The Lord wanted it stopped. In due time the Lord saw that his servants in various parts of the earth were released from prison that preparation might be made for the Elisha work, the witness to the nations of the earth.

[75] A knowledge of this fact should thrill the heart of every Christian. The fact that the great Jehovah God and the Lord Jesus, the King of kings, would intervene and stop the warring nations, and command peace, in order to give a little handful of Christians in the earth an opportunity to be his witnesses is too marvelous to be expressed in words. It should humble every Christian in the presence of the Lord, causing him to lift his heart in fervent gratitude to God and to the Lord Jesus and then to tighten up his armor and advance into the warfare with renewed zeal and energy. Otherwise stated, the Lord commands the forces of earth to cease from firing and to stand still and wait until his little band of followers invade the nations and kingdoms of the earth and testify to the fact that the kingdom of heaven is at hand. Has not this been fulfilled? During the past few years, have not the consecrated gone into nearly every nation on earth? Read again the report of 1924, and then call to mind that in the few remaining nations of the earth efforts are now being put forth to carry the witness to them, and then thank God and our Lord and Master that we are privileged to be his witnesses in this terrible and wonderful time.

[76] Never were creatures more honored than the saints this side the vail. Truly it is sweet music in the ears of these when they hear the command from the Lord: "Fear thou not: O Zion, let not thine hands be slack."—Zephaniah 3:16, *R.V.*

[77] This clear proof that the Lord is dealing with his people should not only encourage them but fill them with burning zeal for him, and cause them, as his witnesses, to lift up their voice with singing. This is the time when his watchmen shall see eye to eye and together shall sing the praises of God and earnestly press on to the giving of the witness before the dark night settles down wherein nothing can be done.

[78] Let those who think that the battle is ended, and that there is nothing more to do, arouse themselves to an appreciation of the fact that the Lord is directing his people. They that have really entered into his joy, and that are strong in him and in the power of his might, are the ones who are joyfully declaring to the world that the kingdom of heaven is at hand.

GATHERING THE ELECT

[79] At the Columbus convention the question was asked: "How many came to a knowledge of the truth after 1918?" Almost half responded in the affirmative. In Switzerland, at the conclusion of the war, there was merely a handful of consecrated; whereas now there are approximately 3,000. In Germany, great numbers have come to a knowledge of the truth since the World War. Had the war not ceased in 1918, probably none of them would have had an opportunity to learn of the Lord's great arrangement and participate in the witness. Many of these give evidence of being spirit-begotten and anointed ones. Many of them are engaged in giving the witness. May it not be truly said, then, that for the sake of the elect the Lord has held back the time of trouble and shortened it not only that they themselves might be gathered, but that they might participate in the work of giving the witness in the name of the Lord?

[80] If you are one of those coming to a knowledge of the truth since the cessation of the War, then give grateful thanks to our God and our Lord; and see to it that every faculty with which you are endowed is now used to his praise and to the carrying out of his commandment.

[81] Would that the Lord's people all over the earth might enter fully into an appreciation of what has been done for them during the past five years by the Lord's holding back the terrible trouble that is impending!

[82] If we see then the oncoming storm of fire and poison gas, death and destruction, and know that our Lord wants the witness given beforehand, why should we not hasten on? If we love the Lord we will do so. They that really love the Lord will have boldness in this day of the proclamation of the message of the King.—1 John 4. 17. 18.

We are well along in 1925. Let everyone now who really loves the Lord put aside selfishness and, moved by the spirit of a loving devotion to the cause of righteousness, make the few remaining months the greatest witness yet given for the King and his kingdom.

SUMMARY

[84] Summing up, then, we see that the time of trouble began in 1914 with the World War; that had the war gone on, ere this practically all flesh on earth would have been destroyed; that the Lord held back this great trouble and shortened it for the elect's sake; that the nations now are preparing feverishly for the great destructive trouble; that the final conflict is between God's organization and the devil's organization, and that the cause of righteousness will triumph; that during the interim of comparative peace following 1918 and the final trouble the Lord commands his elect to advertise the King and his kingdom and to comfort those that mourn.

[85] Now looking back when the prophecy is almost completely fulfilled and is in course of fulfilment, we can see what the Lord meant when he caused David to write Psalm 149: 6. Let the high praises of God be in our mouths: while we with a two-edged sword finish the work that he has committed into our hands. Let us do it with joy; and remember as we press on, "The joy of the Lord is your strength."

QUESTIONS FOR BEREAN STUDY

When is prophecy seen in its best light? What is now unfolding the Scriptures? ¶ 1, 2.
Is the great time of trouble in the past? Is the Church to see the impending destruction of Satan's empire? ¶ 3-6.
Why is Satan enraged at Zion? What are the three unclean spirits doing? ¶ 7-9.
Is this day of destruction from the Almighty? Will it be a trying day for the Church as well as for the world? ¶ 10-13.
How is the final conflict symbolized? Do the people generally know the trouble is coming? ¶ 14-16.
What may be said of the preparations now going on for another war? ¶ 17-32.
What is the Bible corroboration? ¶ 27, 33.
What are the horrors of poison gas? How does this seem to be covered in Bible prophecy? ¶ 34-41.
What event seems to synchronize with Isaiah 24: 22? ¶ 42.
Will the fleet-footed and speed demons be safe from the impending trouble? Will the profiteers, politicians and the preachers be safe? ¶ 43-45.
What is the purpose of shortening those days, and how will they be shortened? ¶ 46-50.
If the World War had not been stopped when it was, what would have been the result? ¶ 51-59.
How was the trouble foreshadowed at the destruction of Jerusalem? Is it worthy of note that 1845 years intervened between A.D. 73 and 1918? ¶ 60-63.
Who are the elect that God is especially interested in? ¶ 64-67.
The waiting of Elisha at the river's bank foreshadowed what? What did the after-work of Elisha then show? What are the identification marks of where we are in God's great plan? ¶ 68-71.
Why has there been a season of comparative peace since 1918? ¶ 72-74.
What is it that should thrill the heart of every Christian? Is there cause for renewed zeal and energy on our part? ¶ 75-78.
What are the evidences that many, since 1918, have been accepted into covenant relationship with the Lord? ¶ 79-80.
Is there cause for united effort now above all other times? ¶ 81-83.
What are our conclusions as to the activity at the present time, and as to when this activity will be brought to a close? ¶ 84, 85.

AN INTERESTING QUESTION

QUESTION: Are all the members of the Church to be glorified before the ancient worthies are resurrected?

Answer: We should not arbitrarily say what God will or will not do. We might express our opinion, based upon the Scriptures as we understand them. Looking at the matter as indicated by the type on the atonement day, the blood of the bullock was first presented as a sin-offering and thereafter the blood of the goat. Antitypically, we understand that in the Gospel Age the blood, to wit, the merit of Christ Jesus, was presented as a sin-offering on behalf of those who would become members of the Church; and that during the Gospel Age Christ Jesus the High Priest offers up the members of his body, and at the conclusion of the age of sacrifice the merit of Christ will be presented for the purpose of sealing the New Covenant. This being true, it would seem reasonable that all the members of the body of Christ must have finished their course before the New Covenant will be sealed; and since a covenant must be sealed before it is put into operation, and since the ancient worthies will be the offspring of the New Covenant, it follows that they would not be resurrected until the New Covenant is sealed. Hence we are led to the conclusion that the members of the Church will be glorified before the resurrection of the ancient worthies. Of course it is possible for the Lord to bring them out of the tomb before all the members of the body pass beyond the vail; but this does not seem probable, especially in the light of what is said foregoing.

PETER AT LYDDA AND JOPPA

——May 31—Acts 9: 32-43——

DORCAS RAISED FROM THE DEAD—FUTURE NOT ENDANGERED BY PROBATION—HOW THE LORD'S PEOPLE ARE DESIGNATED.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."—Mark 16: 20, A. S. V.

WHILE Paul was preparing himself for his work by studying the Scriptures in the light of the truth about Jesus, the brethren everywhere were getting the advantage of the quiet which followed the fierce persecution. They grew in numbers, and the number of churches increased throughout the land.

[2]Our lesson today tells of a tour which Peter made visiting the churches in all quarters (Acts 9: 32); but it is specially concerned with two remarkable incidents of the tour, introduced into the narrative as noting some of the great miracles done by the apostles in fulfilment of the Lord's word, "Thou shalt see greater things than these" (John 1: 50), and to show the events which led onward to the opening of the door of faith to the Gentiles, also to show that Peter exercised the privilege and authority conferred upon him by the Lord at the time of his confession at Cæsarea Philippi.—Matthew 16: 18, 19.

[3]Two of the places which Peter visited were Lydda, on the road from Jerusalem to Joppa, and Joppa itself. These places still exist. Lydda is now known as Ludd, and is the junction where the railways to Jerusalem and Jaffa leave the Egypt-to-Galilee line. Joppa is, of course, the modern Jaffa. Both are situated in the rich maritime plain which stretches from the mountains of Judea to the Mediterranean.

[4]When at Lydda, Peter found a man named Æneas, who had been paralyzed and bedridden for eight years. (Acts 9: 33) He spoke to the man by name, saying, "Æneas, Jesus Christ maketh thee whole: arise, and make thy bed." (Acts 9: 34) Æneas arose immediately. As everyone in the little town would know of this man who for so long had lain helpless, and whom they now saw walking the streets a completely cured man, the immediate consequence was that the town was stirred, as was also the neighboring town of Saron, which was a witness of the miracle. Many in both places turned to the Lord.

[5]God has not made provision to keep the disciples of Jesus from bodily sickness any more than from the trials, disappointments and sorrows which are common to humanity; and as discipleship means a sacrifice of the body to the service of the Lord, we have to say that manifestations of healers, whether found in spiritist séances, or in Christian Science practice, or by "divine healers", are not of God, and are either psychological effects purely, or are such aided by Satan and his angels.

[6]Continuing to minister to the brethren in Lydda and the neighboring districts Peter was waited upon by two men who had been sent from the brethren at Joppa, a distance about ten to twelve miles, with a very earnest request that he would come to them without delay. The reason for the request was that a disciple there, named Tabitha or Dorcas (both of which names mean "gazelle"), a woman full of good works and alms-deeds, had died. Death was not so unusual that hers should be in itself noteworthy. But the sister had been cut off suddenly; and the brethren were perplexed and, as we must think, moved by the holy spirit, wondered whether or not Peter could intervene and bring the sister out of death.

DORCAS RAISED FROM THE DEAD

[7]When taken into the upper chamber where the body was and where women stood weeping, they showed him the coats and garments which Dorcas had made. As Jesus did when he raised Jairus' daughter, so Peter put all these out of the room. He wished to be alone with the dead and the Lord. He kneeled down and prayed. Then he turned to the body and said: "Tabitha, arise!" She opened her eyes and, on seeing Peter, sat up. She would almost certainly know him, but could not know why he was there. He gave her his hand and lifted her up. Then he called the saints and the widows, and the older women, neighbors, and presented her alive. This remarkable miracle was soon known throughout all Joppa, and many believed on the Lord.

[8]Peter had the same purpose in healing Æneas as when he healed the cripple at the beautiful gate of the temple, the miracle which began the public work of the apostles. Here as there Peter exercised his judgment; for no general appeal for healing was made. The same must be said of the raising of Dorcas. Peter saw a providence of God in the rather strange request.

[9]In the upper room Peter does not appear to have had any doubt as to what he would do. He prayed, feeling sure of the purpose of the Lord; and remembering his commission and privilege as an apostle he spoke, bidding Dorcas arise. The Lord had given him authority to bind and loose, and the Lord honored his faith. When, earlier, he saw that Ananias and his wife had entered into a conspiracy to deceive the Church, he bound them in death. Now for the honor and glory of the Lord he released Æneas from the bondage of the palsy, and Dorcas from the bondage of death.

[10]The death of Dorcas had come upon the Church in Joppa as a shock; that she had died suddenly is clear. It seemed to the brethren as if evil had been allowed to snatch one of the best away. It is plain that they had not been taught that at death the saints im-

mediately entered into divine bliss; or they would not have hoped that Dorcas might be brought back to them in order that she could continue to ply her needle and thread; and it is certain that Peter would not make any attempt to bring a spirit back from the presence of God. The Lord had permitted this, but only because he had an apostle nearby whom he could use to deliver his faithful disciple from the bondage of death, that he might be glorified in her restoration.

FUTURE NOT ENDANGERED BY PROBATION

[11]The unusual circumstances make it almost certain that, like Lazarus, Dorcas was permitted to become subject to the power of death in order that such a witness should be given to the power of God as should bring many to a realization of the truth which had been brought by Jesus, then being declared by the apostles. Good and useful woman as Dorcas was, she would never have been heard of had not God used her in so signal a manner. She had wrought long and earnestly with a kindly spirit content to serve and do good, and God rewarded her by giving her a place in the history of the Church which has made her name known wherever there is a Christian community.

[12]It may seem strange that she was brought back to further probation; but we may be sure that the Lord would not have done this thing had he not foreseen that in the future her faith and works would be as in the past. Dorcas would surely serve the Lord and the brethren with renewed energy, and would realize her life to be God-given in a very special sense.

HOW THE LORD'S PEOPLE ARE DESIGNATED

[13]And it does not seem to be saying too much to add that this incident illustrates (as in the case of Paul, who had fought the good fight, 2 Timothy 4:7) that in order to serve them and him God sometimes leaves those amongst their brethren who have already passed his mark of approval as being of complete fidelity to him. No man is perfect; and any man still in the flesh can use his mind or his body in such a way as not to glorify God when he ought to do so. But God knows the heart and sees it set for him, and counts it perfect in his sight. This lesson reminds us that some sufferings are for the glory of God, and not specially for the benefit of the individual concerned. God has the right to do as he will with his own.

[14]Peter stayed some time in Joppa at the house of one Simon a tanner; for the miracles roused much interest and there was much work for him to do. But this too was of the Lord's providence; for the Lord was preparing further important service for him.

[15]Before leaving this last record of Acts of the first phase of the Church's life, it is worth noting that in these chapters the Lord's people are designated saints, disciples, and brethren. Nowadays it is only rarely that any other term than brethren is used. It is a good word, reminding us of the unity of our faith and hope, and that we are all one in Christ Jesus. But it is good to remember that in the Lord's eyes the *brethren* are *saints* because separated unto him. To such Paul says: "Let each esteem other better than themselves" (Philippians 2:3); and it would be well if this were done, and if the temptation to see in each only the natural person were resisted. Such would save one from thinking and speaking slightingly of his brother, and would prevent him judging his brother, and would thus save himself from coming under the condemnation of the Lord: "Judge not, that ye be not judged." (Matthew 7:1) If, however, one who professes to be the Lord's is living according to the fleshly mind rather than according to the spirit, such could not expect to be esteemed by his brethren.

[16]To be a true *disciple* one must not only seek to learn but seek to get the spirit of the Master. One of the most subtle temptations to which the Lord's people are subjected is selfishness, from which Jesus was absolutely free. If they have not learned Paul's lesson, nor realized that they are members of the Body of Christ, they are caught unawares. To such, whatever happens, their first thoughts are not for their brethren, nor for the interests of the Church, but for themselves; and every new thing in life starts first the thought, "How does this thing concern me?" It is our privilege to have the spirit of the Lord, and thus to serve God and our Lord acceptably as *disciples*, as *brethren*, as *saints*.

QUESTIONS FOR BEREAN STUDY

What is the setting for today's lesson? What does it especially show? ¶ 1, 2.

What two places did Peter visit? Do these places still exist? What event stirred the town of Lydda? ¶ 3, 4.

Has God made provision for the healing of bodily ailments? ¶ 5.

Why did Peter go to Joppa? What took place there? ¶ 6, 7.

What purpose had Peter in healing the palsied man? For what purpose was he led by God's providence in the case of Dorcas? ¶ 8, 9.

Were the early disciples taught that the good went immediately to heaven in death? What was God's purpose in permitting Dorcas to be taken suddenly away? ¶ 10, 11.

Does is seem strange that God would bring Dorcas back from the dead in order to give her further probation? How would Dorcas receive such a blessing, and how was she protected? ¶ 12, 13.

In the Book of Acts how were the disciples designated? Of what does the term "brethren" remind us? How should we esteem each other? ¶ 15.

What should one seek in order to be a true follower of the Master? ¶ 16.

Oh, be glad and rejoice,
That God's judgments have come;
That the Judge of all nations
Is God's own dear Son.

Oh, be glad and rejoice!
He is gathering his own.
They shall sit with the King,
When he reigns on his throne.

PETER'S BROADENING VISION

——JUNE 7—ACTS 10:1 TO 11:18——

CORNELIUS HAS VISION FROM GOD—PETER OPENS GOSPEL TO GENTILES—CONVERSION CAME AT APPOINTED TIME—CHRISTIANS NOT BOUND BY JEWISH LAW.

"Of a truth I perceive that God is no respecter of persons."—Acts 10: 34.

THE portion of the Scriptures set for today is the record of Peter's vision at Joppa, and of the holy spirit first coming upon Gentiles. While Peter was at Joppa the time fell due when Gentiles should be admitted to the favor of God, hitherto confined to the house of Israel. (Amos 3:2) But as yet none of the apostles understood either the fact or the time. They had seen the formerly despised Samaritans received into the church, and had heard of the proselyte Ethiopian being baptized; but they did not expect their message to go outside such as those. The time we understand was three and one-half years after the death of Jesus, or seven years from the Autumn of A.D. 29, when Jesus was anointed by John.—See SCRIPTURE STUDIES Vol. 2, pages 71 and 214; and Daniel 9:27.

[2] About thirty miles north of Joppa was the city of Cæsarea, built by Herod the Great. As its name implies it was a Gentile rather than a Jewish city, and the Romans had some of their governmental offices there. At the head of the Italian band of soldiers was Cornelius the centurion, a devout man who had come to believe in Jehovah. He was not a proselyte, but he kept the regular Jewish hours of prayer and trained his household to worship the God of Israel. He was also a good and kindly man who gave much alms.—Acts 10:2.

[3] On a certain day when fasting and praying, about three o'clock in the afternoon he saw a vision, clearly. An angel told him that his prayers and almsgiving had come up before God for a memorial; as if the time had come when his prayers and good deeds were to receive notice; and God, having noted, had responded. Here is more than acceptance of a prayer; it is the response to a number of acceptable prayers. The angel bade Cornelius send to Joppa for one Simon who dwelt with Simon the tanner. (The words "who shall tell thee what thou oughtest to do" are evidently spurious. See *Diaglott.*) Cornelius lost no time; for his prayers were real. He wanted any blessings God was ready to give him. In true simplicity he told his household of the vision, and started two of them off to Joppa.

[4] On the next day when the men were not far from Joppa, Peter went up on the housetop at mid-day to pray; for apparently the brethren kept the regular hours of prayer. He became very hungry, and asked that food be prepared. While it was being made ready, he fell into a trance. He saw a sheet let down before him, in which were all manner of creeping things; and a voice, which he recognized as the voice of the Lord, said to him: "Rise, Peter; kill, and eat." (Acts 10:13) Peter, a true Jew who, while with the Lord, had never been asked to break from Jewish customs, even now would say to the Lord: 'Lord, that is not proper: I have never eaten anything common or unclean.' Peter was still Simon. The voice replied with a rebuke: "What God hath cleansed, that call not thou common." (Acts 10:14, 15) This was repeated once and again, and Peter did not change.

[5] While Peter was wondering and puzzled, the Lord now spoke to him by the holy spirit, telling him that three men sought him and that he was to go with them, nothing doubting. Now he began to see the purport of the vision. He went to the men, who were already standing at the gate, inquiring if Simon Peter lodged there. Peter said to them: "Behold, I am he whom ye seek: what is the cause wherefore ye are come?" (Acts 10:21) They told him about Cornelius, a just man who feared God, and how that God sent a holy angel to inform Cornelius to send for Peter and to hear words from him.

[6] It was, then, in God's providence that Peter was at Joppa when the due time came, and it was fitting that the vision should be given there; for Joppa was Palestine's gate to the western world. It was there that Jonah took ship to go to far-off Tarshish. It was one of the very old cities of Palestine, "half as old as time," and was in existence when Israel first entered into the land. (Joshua 19:46, margin) Besides it was necessary that Peter should be the link between God and the Gentiles; for the keys of the kingdom of heaven had been given by the Lord to him. Now he was to open the door of faith for the Gentiles as at Pentecost he had opened it to his own people.—Matt. 16:19; Acts 2:14.

[7] Peter lodged the men that night, and next day left for Cæsarea, taking with him six brethren from Joppa. (Acts 11:12) It was a new experience to go to a Gentile's house, and Peter wisely took witnesses. The next day they found Cornelius and a number of his kinsmen and near friends and servants waiting for them. As Peter approached, Cornelius fell at his feet to give him reverence. It was a strange sight to see a centurion bowed at the feet of a Jew and in the presence of his household and friends. Peter at once bade him rise, saying, "Stand up; I myself also am a man." The words read rather harshly, but the record shows a kindly action; for Peter took Cornelius by the hand and raised him up. Peter knew nothing of the pomp of office which those who claim to be his successors have exhibited so persistently, nor of the superiority which the clergy alike in Protestantism and Catholicism have claimed.

[8] Talking together they went into the house. Addressing the company Peter said: "Ye know how that it is an unlawful thing for a man that is a Jew to keep com-

pany, or to come unto one of another nation; but God hath showed me that I should not call any man common or unclean." (Acts 10:28) Cornelius then told of his vision, and said that they were waiting to hear from Peter what God had for them by him.

9 Peter immediately began by saying that he was learning by this experience; for he now saw God is no respecter of persons. He went on to tell about Jesus and what Jesus had done, and of what had been done to him; how that he had been hanged on a tree, thus making him as one accursed (Galatians 3:13); but that God had raised him from the dead and showed him openly to chosen witnesses; also that Jesus had commanded them that they should preach in his name that he it was who was ordained of God to judge the quick and the dead. Peter went on to show how that all of the prophets gave witness that through the name of Jesus *whosoever believed* (and the word had a new meaning for him now) should receive remission of sins.

10 Then, and while Peter was speaking, the holy spirit fell on all of them which heard the word. (Acts 10:44) The brethren who came with Peter were astonished. They saw that the holy spirit was poured out on the Gentiles and they heard the Gentiles speak with tongues and magnify God. When Peter saw this he said: "Can any man forbid water, that these should not be baptized [immersed], which have received the holy spirit as well as we?" None could object, and all were baptized in the name of the Lord Jesus Christ.

11 There are several points of value to be noted in this study. One is in respect to the time when this favor came to the Gentiles. We have already mentioned the year A.D. 36 as the year when the exclusive Jewish favor was due to run out. We now know that another chronological parallel shows that that year was the one in which the Gentile blessing was due to begin. In THE WATCH TOWER, 1904, page 312, it is shown that there were 2,081 years from the time when God first gave the word of a deliverer seed (Genesis 3:15) which should come, unto the year when he separated the chosen family which should produce that seed; also that there are 2,081 years from the covenant then made with Abraham to the year A.D. 36, when the blessings of faith were first offered to the Gentiles.—Gal. 3:8.

12 Peter's tour closing with the raising of Dorcas was the last special ministry to the Jews. His vision was the first move in the wider service now to be entered upon. There was a double purpose in this vision of living things offered to Peter for food: It was intended not only to tell Peter (as he soon learned) that the Gentiles were not unclean in the sight of God; but by it he was to learn that the Law or Sinaitic Covenant was only an interim in the plan of God. Israel were separated from the nations, not because they were the only ones God would save, as they had come to think—and they thought of the Gentiles as dogs, unworthy of the house of God—but because God had a purpose for the nations by Israel. Peter easily read this part of the vision. It was later when he came to see that the law of Sinai was local to the Jew, and that God had never abrogated the direction as to food which was given to Noah after the flood when he said: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."—Genesis 9:3.

13 The Jewish legislation, whether the law of the ten commandments or that of the particular regulations for their social and communal life, was binding on Israel only; and by this vision therefore God showed that to all the followers of Christ this arrangement was now at an end. Thus the vision showed that one chapter of history then ended and that another had begun.

14 It is to be noted that the holy spirit came upon all this company apart from any laying on of hands, as had been the case at Samaria. (Acts 8:17) It was as Peter was talking that the spirit fell upon them. Also they were not immersed until afterwards. It is evident that Cornelius and his household were consecrated—though they might not have understood what that meant. God thus marked those out for his own. Peter learned much that day; for this act of God showed that there was acceptance with God apart from a keeping of the Jewish law, a thing which hitherto Peter would have deemed impossible, and that while baptism must always be associated with the blessing of the holy spirit, it could follow as well as precede. God accepts his own apart from formulas.

15 God had now opened the kingdom of heaven to all believers, whether Jew or Gentile. Peter had seen the wider view of the purpose of God, and had learned that God respected those who sought righteousness whether Jew or Gentile; though it had not been his good pleasure hitherto to permit the Gentiles to share his favors with his chosen people.

QUESTIONS FOR BEREAN STUDY

Was there a due time for the Gentiles to receive the gospel message? Did the apostles know anything about this? ¶ 1.

What kind of city was Cæsarea? Who was at the head of the Italian band of soldiers? ¶ 2.

In what way was Cornelius honored? What was he instructed to do? ¶ 3.

How did God prepare Peter as a messenger to the Gentiles? ¶ 4, 5.

How old a city is Joppa? Is there any significance in Peter's being in Joppa? Was Peter's reception of Cornelius a humble one? ¶ 6-8.

How did Peter address himself to the Gentiles? ¶ 9.

What remarkable thing now took place? When did the baptism take place—before or after the holy spirit was received? ¶ 10, 14.

How long a time elapsed after Adam's fall to the promise God made to Abraham? How long a time elapsed after the promise was made to Abraham until the conversion of the first Gentile? ¶ 11.

What was the last special ministry to the Jews while the favor was yet exclusively theirs? Does it help us, to see that the Sinaitic Law was restricted to the Jews? ¶ 12, 13.

What did it mean for the gospel to come to the Gentiles? What did this mean to the early Church? ¶ 15.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 3

"Them also which sleep in Jesus will God bring with him."—1 Thessalonians 4: 14.

NO one fact is more definitely established by the Scriptures than the resurrection of Jesus. That he died upon the cross and was buried, scarcely any one would dispute. The Word of God had foretold his resurrection; and in complete harmony therewith the testimony is abundant that on the third day he arose from the dead. There were more than five hundred competent witnesses who could testify to his resurrection. The fact that his resurrection was completely established is proof that he was pleasing to Jehovah in every respect.

Nothing in man's experience brings such deep sorrow to his heart as the death of his loved ones. One hour he beholds the smile of his friend, feels the warm touch of his sympathetic hand, and hears the words of kindness that fall from his lips. The next hour his friend is silent in death. The survivor, ignorant of any means or power by which his beloved friend could ever be restored to him, is so stunned with grief that not even tears will flow to give relief in the stress.

What a consolation now to that sad heart is a knowledge of God's gracious plan! "But I would not have you to be ignorant, brethren, concerning them which are asleep." These words even seem to have a magic power. The sorrowing one lends his ears and learns: "For if we believe that Jesus died and arose again, even so them also which sleep in Jesus will God bring with him."—1 Thessalonians 4: 13, 14.

Further knowledge of God's Word discloses to the hungry soul that the beloved Son of God was sent into the world to die, and that he arose out of death that he might provide redemption for all, and that in due time all must come to a knowledge of this truth. Such knowledge plants hope in the breast of the sorrowing one. It brings consolation to his lacerated heart. Hence the Apostle says: "Wherefore comfort one another with these words."

Let each Christian, then, remember the words of his own commission to comfort all that mourn. There are millions of people on earth now that are mourning. They have no knowledge upon which to base a hope. Do you, as a Christian, realize that God has graciously placed in your hands the means and power to comfort many of these sad hearts? What a blessed privilege! Hasten, then, to carry the message of consolation to others. Be a blessing to the sorrowing ones. Receive a great blessing yourself from the Lord, and magnify his holy name.

TEXT FOR JUNE 10

"All that are in the graves . . . shall come forth."—John 5: 28, 29.

THE love of God is boundless. A knowledge of this love removes the vail of ignorance from the eyes and lifts the burden from the heart.

One in the vigor of youth, the son, was suddenly cut down by the enemy death. He was the idol of his mother and the hope of his father. This treasure, precious to their hearts, they lay in the cold and friendless tomb. In silence and bitterness of heart the parents press on their way. They never speak to each other of their beloved son because the words open afresh the wounds of the heart. They have no knowledge of their beloved dead's condition, nothing upon which to base a hope. The years pass in sorrow. Their eyes grow dim, and their ears grow dull.

The day of the Lord is come! It is a day of increased knowledge and greater light. Among the inventions foretold by the Prophet is the radio. The night is silent and stormy. Bent with age, and with vision marred, these parents brood in sorrow at their fireside. Suddenly there come through the ether the clear tones announcing: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." (John 5: 28, 29) It is like a voice from heaven. It thrills their heart, and plants the germ of hope.

To the saints now on earth the Lord says: 'I have commissioned you to carry this message of consolation to all that mourn.' What a privilege that! Let the commissioned ones then hasten to bring to the sad and mourning ones the message of the King and his kingdom, and thereby lighten the burden of the sorrowing ones and show them from the Word of God that their beloved dead shall come again to their own border.

INTERESTING LETTERS

GREATLY BLESSED BY TOWERS

DEAR BROTHER RUTHERFORD:

Just a word to tell you that I have been greatly blessed by the study of the last three WATCH TOWERS, February 15th, March 1st, and March 15th. I wish also to say that I am in full sympathy with the thoughts there expressed.

May the Lord direct you and the brothers associated with you at the Bethel.

Yours in the Lord's service,

C. W. Herrick, Ohio.

SHOULDERS TO THE WHEEL

The Elkhart Ecclesia wish to extend to you their sincerest thanks and appreciation of the TOWER articles which have been issued, especially since January 1st. We are in full harmony with the Bible House and expect to do all in our power to advertise the King and his kingdom.

The class is small in numbers, but are putting their shoulders to the wheel.

Yours in his service,

Sr. Jessie Myers, Sec., Indiana.

ANNUAL REQUEST FOR PILGRIM VISITS

THE visit of the Pilgrim brethren results in a double blessing. It blesses him who serves and blesses them that are served. It is in obedience to the Apostle's admonition concerning the assembling of ourselves together. The Lord has blessed this branch of the work, thereby stamping it with his approval. The class that fails to have these visits misses a blessing. The SOCIETY routes the Pilgrims, however, in harmony with the requests; and this request is expected to be made once annually.

In making these requests use postal cards, for convenience in our files. The questions herewith set forth should be answered, numbering your answer to correspond with the number of the question. The question itself need not be repeated. Please write the names distinctly.

We advise that the class secretary be not changed any oftener than necessary. Each change requires a new stencil to be cut in our office and a change in our records. But when a change is made, please notify us promptly. Failure to do this often causes inconvenience both to the class and to the Pilgrims, as well as to the office, and thus hinders the work.

In giving the name of the secretary or any other address, do *not* give a post-office-box address, but give the street and number. Telegrams and other messages cannot be delivered when sent to a post-office-box address.

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 co-operation 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. They do not expect luxurious entertainment, but only wholesome food and a comfortable room where the necessary rest can be had. They travel at the expense of the SOCIETY; hence are its representatives.

We ask you to answer the following questions, which information is needed for our immediate guidance in preparing the Pilgrim routes:

(a) State number of Bible Students in your class who accept the complete series of STUDIES IN THE SCRIPTURES.
(b) Are weekly meetings held?
(c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home. Notify us of changes.)
(d) At what hours are the Sunday meetings held?
(e) Was a vote taken on the Pilgrim invitation?
(f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?
(g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
(h) Give name and address of one member of class (other than Secretary) whom we may notify regarding Pilgrim visits.
(i) Give the name of proper railroad station at which the Pilgrim is to stop.
(j) How many miles from station is the meeting place?
(k) If at a distance from railroad station, does some member of the class have a conveyance to transport the Pilgrim?
(l) Give full name and address of Class Secretary (always notify us of changes).

The SOCIETY desires to serve all the classes, regardless of size, insofar as it is possible; and believing that all the consecrated desire the visits of the Pilgrim brethren we are pleased to have the information requested in order to facilitate our routing of these brethren. Where there are isolated friends, only one or two, and you desire a Pilgrim visit, please send in your request; and if possible the Pilgrim will call on you when passing your way.

Great care is used in selecting brethren for the Pilgrim service. In a special sense they are representatives of the WATCH TOWER BIBLE & TRACT SOCIETY, as it represents the Lord. They therefore represent the kingdom now so close at hand. Their duties are to serve the friends in spiritual matters, to advise, aid and comfort them for their development as new creatures. They come prepared to hold two meetings a day, afternoon and evening.

GOOD HOPES FOR 1925-26

THE work of the WATCH TOWER BIBLE & TRACT SOCIETY is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the Church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privilege of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the SOCIETY that you hope to give so much, enables us to outline the work, based upon what is expected.

Since a large portion of such donations is used to defray the Pilgrim expenses, we have thought it wise to let the notice for Pilgrim requests and the "Good Hopes" notice appear in the same issue of THE WATCH TOWER.

Upon receipt of this issue of THE WATCH TOWER kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following: "By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of $..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me."

(Signature) .....

Kindly address this card to the
WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
124 Columbia Heights, Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the Gospel to the Lord's glory, and to do the work entrusted to us.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BAEUERLEIN

Hallowell, Me.	May 14	Woodstock, N. B.	May 22, 24
Pittsfield, Me.	" 15	Oldtown, Me	" 25
Abbot, Me.	" 17	Bangor, Me.	" 26
Guilford, Me.	" 18	Rockland, Me.	" 27
Mapleton, Me.	" 19	New Harbor, Me.	" 28
Blaine, Me.	" 20, 21	Portland, Me.	" 29, 31

BROTHER T. E. BARKER

Jamestown, N. Y.	May 17	Tonawanda, N. Y.	May 24
Conewango, N. Y.	" 18	Niagara Falls, N. Y.	" 25
Clymer, N. Y.	" 19	Lockport, N. Y.	" 26
Westfield, N. Y.	" 20	Medina, N. Y.	" 27
Buffalo, N. Y.	" 21	Albany, N. Y.	" 28
Getzville, N. Y.	" 22	Boston, Mass.	" 31

BROTHER J. A. BOHNET

Evansville, Ind.	May 17	Linton, Ind.	May 24
Washington, Ind.	" 18	Jasonville, Ind.	" 25
Montgomery, Ind.	" 19	Terre Haute, Ind	" 26, 28
Vincennes, Ind.	" 20	New Goshen, Ind.	" 27
Sullivan, Ind.	" 21	Bridgeton, Ind.	" 29
Dugger, Ind.	" 22	Brazil, Ind.	" 31

BROTHER H. H. DINGUS

Melba, Ida.	May 7	Pocatello, Ida.	May 17
Nampa, Ida.	" 8, 10	Challis, Ida.	" 18, 19
Boise, Ida.	" 6, 10	Gibbonsville, Ida.	" 21, 24
Emmett, Ida.	" 11	Butte, Mont.	" 26, 27
Ontario, Ore.	" 12, 13	Deer Lodge, Mont.	" 28, 29
Weiser, Ida.	" 14, 15	Missoula, Mont.	" 31

BROTHER A. D. ESHLEMAN

Oelwein, Ia.	May 14	Olin, Ia.	May 21
Marshalltown, Ia.	" 15	Iowa City, Ia.	" 25
Waterloo, Ia.	" 17	Marengo, Ia.	" 26
Vinton, Ia.	" 18	Davenport, Ia.	" 27
Shellsburg, Ia.	" 19	Muscatine, Ia.	" 28
Cedar Rapids, Ia.	" 20, 24	Clinton, Ia.	" 29, 31

BROTHER A. J. ESHLEMAN

El Centro, Calif.	May 11	Atwood, Kan.	May 21, 22
Yuma, Ariz.	" 12, 13	Oberlin, Kan.	" 24
Phoenix, Ariz.	" 14, 15	Wilsonville, Nebr.	" 25, 26
Albuquerque, N. Mex.	" 17	Lenora, Kan.	" 27
Trinidad, Colo.	" 19	Jamestown, Kan.	" 29, 31
Colorado Springs, Colo.	" 20	Clay Center, Kan.	June 1

BROTHER M. C. HARBECK

Titusville, Pa.	May 11	Warren, Pa.	May 20
Clymer, N. Y.	" 12	Meadville, Pa.	" 21, 22
Buffalo, N. Y.	" 13, 14	Farrell, Pa.	" 24, 25
Tonawanda, N. Y.	" 15	Sharon, Pa.	" 26
Erie, Pa.	" 17, 18	Youngstown, O.	" 27
Kane, Pa.	" 19	Cleveland, O.	" 29, 31

BROTHER H. E. HAZLETT

St. Joseph, Mo.	May 14	Warren, Mo.	May 21
Chula, Mo.	" 15	Hannibal, Mo.	" 22
Chillicothe, Mo.	" 17	Rutledge, Mo.	" 24
Wheeling, Mo.	" 18	Medill, Mo.	" 25
Marceline, Mo.	" 19	Chicago, Ill.	" 26
Macon, Mo.	" 20	Cleveland, O.	" 30, 31

BROTHER M. L. HERR

Los Angeles, Calif.	May 10	Ontario, Calif.	May 31
Pasadena, Calif.	" 17	Alhambra, Calif.	June 1
Riverside, Calif.	" 24	Monrovia, Calif.	" 2
Redlands, Calif.	" 25	Sawtelle, Calif.	" 3
San Bernardino, Calif.	" 26	Maywood, Calif.	" 4
Colton, Calif.	" 27	Glendale, Calif.	" 5

BROTHER W. M. HERSEE

Fordwich, Ont.	May 15	Wiarton, Ont.	May 24
Harriston, Ont.	" 17	Mar, Ont.	" 25
Ayton, Ont.	" 18	Owen Sound, Ont.	" 26, 27
Hanover, Ont.	" 19	Bognor, Ont.	" 28
Allenford, Ont.	" 20, 21	Meaford, Ont.	" 29
Hepworth, Ont.	" 22	Collingwood, Ont.	" 31

BROTHER J. H. HOEVELER

Alma, Ill.	May 18	Arcola, Ill.	May 26
Patoka, Ill.	" 19	Hammond, Ill.	" 27
Vandalia, Ill.	" 20	Decatur, Ill.	" 28
Oconee, Ill.	" 21	Taylorville, Ill.	" 29
Pana, Ill.	" 22, 24	Champaign, Ill.	" 31
Mattoon, Ill.	" 25	Kankakee, Ill.	June 1

BROTHER H. S. MURRAY

Manistee, Mich.	May 17	Harbor Springs, Mich.	May 25
Lake Ann, Mich.	" 18	Grand Rapids, Mich.	" 26
Empire, Mich.	" 19	Alma, Mich.	" 27
Kewadin, Mich.	" 20	Wheeler, Mich.	" 28
Traverse City, Mich.	" 21, 22	Birch Run, Mich.	" 29
Kingsley, Mich.	" 24	Bay City, Mich.	" 31

BROTHER G. R. POLLOCK

Hawthorne, Calif.	May 17	Paso Robles, Calif.	May 24, 25
Santa Paula, Calif.	" 18	Pacific Grove, Calif.	" 26, 27
Santa Barbara, Calif.	" 19	Watsonville, Calif.	" 28
Summerland, Calif.	" 20	Santa Cruz, Calif.	" 29, 31
Santa Maria, Calif.	" 21	San Jose, Calif.	June 1
San Luis Obispo, Calif.	" 22	Hollister, Calif.	" 2

BROTHER V. C. RICE

Jonesboro, Ark.	May 19	Marcellus, Ark.	May 26
West Ridge, Ark.	" 20	Cotter, Ark.	" 27
Kaiser, Ark.	" 21	Flippin, Ark.	" 28
Blytheville, Ark.	" 22	Joplin, Ark.	" 29, 31
Judsonia, Ark.	" 24	Siloam, Ark.	June 1
Batesville, Ark.	" 25	Fayetteville, Ark.	" 2

BROTHER C. ROBERTS

Veteran, Alta.	May 14	Wetaskiwin, Alta.	May 22
Loyalist, Alta.	" 15	Edmonton, Alta.	" 24
Coronation, Alta.	" 17	Calmar, Alta.	" 25
Altario, Alta.	" 18	Buford, Alta.	" 26
Provost, Alta.	" 20	Leduc, Alta.	" 28
Camrose, Alta.	" 21	Edmonton, Alta.	" 29 31

BROTHER R. L. ROBIE

Panama City, Fla.	May 14-17	Birmingham, Ala.	May 27
De Funiak Springs, Fla.	" 18, 19	Nashville, Tenn.	" 28
Florala, Ala.	" 20, 22	Louisville, Ky.	" 29
Stella, Fla.	" 21	Chicago, Ill.	" 31
Pensacola, Fla.	" 24	Rockford, Ill.	June 7
Montgomery, Ala.	" 25, 26	Tomah, Wis.	" 10, 11

BROTHER O. L. SULLIVAN

Millen, Ga.	May 17	Albany, Ga.	May 24
Savannah, Ga.	" 18	Dawson, Ga.	" 25
Screven, Ga.	" 19	Bronwood, Ga.	" 26
Waycross, Ga.	" 20	Americus, Ga.	" 27
Cairo, Ga.	" 21	Fitzgerald, Ga.	" 28, 29
Thomasville, Ga.	" 22	McRae, Ga.	" 31

BROTHER W. J. THORN

Pratt, Kans.	May 18	Rolla, Kans.	May 26
Preston, Kans.	" 19	Garden City, Kans.	" 28, 31
Arlington, Kans.	" 20	Friend, Kans.	" 29
Lewis, Kans.	" 21	Lakin, Kans.	June 1
Dodge City, Kans.	" 22	Syracuse, Kans.	" 2
Elkhart, Kans.	" 24	Dodge City, Kans.	" 3

BROTHER T. H. THORNTON

Long Island, Va.	May 15	Hopewell, Va.	May 22
Richmond, Va.	" 17	Crewe, Va.	" 26
Emporia, Va.	" 18	Keysville, Va.	" 27
Lawrenceville, Va.	" 19	Victoria, Va.	" 28
Baskerville, Va.	" 20	Lynchburg, Va.	" 31
Petersburg, Va.	" 21, 24	Durham, Va.	June 1

BROTHER S. H. TOUTJIAN

Oroville, Wash.	May 15	Cheney, Wash.	May 26
Chesaw, Wash.	" 17, 18	Pine City, Wash.	" 27, 28
Danville, Wash.	" 19, 20	Ewan, Wash.	" 29
Colville, Wash.	" 21, 22	Colfax, Wash.	" 31
Spokane, Wash.	" 24	Lewistown, Ida.	June 1, 2
Coeur d'Alene, Ida.	" 25	Moscow, Ida.	" 3

BROTHER J. C. WATT

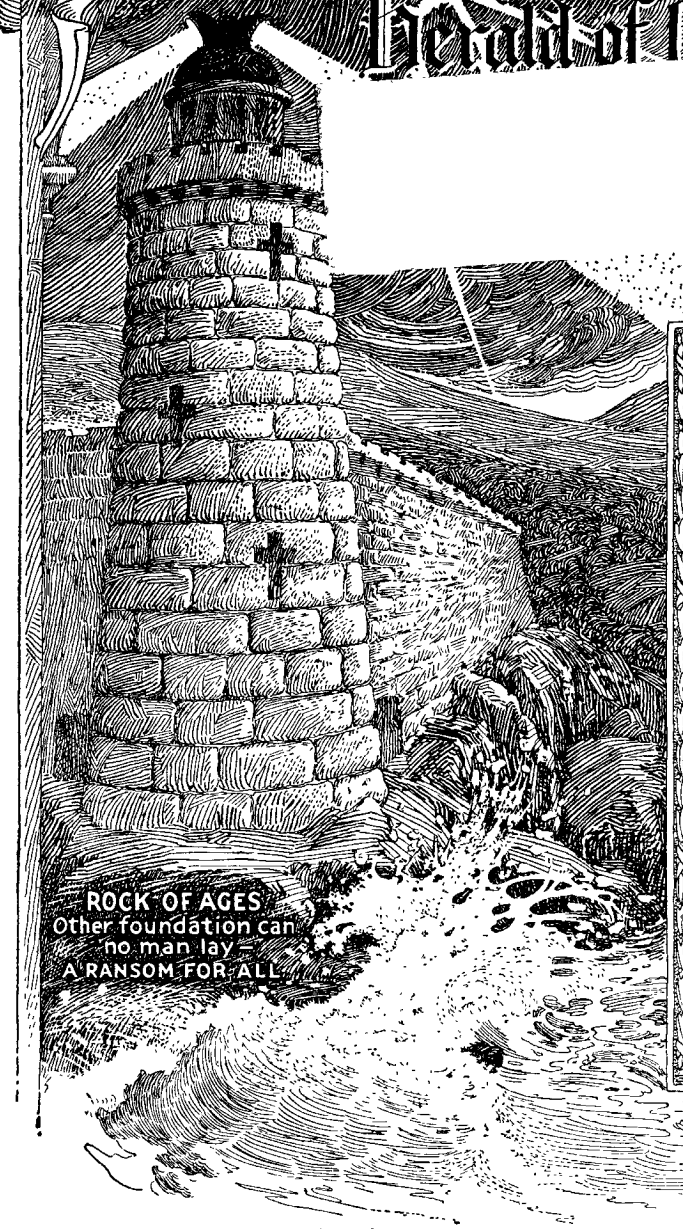
Tarpley, Tex.	May 14, 15	Taylor, Tex.	May 25
San Antonio, Tex.	" 17, 19	Granger, Tex.	" 26
Kingsbury, Tex.	" 18	Temple, Tex.	" 27, 28
San Marcos, Tex.	" 20	Denison, Tex.	" 29, 31
Austin, Tex.	" 21	Wichita Falls, Tex.	June 2
Bastrop, Tex.	" 22, 24	Electra, Tex.	" 3

BROTHER J. B. WILLIAMS

Wilkes Barre, Pa.	May 17	Selinsgrove, Pa.	May 24
Hazleton, Pa.	" 18	McClure, Pa.	" 25
Pottsville, Pa.	" 19	Lewistown, Pa.	" 26
Mahanoy, Pa.	" 20	Coles Summit, Pa.	" 27
Shamokin, Pa.	" 21	Alexandria, Pa.	" 28
Sunbury, Pa.	" 22	Harrisburg, Pa.	" 31

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLVI SEMI-MONTHLY No. 10

Anno Mundi 6053—May 15, 1925

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt 24:33; Mark 13.29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only.* Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Orders only. *(Foreign translations of this journal appear in several languages)*

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

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

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

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GET READY NOW

When the record for 1925 is written, it should show the greatest year in the harvest field. The week of August 23rd is specially set aside for drive week. Every one who is consecrated should prepare now to devote that week to getting the books into the hands of the people. The office and factory will be closed that week to give the Bethel family an opportunity to participate in the drive. The classes everywhere should now begin to organize for the work. Get your territory and your books ready.

RADIO PROGRAMS

Broadcasting the truth has proven so satisfactory up to date that we suggest to the friends, wherever it is possible, to arrange for a good receiving set with a loud speaker and invite their neighbors in to listen to the program of the nearest station broadcasting the truth. We give here the time of the stations of which we are informed, and as others are added, broadcasting the truth, we will publish their schedules.

W B B R, New York City (official address, 124 Columbia Heights, Brooklyn, N. Y.), 272.6 meters. Sunday morning, 10:00 to 11:30; Sunday evening, 9:00 to 10:30; Monday, Thursday and Saturday evenings, 8:00 to 9:00; Eastern Standard Time.

W O R D, Batavia, Ill., (Official address, Webster Hotel, Chicago, Ill.), 275 meters. Sunday morning, 9:45 to 11:00; Sunday evening, 6:45 to 8:00; Monday evening, 7:00 to 8:00; Tuesday, Thursday and Friday evenings, 8:00 to 9:30; Wednesday and Saturday evenings, 8:00 to 9:00; Central Standard Time.

W G I, Medford Hillside, Mass., 161 meters. Sunday evenings, 8:30 to 9:30; Thursday evenings, 8:00 to 9:00; Eastern Standard Time. Lectures and musical programs under auspices of Boston Ecclesia.

K F K B, Milford, Kansas, 286 meters. Sunday evenings, 8:30 to 9:30; Central Standard Time. Lectures and musical programs under auspices of Abilene Ecclesia.

K N X, Los Angeles, Calif., Sunday evening, 7:00 to 8:00; Pacific Standard Time. Programs under auspices of Los Angeles Ecclesia.

C H U C, Saskatoon, Sask., Canada, 330 meters. Sunday evenings, 7:30 to 9:00; Monday and Wednesday evenings, 8:00 to 9:30, Mountain Standard Time. Lectures and musical programs under auspices of Saskatoon Ecclesia.

K H J, Los Angeles, Calif., Sunday evenings, 7:30 to 8:15; Pacific Standard Time. Programs under auspices of Los Angeles Ecclesia.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI May 15, 1925 No. 10

MESSENGERS OF THE LORD

"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 Christian should have no difficulty in understanding that God has an organization, and that everything is done orderly and in order; that his organization is holy, and that all the approved ones must be holy at the time of approval. It follows, then, that all who should become disloyal to the Lord would in time be separated from his organization. Continued loyalty would be necessary for continued membership in his organization.

2 Loyalty means to do whatsoever God's law requires, and to do it in his appointed way. Disloyalty would mean to insist on pursuing a course of action according to one's own selfish conclusions, and not in harmony with the way pointed out by the Lord.

3 God has not laid upon man the responsibility of deciding from his own personal process of reasoning what is the proper course of action; but he has laid upon him the responsibility of ascertaining from the Word of God what is the proper course of action, and then of following that appointed way.

4 To follow God's appointed way means to be loyal to him. In proof of this note the scripture: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3: 5, 6.

5 The word iniquity used in Matthew 13: 41 means lawlessness; that is to say, pursuing a course of action contrary to the appointed way of the Lord and therefore disloyal to the Lord. Headiness leads to lawlessness. "Pride goeth before destruction, and a haughty spirit before a fall." (Proverbs 16: 18) Pride always leads to disloyalty.

6 Herein our purpose is to discuss this subject from these viewpoints, to wit: That God has an organization; who compose that organization, and how used; the disposition of those who are approved; the disposition of those who are disapproved of the Lord; that the test is now on to determine who is loyal and who is lawless; and that those who stand the test have great honor conferred upon them.

7 The members of the Church while on earth are in training in the Lord's school. Jehovah is not trying to get any one to heaven merely to save him. God is training his creatures for positions of trust and honor. He has promised to reward the faithful ones with the high position of joint-heirship with his beloved Son; and that these shall see Jehovah's face. Obedience, loyalty and fidelity are the tests. Only the approved shall finally be selected for the positions of honor and trust.

8 When we observe that a creature has been commissioned to do certain things, and that his course of action brings the approval of the Lord, we may be sure that such creature has performed his duty in a lawful and proper manner. By observation we may learn a lesson from his course of action, and be warranted in following a similar course. The many instances and examples recorded in the Bible are there to serve as a guide for the Church while in training.

9 If the Christian can appreciate that God has an organization to carry out his plan, and that the anointed Christian is a commissioned officer in that organization to do certain things, and that such will be rewarded in proportion to faithfulness, then he can have a better appreciation of why he should deport himself in harmony with the expressed will of God. He can better appreciate the fact that the new creation is called for a purpose, and that the purpose for which it is called is to show forth the praises of the great and loving Creator. Seeing these things, he will realize that the various experiences coming to him as a Christian and because of his faithfulness are for the very purpose of training him for a higher and more honorable position than he now occupies.

GOD'S ORGANIZATION

10 The Scriptures declare: "Known unto God are all his works from the beginning of the world." (Acts 15: 18) The beginning of his creation was the Logos, who thereafter became the active agent of Jehovah in the creation of all things that were created. (John 1: 1-3) It seems to be clearly settled by the Scriptures that there was a time when Lucifer was a part of God's organization. He was in Eden, the garden of God. Concerning him Jehovah's prophet wrote: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast

upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezekiel 28:14, 15.

[11] Lucifer was commissioned to do certain work in God's organization; but instead of being obedient he became lawless. Doubtless he was one of the morning stars mentioned in the prophecy of Job. (Job 38:7) In the organization of Jehovah there are cherubim and seraphim.—Genesis 3:24; Isaiah 6:2.

[12] Adam, when a perfect creature in Eden, was a part of God's organization; and to him was committed certain work to do. (Genesis 1:28) When Israel was organized into a nation and God made a covenant with them through Moses as mediator, that nation became a part of God's organization, authorized to do certain things. (Exodus 19:6, 7) Israel's course of training foreshadowed the training of the new creation.

[13] The highest position in God's organization he evidently left vacant until he had put certain tests upon his creatures. The Logos met all these tests, and of him it is written: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psalm 45:7; Hebrews 1:9.

ALL MESSENGERS

[14] The Church, which is the Body of Christ, is of God's organization, ordained and organized for a purpose. (Colossians 1:18; 1 Peter 2:9, 10) Jesus the Head and his body members constitute the new creation. In the fulness of time every creature who receives the final approval of Jehovah must come under the jurisdiction of Christ Jesus, as it is written: "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 1:10; Philippians 2:8, 9.

[15] All holy angels are a part of God's organization.

[16] The word angel, as used in the Scriptures, means messenger. Whatsoever means the Lord would use to carry out his purpose, it might be properly said that such is an angel of the Lord. An angel may be, therefore, either animate or inanimate; an angel may be either a spirit or a human being. All messengers or angels used by Jehovah may properly be said to be, for the time being at least, a part of his organization. When the Lord used one of his prophets to carry a message to his people, such prophet was then for the time being an angel of the Lord.—Haggai 1:13.

[17] The priests of Israel were designated as angels or messengers of the Lord, at whose lips the people should hear and learn the law. (Malachi 2:7) The great Pyramid of Egypt, standing as a silent and inanimate witness of the Lord, is a messenger; and its testimony speaks with great eloquence concerning the divine plan. (Isaiah 19:19, [illegible]) John the Baptist was a messenger of the Lord, therefore an angel sent to perform certain duties.

GREATEST ANGEL

[18] It was Jesus who said: "He that is greatest among you, shall be your servant." (Matthew 23:11) The greatest and most honorable messenger of Jehovah, the special angel of God, was the Logos, Jesus, the only begotten Son of God. Early in his ministry he said: "My meat is to do the will of him that sent me, and to finish his work." "I know him: for I am from him, and he hath sent me." (John 4:34; 7:29) He was sent on a special mission from the Father to open the way to life and immortality.—John 10:10; 2 Tim. 1:11.

[19] It seems quite clear from the Scriptures that long prior to his human existence Jesus, then the Logos, was sent as a special messenger of Jehovah to communicate with Abraham and Moses. (Genesis 22:11, 12; Exodus 3:2, 5, 8) At the head of God's organization, possessing all power and authority, and carrying out the divine plan, the Lord Jesus Christ is the Messenger and the Angel of Jehovah. He is the most highly exalted, far above powers and principalities; and he is referred to by the prophet as the Messenger of the covenant.—Mal. 3:1.

[20] Looking down to the time of the inauguration of the New Covenant, which shall result in blessing mankind with life and happiness, the Lord Jesus Christ is referred to by Job as a messenger or angel. "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth." (Job 33:23-25) Here the exalted Lord and King is spoken of as the Interpreter, who points out to man the way to uprightness. He is gracious to man, delivers him from going down into the tomb, and restores him to perfection of body and mind.

[21] The Scriptures show that God's law delivered to Israel was presented by the angels to the mediator. (Acts 7:53; Galatians 3:19; Hebrews 2:2) These, of course, were spirit beings and members of God's organization.

[22] By way of comparison and to show how much greater is the Lord Jesus than others as a messenger and angel of Jehovah, the apostle Paul devotes much of his epistle to the Hebrews. The gist of his argument is that Jesus has been appointed heir of all things, and that this inheritance which he has obtained is much more excellent in every way than was that which was appointed to the angels. He is the only one who is the express image of Jehovah. Further, Paul's argument is that when God shall a second time bring the First Begotten into the world, it will be an occasion for all the angels of Jehovah to worship him; that because of his special zeal for righteousness, Jehovah has anointed him above all others of his realm. The Apostle then proceeds to show that as a man Jesus was made a little lower than the angels, in order that he might redeem mankind. As a perfect man he was crowned with glory and honor.—Hebrews 2:9, 10.

[23] Angels of the spiritual realm are above the human nature. They do not have the limitations of movement that bind the human race. While to the angelic hosts the old world was subjected, the new order of things will be completely under the subjection of the Lord Jesus, the chiefest of all.

THE CHURCH

[24] The Church was organized by the Lord. God himself has set the members in the body, as the Apostle states: "Now hath God set the members every one of them in the body, as it hath pleased him. . . . And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians 12:18, 28) This is conclusive proof that the anointed ones of the Lord are a part of his organization and therefore of Zion.

[25] It pleased the Lord in making provision for the Church to have seven special messengers, or angels, used by him to deliver messages to the Church. He did not foreordain the men who filled these places; but he did foreordain the official positions, to be occupied by some one. In due time the Lord placed in these respective positions men who were wholly devoted to him.

[26] The angel of the Ephesus period of the Church was St. Paul. He was a special messenger of the Lord sent to the nations. The Scriptures abundantly testify of his zeal, patience, godliness, truthfulness, and suffering for righteousness' sake.

[27] The messenger or angel of the Smyrna epoch was St. John. He served as a convict on the Isle of Patmos, because of his devotion to the Lord. Doubtless the Lord rewarded him because of his willingness to suffer for righteousness' sake and gave to him a special vision for the benefit of the Church as a whole.

[28] The angel of the Pergamos epoch of the Church was Arius. Few of his sayings have been preserved; yet those who today are enjoying present truth hold to the principles for which Arius contended; and these are living witnesses that his martyrdom was not in vain, and that he was faithful as a representative of the Lord.

[29] The messenger for the Thyatira epoch was Peter Waldo. He gave a faithful witness to the truth, emerging from the long night of Papal darkness. Christians owe to Waldo the first translation of the Bible into a modern language.

[30] The angel of the Church of the Sardis epoch was John Wycliffe. It was he who first translated the Bible into the English, which was really the foundation for the Reformation movement later springing up in Bohemia under the leadership of Huss.

[31] The Philadelphia epoch of the Church was served by Martin Luther. It was he whom the Lord used to launch the great Reformation.

[32] The angel of the seventh, or Laodicean epoch, of the Church, was Charles T. Russell. Wholly devoted to the Lord and his cause, he was despised and persecuted by the ecclesiastics of his time even as did their prototypes persecute our Lord. The Lord used him to lead the work of restoring to the Church the great fundamental truths that had so long been hidden. He brought clearly to light the doctrine of the ransom sacrifice and the Church's part in the sin-offering. Undoubtedly this same angel, or seventh messenger to the Church, filled the office foreshadowed by the prophet Ezekiel, as represented in the man clothed in linen with a writer's inkhorn by his side.—Ezekiel 9:1-11.

THE FEET MEMBERS

[33] The Christ, Head and Body, constitute the Messenger of Jehovah in carrying out his purposes. The prophet of God in a vision beheld the feet of Christ engaged in the blessed work of delivering the message concerning the kingdom of God. The Prophet in ecstatic joy 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) Thus he indicated that the official position in relation to announcing the kingdom must be filled by an organized body of Christians composing the feet members of the Christ. This body of Christians may be easily identified by the physical facts.

[34] Is there a body of people on earth thus engaged exclusively in declaring the message of the Messianic kingdom? There is such a body of Christians. This body of Christians may well be said to be those forming the "SOCIETY", or association of Bible Students, because working in harmony together in the specific work which the Lord has indicated must be done at this time. We seem to be warranted in the conclusion that this organized movement of Christians, for the advertisement of the King and his kingdom and for the declaring of the day of God's vengeance and for the comforting of those who mourn, is the one referred to in Revelation 8:3-5. Those who are thus wholly devoted to the Lord's cause are sacrificing all their earthly hopes and prospects, represented in the altar. The scripture reads: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

[35] These are daily presenting their respective petitions before the divine throne for the aid of one another. These for some time have literally hurled the message of truth amongst the peoples and nations of the earth. Concerning this same faithful class of Christians, with-

out reference to individuals, the Lord says: "The reapers are the angels"; and during the harvest period they have been engaged in the reaping work, as foreshadowed in the parable of the harvest.—Matthew 13:39.

[36] This seems to be the same class mentioned by our Lord when he said: "The Son of man shall come in the glory of his Father, with his angels." (Matthew 16:27) We seem to be warranted also in the conclusion that the Church this side the vail as a whole is the angel "standing in the sun" (Revelation 19:17) and shining forth as the sun in the kingdom of their Father, just as the Master declared would be a portion of their work. (Matthew 13:43) This point is mentioned here merely to show that the Church this side the vail is spoken of as an angel.

ELDERS ARE ANGELS

[37] The apostles were angels of the Lord, because they fulfilled the missions upon which they were sent by the Lord. They delivered his message. Every anointed one in the Church who engages in proclaiming the message of the Lord's kingdom, and who is prompted by loving devotion to the Lord so to do, is to that extent an angel of the Lord. Speaking to the elders of Ephesus and likewise to other elders, the apostle Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the holy spirit hath made you overseers, to feed the church of God, which he hath purchased with the blood of his own." (Acts 20:28) Likewise St. Peter wrote to those elders designated to serve the Church, saying, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Peter 5:1-3.

[38] Elders are selected in the Church according to the Lord's appointed way, and are therefore a part of the Lord's organization; and in proportion as any elder speaks as the oracle of God he is to that extent a mouthpiece of the Lord and an angel of the Lord, as indicated in the Scriptures. It is of and concerning elders that St. Paul speaks when he says: "Let no man beguile you of your reward, in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."—Col. 2:18.

[39] Again, the elders are referred to by the Apostle as angels in the text where he says: "For this cause ought the woman [in the congregation] to have a covering on her head, because of the angels." (1 Corinthians 11:10, margin) This is true because the woman is a type of the Church, and the elders are angels, or messengers, of the Lord, representing the Lord.

[40] These things are mentioned here that each one who has an opportunity for service may recognize and appreciate the fact that he is a part of the Lord's organization and should deport himself accordingly.

DISPOSITION OF THE DISAPPROVED

[41] The fact that a creature is once a part of God's organization does not mean that he is always in that organization. Without doubt Lucifer was at one time of God's organization, clothed with great honor and authority. He was not satisfied with what he had received, but meditated a greater exaltation of himself. Of him it is written: "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) For this reason he fell, was disapproved of God, and ceased to be a part of God's organization. That which caused his disapproval of God was his disloyalty, or lawlessness. He refused to be governed by God's law. That which seemed to mark the beginning of his disloyalty was pride or admiration of himself, as it is written: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities [lawlessness], by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee."—Ezekiel 28:15, 17, 18.

[42] It is a fixed rule of Jehovah that pride and ambition lead to destruction. (Proverbs 16:18) Pride really means to think more highly of oneself than one ought to think. This is a manifestation of selfishness. It is a failure to think soberly. (Romans 12:3) Selfishness is the very opposite of love; and unless any one is prompted by love for the Lord's service, he could not have the Lord's approval.

[43] To be honored of the Lord by being made his angel, or messenger, should cause one of proper heart condition to be meek and lowly of heart and to have great reverence for God. One having pride of heart does not properly reverence Jehovah. (Proverbs 8:13) To be impressed with one's own beauty and greatness leads to disaster. "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts."—Psalm 10:3, 4.

[44] To be placed in a position of honor and trust, and then willingly to depart therefrom and disregard God's law, likewise leads to disaster. This seems to have been the difficulty with the angels who kept not their first estate. (Jude 6) A refusal to submit to God's law or to

be governed by his rule of action is the result of selfishness and pride; and such God pushes away from him. "God resisteth the proud, but giveth grace to the humble." (1 Peter 5:5) These things are recorded in the Bible for the special benefit of the Church, the new creation, which is in the course of training for higher positions than any others in God's organization, because they are to be associated with Christ Jesus. Seeing that which leads to disapproval should enable the members of the new creation this side the vail to avoid the pitfalls.

DISPOSITION OF THE APPROVED

45 The disobedience of the law, or rule of action, that will bring the disapproval of God among spirit beings will likewise bring his disapproval of visible or human angels. Likewise, obedience to the law of God that merits his approval applies to both invisible and visible angels. The disposition manifested by those angels who received the approval of God furnishes a criterion by which members of the Church may be profitably and properly guided. For one to seek his own glory and honor could not be pleasing to the heavenly Father. When Jesus was on earth he did not seek to glorify himself, but always sought to honor and glorify his Father. It was he who declared: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:14.

46 God's holy angels do not seem to desire to be conspicuous, nor to have their own names heralded with applause. A helpful lesson on this point is that furnished by the angel who appeared to Manoah. Manoah wished to know the name of this angel, saying, "What is thy name, that when thy sayings come to pass, we may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" (Judges 13:17, 18) This angel was satisfied to honor the Lord; and so each member of the Church should be satisfied to honor the Lord with whatever he has, regardless of whether his own name is known or not. When men would have done honor to angels that appeared unto them, the reply was given: "If thou wilt offer a burnt offering, thou must offer it unto Jehovah."—Judges 13:16-19; 6:11-22.

47 The lesson we learn from this is that each one who is pleasing to the Lord should keep himself in the background and should always honor Jehovah and Jesus.

48 Humility is plainly an essential thing in one who will be pleasing to the Lord. Humility really means to be submissive to God's will. His will concerning the Church is expressed in his Word. Humility therefore means to obey God's law. It is plainly stated that none are crowned except those who strive lawfully. (2 Timothy 2:5) It is written concerning the servant of the Lord, which servant doubtless is the Lord Jesus: "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?" (Isaiah 42:19) Evidently this means that such servant is blind to his own advantages and ambitions or selfish prospects, is wholly devoted to the Lord's cause, and refuses to see or participate in anything else. Men as messengers, angels or servants of the Lord, are sent forth into the earth to be God's witnesses, to give testimony concerning his plan, and particularly with reference to the fact that Jehovah is God, that Jesus is the King, and that the kingdom of heaven is here. (Isaiah 40:9-11) Such are members of God's organization.

49 It is declared of him who is approved of the Lord that he must keep himself unspotted from the world. (James 1:27) Furthermore, the same writer says: "Whosoever therefore will be a friend of the world, is the enemy of God." (James 4:4) The word world in this text means the devil's organization, of which he is the god or invisible ruler. The approved of the Lord can therefore make no compromise with the world, nor participate in any of its affairs. All who go contrary to these Scriptural admonitions not only receive the disapproval of the Lord, but persisting therein would lose their place in the organization of Jehovah.

GATHERING OUT THE LAWLESS

50 The Scriptural proof hereinbefore submitted shows that there was rebellion in God's organization long centuries ago, that Lucifer became lawless, and that God expelled him from that organization. Other angels violated God's law, kept not their first estate, became rebellious; and of them it is declared that they shall be destroyed. These fixed rules of Jehovah, then, plainly teach that those who are lawless, therefore iniquitous, the Lord will expel from his organization.

51 God's organization in the Scriptures is designated as Zion. It is the dwelling place of Jehovah. (Psalm 9:11) The term Jerusalem is also applied to God's organization. Speaking concerning the Church, of which Isaac was a type, the apostle Paul says: "Jerusalem which is above is free, which is the mother of us all." (Galatians 4:26) It is said concerning the Church that she is born in Zion. (Psalm 87:5; 134:3) A period of nearly nineteen hundred years is employed by Jehovah in the selection and development of the kingdom class. These are of Zion and therefore sometimes called Zion. The final work of gathering these together is designated in the Scriptures as a harvest period. At the very end of that harvest period the Lord calls our attention to the fact that there will be a separating work taking place. He says that the harvest is the end of the age, and that the reapers are the angels; and then concerning the separating work he adds: "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. . . . So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just."—Matthew 13:41, 49.

52 The class gathered out here cannot refer to nominal

Christendom. Christendom as a system is cast away. Her members are made up largely of those who never really were Christians. They were never in the kingdom class. It will be noted that Jesus in this statement says that his angels or messengers shall gather *out of his kingdom* all things that offend, plainly meaning those who have at one time been a part of God's organization.

53 As angels at other times have been disapproved and expelled from the organization of the Lord, so it may be expected that such would be done at the end of the harvest period; and the Lord plainly says that it shall be done. His words indicate two divisions of the gathered-out class; some who offend, and others who are iniquitous or lawless.

54 An offender within the meaning of this text is one who entraps, entices to sin, or ensnares another, either in conduct or in apostacy from the truth.

55 The lawless are those who willingly go contrary to God's law, either in conduct or in service in his name. The one who offends is always a lawless one; but a lawless one may not always be an offender of some one else. For instance, one who sees that the King is present and that his kingdom is being set up, and who knows of the command of the Lord to announce his kingdom, but who fails or refuses to do so, and who utterly ignores the interests of the kingdom, would properly be classed as a lawless one. For one to be law-abiding or to act lawfully he must put forth an honest endeavor to do what the Lord commands.

56 In a previous issue of THE WATCH TOWER it has been shown that individual members of the Lord's organization are the ones who put on the wedding garment; and that this is done by honestly, zealously and lovingly striving to do what the Lord has commanded shall be done, and to do it joyfully; that one who sees and appreciates the opportunity of serving the Lord joyfully, but who turns away from that and follows his own selfish course, may be said to be one who puts off the wedding garment. The parable uttered by our Lord shows that such a one is gathered out of his kingdom; and the scripture under consideration shows that such a one, being iniquitous or lawless, would be gathered out from his kingdom.

57 Furthermore, it is noticed that the offenders are gathered out. We should expect the adversary at this time to make all trouble possible amongst the classes. Let each one take warning, therefore. Knowing that this is a time of great testing, and that only those who are tested and come through the fire will be approved, each one should be careful to see that he is not a provoker of trouble amongst the Lord's anointed.

58 It may be generally set down as a rule where trouble exists in an ecclesia that it is due to selfishness on the part of some one. Selfishness is another form of pride; and pride always shows a wrong condition of heart and leads to disapproval of the Lord. The servants of the Lord, his messengers, are plainly told at this time that they must dwell together in peace and follow holiness if they expect to see the Lord. (Hebrews 12:14) Let each one, then, remember the course pursued by the angels that were approved of Jehovah; namely, to keep himself in the background, not to seek self-honor or exaltation, but to seek always to honor the Lord and to glorify his name.

59 The scripture under consideration with reference to gathering out the offenders and lawless plainly refers to the very closing work of the harvest period. It is manifest that we are in that period now; and this may explain why there is trouble among the brethren in various places. It is certainly an opportune time for each one to examine himself and to put away all evil-surmising and evil-speaking, to refrain from scandalizing his brethren, to put away selfishness, and to let brotherly love guide his course among the brethren, and to devote himself wholly and unselfishly to the Lord's cause.

60 It will be observed by reference again to the words of our Master that *he* sends forth his angels to gather out of his kingdom all that offend and them that do iniquity. It is the Lord who is really doing the gathering out; but he is using his messengers or angels to carry out this work. He may be using some of the invisible angels and also some visible ones. Whatever agency the Lord is using, each consecrated child of the Lord should look well to himself that he is not amongst the offenders nor amongst those who are lawless.

61 The Scriptures show that the holy angels are appointed for the purpose of serving, and that they serve joyfully. These invisible angels are sent forth as ministers to minister unto them who shall be the heirs of salvation. (Hebrews 1:14) The angel of the Lord encamps round about those who reverence Jehovah, and delivers them. (Psalm 34:7) These are surely not looking after their self-interests, but the interests of others which the Lord has committed into their care.

62 Again it is written of them: "And all the angels stood round about the throne, . . . and fell before the throne on their faces, and worshiped God." (Revelation 7:11) Thus they show their eagerness to serve as well as to worship. To worship and not to serve is as futile as to serve and not to worship. It is the duty and privilege of every Christian to worship the Lord and to serve him joyfully.

63 The angels of heaven would gladly preach the gospel if it were God's will that they should do so; but the Lord has committed this great privilege to men. Christians, then, should appreciate this privilege and show their appreciation by joyful service and worship and praise of the Lord.

64 If each one of the consecrated, then, will have in mind the interests of the kingdom committed into his hands, which necessarily mean the interests of his brethren, he will diligently strive to avoid offense; and he will also eagerly strive to serve the Lord according to his appointed way.

GREATLY HONORED

65 The saints now recognizing the presence of the Lord, that he has come to his temple and is examining those who are of his organization, are occupying positions of great honor. The angels in times past were privileged to announce the birth of our Lord; but the members of the Church on earth now are more highly honored because they are privileged to announce the second presence of the Lord as King of kings, as the Ruler and Blesser of mankind.

66 They are further honored with the prospect of being associated with the Lord in his kingdom for the uplift and blessing of mankind. They have the great honor of being promised participation in the kingdom, that they may sit with him on his throne, judging the peoples of the earth. All those of the Lord's saints, who are acting lawfully at this time; who are joyfully participating in the proclamation of the message of his kingdom; who are walking humbly before God, giving honor to the Lord and praise to his name; who are being prompted wholly by unselfish devotion to the Lord and his cause; and who are looking after the interests of the brethren as fellow saints—all such are more highly honored than any other creatures in times past. These are they described by the Psalmist who have now entered into the glory of the Lord this side the vail, and to whom he says: "Let the saints be joyful in glory; let them sing aloud upon their beds [of ease]. Let the high praises of God be in their mouths, and a two edged sword in their hand." Thus the Prophet identifies the class that is walking lawfully with the Lord, and those who continue therein to the end shall be of his kingdom.

67 The great shaking that is now on will shake out everything that can be shaken. Hence it behooves each one to mark well the trials as they come and, instead of being stumbled or shaken, to profit by these trials and to remember that these things are due to come, as the Apostle states: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Hebrews 12:27) Then as an admonition and warning to the saints he adds: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

68 To be serving the Lord lawfully now means to carry out the judgment mentioned in the Scriptures, and particularly referred to by the Prophet, to bind the kings with chains and the nobles with fetters of iron, to execute upon them the judgment written: This honor have all the saints. (Psalm 149:8, 9) This means that all who are of the overcoming class, and who will be of the kingdom, will joyfully submit to the Lord's law and be diligent to obey the same. Among the precious promises given to such is: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 3:21.

QUESTIONS FOR BEREAN STUDY

What should a Christian recognize without difficulty? Has God laid upon man the responsibility of deciding from his own reasoning alone what is the proper course of action? What does it mean to be loyal to God? ¶ 1-4.

What may "iniquity" mean? What leads to lawlessness? What is the purpose of our present study? ¶ 5, 6.

Do Christians undergo a training? Who are those that experience special training? What is the purpose of it? ¶ 7, 9.

Was Lucifer ever a part of God's organization? Who are some others who are members of God's organization? Are all the places of honor in God's realm now occupied? ¶ 10-15.

What is the meaning of "angel"? Are angels always animate? ¶ 16, 17.

Who is God's greatest angel? What are some of his angelic missions to the earth? ¶ 18, 19.

Is Jesus yet to be an angel in a very special sense? Where do we find the greatness of Jesus emphasized? ¶ 20-23.

Who organized the Church and gave to each member his allotted place? What special ones are there besides the apostles? ¶ 24-32.

Will the announcing of the kingdom be done by an organized body? Where in the Bible is this referred to? ¶ 33-36.

What scriptures can you cite to prove that you yourself have seen angels? ¶ 37-40.

Will a person remain in God's organization regardless of his conduct? What caused Lucifer's downfall? ¶ 41.

What are destructive characteristics? What things lead to disaster? ¶ 42-44.

Does God's law operate the same upon every plane of being? What are some of the noble examples of the approved? ¶ 45-47.

What does "humility" mean? In what way should the servant of the Lord be blind? Is it possible for those who continue in the Lord's approval to compromise with the world? ¶ 48, 49.

What becomes of the lawless? Where does God dwell? Is there a separating work to be accomplished at the end of the "harvest" period? In the last separating work, is the nominal Christian involved? ¶ 50-52.

How many divisions are there of the "gathered out" class? In what two ways may the offender fall away? What is the difference between the offender and the lawless? ¶ 53-55.

How is the wedding garment donned? How is the wedding robe taken off? What is the lesson to us? ¶ 56, 57.

What is the chief cause of trouble in the classes? What is the safe procedure? ¶ 58.

At what time should we expect the gathering out process to obtain? Who does the gathering out? How does he do it? ¶ 59, 60.

What encouragement is there for the Church at this time? What will the saints who have the interests of the kingdom at heart be doing? ¶ 61-64.

What special honors have the saints at this time? May we look for the sifting now going on to shake out all the shakable ones? What is the promise of the overcomer? ¶ 65-68.

PERFECT TRUST

'Where's the day we'll call dreary,
While his favor shines so bright?
Where's the time in which we'll weary
Of his loving words of light?

'Where's the test of faith that's greater
Than the measure of his grace?
Where's the loss of goods more precious
Than what's given in its place?

'Where's the stone on which we'ed stumble
While we trust to him our hand?
Where's the fear to make us tremble
When his words the winds command?'

THE CHURCH IN ANTIOCH

——JUNE 14—ACTS 11: 19-30——

ANTIOCH A LARGE AND PROSPEROUS CITY—BARNABAS BRINGS PAUL TO ANTIOCH—JESUS' DISCIPLES CALLED CHRISTIANS—CHRISTIAN SPIRIT MANIFESTS ITSELF.

"The disciples were called Christians first in Antioch."—Acts 11: 26.

AFTER relating how the Gentiles, represented by Cornelius and his soldier servants, received the holy spirit, Luke says that Peter was taken to account by the church in Jerusalem because he had eaten with Gentiles. (Acts 11: 3) It was not easy even for the believers of Jerusalem to open their minds to the grace of God. In this case they even closed their minds to the fact that the Gentiles had been blessed by God himself, inasmuch as the holy spirit had been given to them. They preferred to discuss the irregularity of Peter's conduct.

[2] The same narrow spirit afflicts many today. There have been, and are, many good persons who have looked with disfavor upon the ministry of present truth, even though they have seen its power in bringing many to a knowledge of God; this because it does not conform to their ideas. But there are some even amongst those who have become disciples in the truth who are like those brethren in Jerusalem.

[3] These are they who are sticklers for orthodoxy, who limit themselves to truth known up to a certain year, and who will not look at the blessings of God now so manifest upon his people as they go forward, following the light; they prefer to be bound by their own ideas. No doubt these men in Jerusalem were more inclined to blame Peter for leading six brethren astray than to feel thankful that the men had been witnesses of the widening grace of God. The inquiry, however, resulted in good; for all discerned that God had granted to the Gentiles repentance unto life.—Acts 11: 18.

[4] Luke now shifts the scene of ministry to Antioch in Syria. He says that some of those who had fled from Jerusalem because of the severe persecution which began on the death of Stephen, settled in Antioch. No doubt many returned to the countries from which they had gone to Jerusalem. Some went to Phenicia and to Cyprus, and some went still further away; but wherever they went they preached the gospel.

[5] At that time Antioch was one of the most populous and prosperous cities of the eastern world. It ranked as the third city of the Roman empire, Rome and Alexandria alone taking precedence. Though nearly twenty miles from the sea it was a seaport; for its river, the Orentes, was navigable. It is said to have a delightful climate (it still exists as a small town); and being situated in noble scenery it was a resort of the rich.

[6] Antioch had a mixed population, variously estimated from 500,000 to 1,000,000 in numbers, of Jews, Syrians, Romans and Greeks. Being a commercial as well as a residential city, with so varied a people it was an excellent center from which the message of truth could be carried abroad to all the peoples of the Roman world.

[7] The brethren who settled in Antioch immediately began to preach to the Grecians. These Greek-speaking Jews were, in Jerusalem, amongst the most orthodox; and like Saul they were bitter opponents of the truth. But in Antioch a freer spirit prevailed, and many believed and turned to the Lord. Luke says that the hand of the Lord was with the disciples (Acts 11: 21), an expression which cannot be taken as meaning merely that the blessing of God was upon the faithful service rendered to him. It is more than that. It means that God had some special interest in the work and was helping it along; for Antioch was to be the Gentile center of truth as Jerusalem was its center for the Jews.

[8] Tidings of these things came to the church in Jerusalem and to the apostles; and the church (for the church would bear the cost) sent Barnabas to Antioch. What he saw when he arrived made him glad; for the grace of God was manifest, and "he was a good man, and full of the holy spirit and of faith: and much people were added unto the Lord." (Acts 11: 24) The work grew; and it became evident to Barnabas, who was a wise and good man, that a teacher was needed.

[9] Exhortation is good, and cannot be dispensed with. But instruction is as necessary. Teaching, doctrine, may be compared to the bony structure of the human body, while exhortation may be compared to the nerve force; and to carry the suggestion further the graces of the spirit may be compared to the flesh which covers the bones and gives grace to the figure. No church can exist on exhortation alone; neither can one exist on doctrine alone; and certainly neither individual nor ecclesia can live on that idea which is sometimes called "developing the graces of the spirit".

[10] Barnabas might have sent to Jerusalem for such help as seemed necessary; but he had had experience of the narrowness which existed there, and probably he doubted the wisdom of bringing even any of the apostles themselves to this free Gentile city, so different from Jerusalem, to which they were accustomed. He thought of Paul and, evidently led of the Lord, went to Tarsus in Cilicia to seek him. Barnabas found him, the account thus indicating that he had not known particularly where Paul was. Paul had been busy during the six to nine years since he had left Jerusalem so hurriedly, and Barnabas found him by making inquiries as to who believed in Jesus Christ. Paul had left trail marks by which he could be found. (Galatians 1: 21) Barnabas apparently had no difficulty in bringing Paul back to Antioch.

[11] In no record we have of this great and good man

Barnabas is he seen to better advantage than in this matter. Had he been a small-minded man, or in any way self-seeking, he would certainly not have made any endeavor to get Paul to Antioch. He himself was a man of considerable qualification. He must have been an acceptable speaker, and his earnestness and apparent sincerity must always have carried force; but he knew that Paul was better equipped than himself. Barnabas was certainly the foremost man in the church at Antioch, not only because of his ability, but because he was the apostle that the church at Jerusalem sent down to help the brethren in Antioch, and had been so acknowledged, as was seen in the Lord's blessing on his labor.

12 But Paul was a *teacher;* and Barnabas had both sense and grace sufficient to realize that the church needed something more than exhortation, something more than he could supply. He therefore left his work in Antioch that he might come back with large blessings for it; and by this the Lord surely made that great man still greater. No man can lose by seeking the Lord's interests and the good of the Lord's people, even though for a time it might appear as if in the providence of God such a one might be lessened in himself.

13 Paul and Barnabas spent a year in Antioch, assembling themselves with the church and teaching the brethren. (Acts 11:26) The brethren became known in the city, and it was there the name of Christian was given the disciples. Probably given partly in derision, it was an apt name, and the one which in the providence of God has remained to designate those who, separated from the world, are the true followers of Jesus. The New Testament puts its own stamp upon the name. Peter says: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Peter 4:16.

14 The year in Antioch was probably one of the happiest, and to him the most profitable, in Paul's life. The care of the churches was not yet upon him, and he was all the time gaining knowledge of church life and fellowship. He gained strength and knowledge, and the church in Antioch had similar gain. Both he and it were being prepared for the Lord's purposes.

15 While Paul and Barnabas were ministering to the church in Antioch, there arrived some prophets from Jerusalem, men who had the ability to expound the Word of the Lord. One of these, named Agabus, showed by the spirit that a great dearth was about to come throughout all the world. It came in the days of Claudius. History records several dearths about that time, and there is considerable difference of opinion as to the exact year. We incline to the suggestion that the year A.D. 41 is indicated.

16 This message stirred the brethren at Antioch, and every man according to his ability determined to send relief to their brethren in Judea. They sent their gifts to the elders at Jerusalem by Barnabas and Paul. There can be little doubt that this account of the gift is related to show both that the church in Antioch was imbued with the spirit of Christ, and that they were at-one with their brethren in Jerusalem. Apparently the famine did not affect them so badly as those in Jerusalem, probably because Antioch was a rich commercial city not so dependent upon agricultural conditions as the smaller city of Jerusalem and the district of Judea would be, and because there were brethren in Antioch who were better situated financially than their brethren in Jerusalem.

17 To carry the gift was a pleasurable duty to both these good men. Barnabas was a great heart, large in stature of both body and spirit. He was a comforter, as his name implies. Paul's after-life showed that he also had a material care for the churches: To give and to help support the poorer brethren was ever present with him. He would labor longer hours that he might have something to give (Acts 20:34, 35); and in his travels he collected for the poor in Jerusalem. (Acts 24:17; 1 Corinthians 16:1) But there can be little question that his association with large-hearted Barnabas in that year at Antioch had much to do with Paul's growth in this grace.

18 It is to be noted that neither of these very earnest and active men made any endeavor to convert Antioch to belief in Jesus. They were not led of the spirit to such a work. They knew that the disciples of Jesus were to be a people apart, and they sought the ears of those ready to listen. It was here that the disciples were first known as Christians. (Acts 11:26) The record is not merely a note of the fact; it is the evidence that the people of Antioch knew of these believers in Christ. The purpose of God was being accomplished. As in Jerusalem where the followers of Jesus were a people apart, so it was in Antioch. The faithful disciples of Jesus were God's witnesses to the truth as revealed in Jesus.

QUESTIONS FOR BEREAN STUDY

Did Peter have to answer to the church at Jerusalem for his conduct among the Gentiles? Why was this? ¶ 1.

Does the same narrow spirit afflict any today? In such cases, what is the difficulty? ¶ 2, 3.

After the scattering at the martyrdom of Stephen, where did many of the Jews go? What kind of city was Antioch? ¶ 4-6.

Who were the Grecians? Was God favoring Antioch? Whom did the church at Jerusalem send to assist the brethren at Antioch? ¶ 7, 8.

What kind of preacher was Barnabas? What kind of preacher was needed at Antioch? ¶ 9, 10.

Why would the qualifications of Barnabas and Paul make of them an incomparable team for the furtherance of the gospel work? ¶ 11, 12.

How long a time was spent with the brethren at Antioch? Where were the disciples first known as Christians? ¶ 13.

Does the experience of the brethren at Antioch bring joy to our hearts? ¶ 14.

Who visited the church at Antioch from Jerusalem? What was part of their message? About what time was this? ¶ 15.

How did Antioch and Jerusalem fare in the famine? How was the Christian spirit manifested? ¶ 16, 17.

Was there an effort made to convert Antioch wholesale to the Christian faith? If not, why not? ¶ 18.

PETER DELIVERED FROM PRISON

—JUNE 21—ACTS 12:1-24—

HEROD SOUGHT TO PLEASE JEWS—ANGELIC POWER USED IN DELIVERANCE—PERSECUTIONS INSTILL GREATER ZEAL—HEROD'S DEATH HAS SYMBOLIC MEANING.

"The angel of Jehovah encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

OUR study is Peter's imprisonment and his miraculous deliverance from death. About the time when Barnabas and Paul went from Antioch to Jerusalem with the gifts of the brethren to relieve the distress of the famine, Herod the king thought to vex certain of the church in Jerusalem. He seized James, the brother of John, and killed him with the sword. What charge he raised we know not. Probably the outburst was in some way connected with the relief fund. This Herod was the father of Herod Agrippa II, before whom Paul appeared.—Acts 26.

[2] The Herods were Idumeans, or Edomites. The first, Herod the Great, was the son of Antipater and was made procurator of Judea by the Romans in B.C. 47. Aliens by birth, it was part of the Herods' policy to make profession of conformity to the Jewish law as a means of gaining greater power. Hence, not for love of God, but for love of himself, Herod the Great rebuilt the temple at very great cost. (John 2:20) Just before his death he sought to kill the child Jesus. The Herod of today's study was a professed zealot for the Law and the temple service, but he had the same spirit as his grandfather. It was he who shared with Pilate the shame of the death of Jesus; now, about nine years later, he entered upon a course of persecution of the leaders of the Church.

HEROD SOUGHT TO PLEASE JEWS

[3] It is singular (and surely symbolic) that at the time of the establishment of the Church the Jews should be imperially under the domination of the Romans, and domestically under that of descendants of Esau. Herod saw that the murder of James pleased the Jews; and desirous of making his position more secure, he seized Peter, intending to put him to death also.

[4] It was the time of the Passover. Peter was put into prison until the days of the feast should be past. Unlike his Master, whose death was hastened by the Passover, Peter's anticipated death was delayed by it. Four quaternions of soldiers were set to keep him. Probably the extra care was taken because the authorities remembered that the apostles, possibly The Twelve, had once been delivered from prison in a miraculous manner.—Acts 5:18-24.

[5] Because of Peter's imprisonment, the Church betook themselves to prayer. They prayed earnestly that Peter might be delivered. But the Lord kept them waiting; for it was not until the Passover week was over that the answer came. It was a special time to the Church; for it was the time for the Memorial and the anniversary of Jesus' death. It would have been a time of rejoicing also, because of the remembrance of his triumph over death; but the murder of James, and the exultation of the Jews, and now Peter's danger, made them sad.

[6] The Church spent the last night of that feast week in prayer. While they were all awake praying for him, Peter slept. It was not that he was unconcerned; but weary with his bonds and chains he gave himself to sleep, restful in his confidence in his Lord. Whatever might happen, he knew that Herod could do nothing unless permitted. But he knew his time of departure could not have come; for Jesus had said that it was only when he was old that his service should cease. (John 21:18) He was probably about thirty-five years of age at that time.

ANGELIC POWER USED IN DELIVERANCE

[7] Peter was so well guarded that there seemed to be no possible chance of his escape. On that last night as he lay, chained to a soldier on either side, he was awakened from sleep. The prison was lit with a soft light. An angel was present. Peter's chains fell off. He was bidden to arise quickly, bind on his sandals, gird himself, cast his garment about him, and follow. Disturbed from a sound sleep, his mind was not alert; he needed to be told what to do. Hastily obeying, Peter passed the wards. When they came to the great iron door of the prison leading to the street, it opened of itself before them. For once the door had an angel doorkeeper, who was ready to open on their approach. There was no creaking of hinges; all was smooth and swift. Then the angel left him.

[8] All this time Peter thought that he saw a vision. Now in the street alone, he came to himself. He stopped to think. He saw his deliverance from Herod and from the people. He decided to go first to the home of Mark, probably to arouse Mark so that the brethren might know he was free. Arriving at the house, he knocked at the gate of the courtyard. A number of brethren were gathered there, as in other places, to pray for his release. A young maiden who heard the knocking ventured out to hearken; and seeing the light, Peter called out. She knew his voice, but was so excited that she ran into the house to tell them that Peter was at the gate. This kept Peter waiting; for they would not believe the girl. They said one to another: "It is his angel." But when angels pay a visit, they do not knock loudly at the street doors, as Peter was doing. When admitted, Peter quieted their expressions of thankfulness, told them of his deliverance, and immediately left for some other place. Where he went we do not know.

[9] There was great vexation at Herod's court next day. The prisoner was gone. None could explain how he got away. It was beyond human thought that it could be other than by the collusion of all who were concerned

in his safety; and therefore all the sixteen soldiers were put to death. Apparently no search was made for Peter, nor any further attempt made to vex the Church. No doubt these men realized that when they were in contact with the apostles they were in touch with powers altogether beyond their control.

[10] Soon after this, a deputation from Tyre and Sidon came to Herod. For some reason, unexplained, Herod was displeased with those cities; and they came to make peace with him because their trade suffered through the break of friendly relationship. It pleased Herod to accept the deputation; and upon a set day he seated himself on his throne in royal apparel, and made an oration to the crowd. The people flattered him and said: "It is the voice of a god, and not of a man." (Acts 12:22) Herod received their acclamations; he made a profession of being a servant of God, but took this glory to himself. He was immediately smitten of the Lord with a loathsome disease; corruption seized upon him, and he died within a few days.

[11] If we ask why God permitted James to be taken away from his work, we can answer the question no more certainly than we can answer about Stephen's removal. God's consecrated are in his hands; and they are ready to be used of him as he pleases. We may say that it is very probable that the death of James stimulated the Church to greater watchfulness and zeal. The chief lesson in all the affairs of life, whether ordinary or extraordinary, is that of faith—a determination to trust God in all things, and that not merely in dull acceptance of the will of God.

[12] Peter's deliverance provides an illustration of God's method of helping his people. As soon as Peter was safely outside the prison gates, the angel left him; for he was now in a position to look after himself. The Lord does not do for his servants things which they can do for themselves; did he do so they could never grow to maturity, exercising their senses (Hebrew 5:14); and Peter now had the responsibility of his freedom. He must hold his liberty as unto the Lord. Also he was careful for his brethren; for he knew that when inquiry should be made, their houses would be searched.

[13] We have also in this incident an illustration of the responsibility which attaches to the Church. The church in Jerusalem would have been blameworthy had they not taken themselves to prayer when Peter was taken from them. An ecclesia is responsible to the Lord for his interests as the individual is responsible. Every ecclesia should realize this, and charge itself with the Lord's interests as they are laid upon its hands. Besides this, each should remember the whole Church in the flesh, and as far as possible help to keep it in health and unity. Without doubt our daily prayers for the general interests of the Church are directed of the Lord.

[14] Charles Wesley in a fine stanza made Peter's deliverance an illustration of the man who realizes his deliverance from the bondage of sin. He wrote:

"Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray;
I woke, the dungeon flamed with light;
My chains fell off, my heart was free.
I rose, went forth, and followed thee."

HEROD'S DEATH HAS SYMBOLIC MEANING

[15] But it is more than that. Following the analogy seen in previous lessons we may see in this incident an illustration of the deliverance from dangers which will yet threaten the Church. Though there is today much talk among men of freedom and liberty, there is in human affairs a tendency towards restraint of liberty, partly because so much license has been taken, and partly because there are powerful and crafty men seeking to gain the earth for themselves. And evidence is not lacking that ecclesiastics will, if possible, put a restraint upon the message of the establishment of the kingdom of Christ, which is so unwelcome to them. The faithful will do well to keep a unity in prayer; and in confidence remember that God will never again permit the truth to be beclouded by error or to come under the dominion of evil men.

[16] Herod's action reveals a great depth of hypocrisy. He would keep the Passover, hypocritically following the customary worship, while all the time he had murder in his heart. It is impossible to miss noting that the death of Herod is inserted in the sacred narrative because it has a symbolic meaning. He represents those powers which have professed to serve God, and which have had the privilege to do so, but which, when tested, are found to be opponents and enemies of God. This last persecution of the Herods had its repercussion in the judgment which so soon followed.

QUESTIONS FOR BEREAN STUDY

Who were the Herods? Which Herod appears in today's lesson? What might have occasioned the present persecution? ¶ 1, 2.

What singular thing marks the condition of the Jews at the time of the establishment of the Church? ¶ 3.

Why was so much care taken to secure Peter against escape? ¶ 4.

What did the Church do in Peter's behalf? Was Peter uneasy? ¶ 5, 6.

How was Peter released from prison? Why did he think he saw a vision? What wisdom did Peter manifest? What did Herod do? ¶ 7-9, 12.

Why was Herod visited by a deputation from Tyre and Sidon? What showed off the true calibre of this man Herod? How was he rewarded? ¶ 10.

May God do with his own what pleases him best? What lesson does the Christian learn in the affairs of life? ¶ 11.

What is the lesson in Peter's deliverance? Does God require of us that we cooperate with him in our own salvation? ¶ 12.

Do the ecclesias and individuals have responsibilities which must be safeguarded? ¶ 13.

What may Peter's deliverance also illustrate? ¶ 14.

What should we do in order to have deliverance from present dangers and from future dangers which shall yet threaten the Church? ¶ 15.

Has the death of Herod a symbolic meaning? What powers will eventually be shown up in their true light? What is meant by the last sentence in paragraph 16? ¶ 16.

QUARTERLY REVIEW

——JUNE 28——ACTS 2 TO 12——

"Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1: 8, A.S.V.

THE quarter's lessons have taken us through the opening chapters of the Church's history, beginning, of course, with Pentecost. Pentecost was God's witness both to the disciples and to Israel. The disciples were then baptized into one spirit (1 Corinthians 12: 13), and the Church on earth was born. The Church was there equipped for its work. The disciples had neither oral nor written instructions to guide them. Their equipment was the spirit of truth, and the ability to express it, to which was added for a time the gift of speaking in tongues and other miraculous powers. (1 Corinthians 13: 8) Also the holy spirit was a power within them to help them to grow in grace and in knowledge.—John 16: 13; 2 Timothy 1: 7.

[2] Almost immediately after the demonstration at Pentecost, all Jerusalem was thrown into another excitement by the perfect healing of the life-long cripple who was carried daily to the temple gate, and whom all Jerusalem knew. Peter witnessed that the miracle was done by the power of the risen Jesus, and was an illustration of the work to be done in the times of restitution when Jesus should return. Peter did not then know that his nation would fail, and that God would make up a special Israel from amongst the Gentiles.

[3] The holy spirit operated on the Church as it does on the individual; it was the power of life; it kept the Church on the move. The holy spirit quickens the individual to life, and is the power of God for his service; it is also God's gift to the *Church,* and none can continue to receive those blessings unless he is in harmony with the Church.

[4] Later, a great persecution was started with Saul of Tarsus as leader. Its fierceness caused many brethren to flee from Jerusalem, but with the immediate result of a great increase of numbers of those who believed; for wherever the brethren went they preached Jesus. Freed from Judaism, many fled to Samaria with the result that even of the Samaritans great numbers believed. These were the first outside Jewry who came into the truth.

[5] While the truth was increasing in the country round about Judea and Samaria, Saul of Tarsus, hotly pursuing his self-appointed work, was met by Jesus just outside Damascus. God saw that the earnest, fiery zeal of the young man was directed by a misinstructed mind. Saul thought that he did God service; but when Jesus revealed himself, Saul immediately gave himself to the Lord. He was told that he was to be God's instrument for carrying the truth to the Gentiles. Without doubt had a choice been given to him, he would have chosen to be a messenger to his own people. In order to enable Saul to realize his position and to see the truth, the blindness which resulted from seeing the glorified Lord remained with him for three days. When his sight was given back he witnessed to his faith, but soon went into Arabia to meditate and study. On his return to Damascus he began that faithful witness which never ceased until his death.

[6] During this time the churches continued to increase. Peter made a tour throughout Galilee, Samaria, and Judea, visiting the churches and strengthening them in the faith. While at Joppa, Peter had a vision which showed him that God had a wider purpose in the gospel than that which the apostles had yet seen. Immediately after, Peter was informed that some Gentiles were seeking him. and that he was to go with them. Peter went with the messengers; and while he was speaking the word of the Lord to the household of Cornelius, the holy spirit fell on that Gentile company as it did in the upper room at the beginning. (Acts 11: 15) The wall of partition between Jew and Gentile was then broken down, and Gentiles stepped into liberty of faith.—Eph. 2: 14.

[7] While these things were happening in the south country, there was in Antioch in Syria a number of Jews who were very earnest in the faith. Barnabas, who was sent from Jerusalem to help them, soon saw it was necessary that they should have a teacher. Paul was found, and returned with Barnabas to Antioch. For a year they labored together, not seeking to convert Antioch, but speaking the word of truth wherever they had opportunity, and building up the disciples in their faith. Antioch became the Gentile center, as Jerusalem was the center for the Hebrew believers.

[8] About that time (Acts 12: 1) Herod Agrippa I slew James and then seized Peter; but though God permitted James to be slain, he miraculously delivered Peter. We know that the death of Stephen, which caused the disciples to be scattered, brought the Church great increase; and we may properly suppose that the loss of James brought the Church into a closer fellowship and unity. The fact that all united in prayer for Peter's deliverance indicates this.

[9] No well-instructed Bible Student alive to present truth can do other than agree that in the incidents related in these chapters there is a correspondency with the work and witness of the Church at this time. The truth cannot be stopped; for it is the message that the Lord is sending abroad telling of the establishment of the kingdom of righteousness. It behooves the Lord's people to remember their call and to take example by the fidelity of these who were first taught the knowledge of Jesus. For their comfort, assurance, and equipment for service, the Lord has diffused a knowledge of the truth so that all may be strengthened; and to this end he has brought the Church into a unity which it has not experienced since those early days.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 17

"Christ Jesus . . . gave himself a ransom for all."
—1 Timothy 2: 5, 6.

THE thoughtful mind inquires: Why should I have hope that the dead shall live again? Precious is the privilege to give the answer from the Word of God. It affords an opportunity to inform the inquiring mind that "God is love". So wonderfully and perfectly unselfish are he and his plan that all the families of the earth shall have an opportunity to receive his blessing. To this end he made promise to Abraham. He never fails in one of his good promises.

It was because of sin that death came upon the human family. God has provided for the lifting of man out of sin and death. In harmony with his holy will, his beloved Son was transferred from the courts of heaven to the confines of the earth. He was made a human being and dwelt amongst men. It was the perfect man Adam that sinned and that was sentenced to death to meet the requirements of divine justice.

Only the perfect man, willing to go into death as a substitute for the sinner, could redeem mankind from that judgment and its evil results. For this reason Jesus became a man, that he might fulfil the prophetic promise of God to ransom man from the grave. (Hosea 13: 14; Matthew 20: 28) He was made a man that he might die for the benefit of all mankind.—Hebrews 2: 9.

Willingly Jesus suffered as a sinner, yet without sin. He gave his life that the people might have life, and that some might have it more abundantly.—John 10: 10.

The love of God is so wonderful that he has arranged that the death of Jesus shall result beneficially to all who believe and obey him. (John 3: 16) In due time all must come to a knowledge of the fact that Jesus is the ransomer of mankind; and this knowledge will be the beginning of their blessings.

The commission of the Church now is to tell this good news to all who have the hearing ear. It is a message of consolation. The Lord is lovingly saying to his saints, I have comforted your hearts, now go and carry the message of comfort to others who mourn. Surely every true saint is now anxious to tell the sad ones, who will hear, that the kingdom of heaven is at hand and that the blessings God promised to the people are soon to be realized. The certainty of this is that Christ gave himself a ransom for all, to be testified in due time to all.

TEXT FOR JUNE 24

"He will swallow up death in victory."
—Isaiah 25: 8.

THE long dark night of sin and death is now nearing an end. The Sun of Righteousness, with healing and with life, is rising that all the world may be blessed. Satan, who has long had and exercised the power of death, is to be restrained. (Hebrews 2: 14; Revelation 20: 1-3) The works of the devil shall be destroyed.—1 John 3: 8.

Satan has diligently sought to destroy in death every one who has tried to be faithful to God. From his viewpoint Satan succeeded in destroying all of these from Abel to the last of the prophets. When Jesus hung lifeless upon the cross, Satan thought that he had succeeded in killing the heir of the kingdom, and that from that time forward all would be well with him. In this he was defeated.

After three days, God raised up out of death his beloved Son, who later exclaimed: "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Revelation 1: 18) The Lord had triumphed over death and the grave. His Father won the victory for him.

Satan has exulted over the death of the saints. But those who died in faith and were loyal to the Lord, have gained the victory. Those now continuing faithful until death have the promise of victory through Christ.—Revelation 2: 10.

Soon the immortal ones, the Christ, Head and Body, will begin the great work of bringing the dead back to life. Shorn of his power and restrained of his liberty, Satan cannot then interfere. Out from the prison-house of death the Lord shall bring millions that are sleeping there. Millions of these shall come unto him with songs of joy upon their lips. He will gain for them the victory over death by restoring them to life. With his reign finished, the great enemy death will be destroyed, and the victory of Christ complete. He will swallow up death in victory.

Tell this good news to the sorrowing ones of earth, that their hearts may be comforted now in this time of stress. It is our privilege thus to do. The Lord has prepared the food and placed it in our hands. Let us joyfully hasten to feed the hungry.

REJOICES IN THE DEEP THINGS

DEAR BROTHER RUTHERFORD:

The TOWERS are loaded with pure food, excellent food, wholesome, invigorating, strengthening, and sustaining. The Lord be praised. Oh, how it thrills my soul to read and understand the "deep things" of our God, from his "storehouse" of grace and truth, as they are brought forth by his honored servants! Who can doubt that the Lord of the Harvest is at the helm, and steering Zion homeward, through the instrumentality of the WATCH TOWER BIBLE & TRACT SOCIETY, the only divine repository?

The faithful in Christ are continuing in "well doing", taking great delight in the proclamation of the kingdom message. The trials and temptations are becoming more severe; but he said: "My grace is sufficient for you." The compensating grace overbalances the fiery ordeal of the hour. The joy of the Lord is the strength of his people.

I am happy because our hearts beat together. Hence

"Blessed be the tie that binds
Our hearts in Christian love."

With fervent Christian love and best wishes, I am

Yours in the joyful service of our Lord and King,
S. H. Toutjian, Pilgrim.

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Haverhill, Mass.	" 3	Pittsfield, N. H.	" 10
Newburyport, Mass.	" 4	Manchester, N. H.	" 11, 12
Byfield, Mass.	" 5	Nashua, N. H.	" 14
Lawrence, Mass.	" 7	Keene, N. H.	" 15

BROTHER T. E. BARKER

Albany, N. Y.	May 28	Buffalo, N. Y.	June 17
Boston, Mass.	" 31	Erie, Pa.	" 18
Newburyport, Mass.	June 7	Elyria, O.	" 19
Greenfield, Mass.	" 14	Tiffin, O.	" 21
Troy, N. Y.	" 15	Gary, Ind.	" 22
Utica, N. Y.	" 16	Belvidere, Ill.	" 23

BROTHER J. A. BOHNET

Indianapolis, Ind.	June 1	Tipton, Ind.	June 9
Whiteland, Ind.	" 2	Elwood, Ind.	" 10
Acton, Ind.	" 3	Alexandria, Ind.	" 11
Nashville, Ind.	" 4, 5	Anderson, Ind.	" 12
Indianapolis, Ind.	" 7	Muncie, Ind.	" 14
Noblesville, Ind.	" 8	Newcastle, Ind.	" 15

BROTHER C. W. CUTFORTH

Kenora, Ont.	June 1	Maclennan, Ont.	June 10
Oxdrift, Ont.	" 2	Sudbury, Ont.	" 11
Port Arthur, Ont.	" 4	Warren, Ont.	" 12
Searchmont, Ont.	" 5	North Bay, Ont.	" 14
Sault Ste Marie, Ont.	" 7, 8	Calander, Ont.	" 15
Bar River, Ont.	" 9	Bracebridge, Ont.	" 16

BROTHER H. H. DINGUS

Pablo, Mont.	June 1	Tampico, Mont.	June 8
Missoula, Mont.	" 2	Poplar, Mont.	" 9, 10
Helena, Mont.	" 3	Wolf Point, Mont.	" 11
Great Falls, Mont.	" 4	Avondale, Mont.	" 12, 14
Virgelle, Mont.	" 5	Scobey, Mont.	" 15, 16
Corral Coulee, Mont.	" 7	Froid, Mont.	" 17

BROTHER A. D. ESHLEMAN

Dubuque, Ia.	June 1	Jefferson City, Mo.	June 8, 9
Freeport, Ill.	" 2	Sedalia, Mo.	" 10
Bloomington, Ill.	" 3	Pleasant Hill, Mo.	" 11
Springfield, Ill.	" 4	Kansas City, Mo.	" 12
East St. Louis, Ill.	" 5	Topeka, Kans.	" 14, 15
St. Louis, Mo.	" 7	Beatrice, Neb.	" 16

BROTHER A. J. ESHLEMAN

Clay Center, Kans.	June 1	Salina, Kans.	June 9
Riley, Kans.	" 2	Russell, Kans.	" 10
Manhattan, Kans.	" 3	Dorrance, Kans.	" 11
Randolph, Kans.	" 4, 5	Solomon, Kans.	" 12
Abilene, Kans.	" 7	Topeka, Kans.	" 14, 15
Waldo, Kans.	" 8	Horton, Kans.	" 16

BROTHER M. C. HARBECK

Cleveland, O.	May 29, 31	Freeport, Ill.	June 18
Alliance, O.	June 7	Monticello, Wis.	" 19
Mansfield, O.	" 14	Madison, Wis.	" 21
Fort Wayne, Ind.	" 15	Verona, Wis.	" 22
Hammond, Ind.	" 16	Lake Mills, Wis.	" 23
Chicago, Ill.	" 17	Fort Atkinson, Wis.	" 24

BROTHER M. L. HERR

Alhambra, Calif.	June 1	Eagle Rock, Calif.	June 8
Monrovia, Calif.	" 2	Whittier, Calif.	" 10
Sawtelle, Calif.	" 3	Brea, Calif.	" 11
Maywood, Calif.	" 4	Anaheim, Calif.	" 12
Glendale, Calif.	" 5	Santa Ana, Calif.	" 14
Hawthorne, Calif.	" 7	San Pedro, Calif.	" 15

BROTHER W. M. HERSEE

Singhamton, Ont.	June 1	Apsley, Ont.	June 15
Barrie, Ont.	" 3	Havelock, Ont.	" 17
Orillia, Ont.	" 4	Trenton, Ont.	" 18
Lindsay, Ont.	" 5-7	Belleville, Ont.	" 19
Cameron, Ont.	" 9, 10	Stirling, Ont.	" 21
Peterboro, Ont.	" 12-14	Flower Station, Ont.	" 23

BROTHER J. H. HOEVELER

Kankakee, Ill.	June 1	Lawrenceville, Ill.	June 12
Danville, Ill.	" 7	Flora, Ill.	" 14
Paris, Ill.	" 8	Rinard, Ill.	" 15
Oakland, Ill.	" 9	Clay City, Ill.	" 16
Marshall, Ill.	" 10	Carlyle, Ill.	" 17, 18
Robinson, Ill.	" 11	East St. Louis, Ill.	" 19

BROTHER H. S. MURRAY

Midland, Mich.	June 1	Durand, Mich.	June 8
Saginaw, Mich.	" 2	Port Huron, Mich.	" 9
Chesaning, Mich.	" 3	Mt. Clemens, Mich.	" 10
Owosso, Mich.	" 4	Detroit, Mich.	" 11, 14
Fenton, Mich.	" 5	Royal Oak, Mich.	" 12
Flint, Mich.	" 7	Brightmoor, Mich.	" 15

BROTHER G. R. POLLOCK

San Jose, Calif.	June 1	Healdsburg, Calif.	June 10, 11
Hollister, Calif.	" 2	Santa Rosa, Calif.	" 12
Palo Alto, Calif.	" 3	San Rafael, Calif.	" 14
Redwood City, Calif.	" 4	St. Helena, Calif.	" 15
San Francisco, Calif.	" 5, 7	North Vallejo, Calif.	" 16
Eureka, Calif.	" 8, 9	Richmond, Calif.	" 17

BROTHER V. C. RICE

Siloam, Ark.	June 1	Dover, Ark.	June 10
Fayetteville, Ark.	" 2	Russellville, Ark.	" 11
Springdale, Ark.	" 3	Ferndale, Ark.	" 12
Potter, Ark.	" 4, 5	Little Rock, Ark.	" 14
Fort Smith, Ark.	" 7	Danville, Ark.	" 15, 16
Lamar, Ark.	" 8, 9	Havana, Ark.	" 17

BROTHER C. ROBERTS

Tawatinaw, Alta.	June 2, 3	N. Westminster, B. C.	June 22
Edmonton, Alta.	" 5	Nanaimo, B. C.	" 23
Prince George, B. C.	" 7, 8	Courtenay, B. C.	" 24
Prince Rupert, B. C.	" 10-14	Victoria, B. C.	" 25, 28
Ocean Falls, B. C.	" 17, 18	Sidney, B. C.	" 26
Vancouver, B. C.	" 21	Vancouver, B. C.	" 30

BROTHER R. L. ROBIE

Chicago, Ill.	May 31	Winona, Minn.	June 17
Rockford, Ill.	June 7	Rochester, Minn.	" 18
Tomah, Wis.	" 10, 11	Mankato, Minn.	" 19
Whalen, Minn.	" 12, 14	St. Peter, Minn.	" 21
Austin, Minn.	" 15	Evan, Minn.	" 22, 23
Owatonna, Minn.	" 16	Arco, Minn.	" 24

BROTHER O. L. SULLIVAN

Eastman, Ga.	June 1	Dearing, Ga.	June 10
Dublin, Ga.	" 2, 3	Boneville, Ga.	" 11
Davisboro, Ga.	" 4	Thompson, Ga.	" 12
Avera, Ga.	" 5	Union Point, Ga.	" 14
Augusta, Ga.	" 7, 9	Atlanta, Ga.	" 15
Waynesboro, Ga.	" 8	Raymond, Ga.	" 16

BROTHER W. J. THORN

Lakin, Kans.	June 1	Kansas City, Mo.	June 9
Syracuse, Kans.	" 2	Quincy, Ill.	" 10
Dodge City, Kans.	" 3	Danville, Ill.	" 11
Garfield, Kans.	" 4	Toledo, Ohio.	" 12
Hutchinson, Kans.	" 5, 7	Lewistown, Pa.	" 14
Topeka, Kans.	" 8	Brooklyn, N. Y.	" 21

BROTHER T. H. THORNTON

Durham, N. C.	June 1	Bridgeton, N. C.	June 10, 11
Raleigh, N. C.	" 2	Vanceboro, N. C.	" 12, 14
Selma, N. C.	" 3	Currituck, N. C.	" 15, 16
Clinton, N. C.	" 4	Norfolk, N. C.	" 17
Kinston, N. C.	" 5-7	Exmore, Va.	" 18
Trenton, N. C.	" 8, 9	Chincoteague, Va.	" 19, 21

BROTHER S. H. TOUTJIAN

Lewiston, Ida.	June 1, 2	Portland, Ore.	June 9, 10
Moscow, Ida.	" 3	Albany, Ore.	" 11
Garfield, Wash.	" 4	Eugene, Ore.	" 12
Oaksdale, Wash.	" 5	Roseburg, Ore.	" 14
Benewah, Ida.	" 7	Rogue, River, Ore.	" 15
Spokane, Wash.	" 8	Ashland, Ore.	" 16

BROTHER J. C. WATT

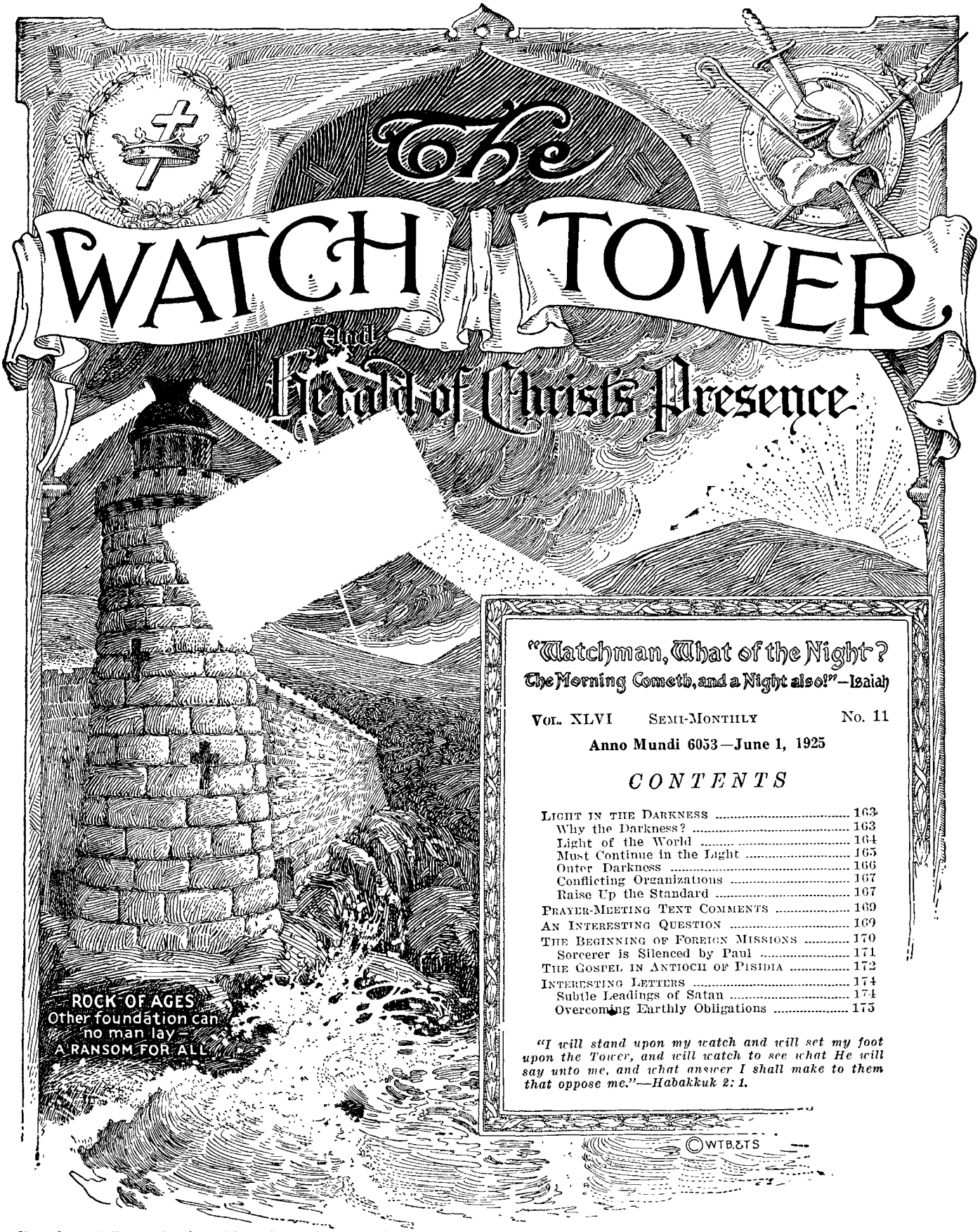
Wichita Falls, Tex.	June 2	Alvarado, Tex.	June 10
Electra, Tex.	" 3	Cleburne, Tex.	" 11
Stoneburg, Tex.	" 4, 5	Weatherford, Tex.	" 12
Bowie, Tex.	" 7	Fort Worth, Tex.	" 14
Decatur, Tex.	" 8	Waco, Tex.	" 15
Fort Worth, Tex.	" 9	Temple, Tex.	" 16

BROTHER J. B. WILLIAMS

Plainfield, Pa.	June 1	Reading, Pa.	June 8
York, Pa.	" 2	Pottstown, Pa.	" 9
Hanover, Pa.	" 3	Boyertown, Pa.	" 10
Lancaster, Pa.	" 4	Linfield, Pa.	" 11
Rheems, Pa.	" 5	Chester Springs, Pa.	" 12
Lebanon, Pa.	" 7	Camden, N. J.	" 14, 15

The WATCH TOWER

And Herald of Christ's Presence



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

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Anno Mundi 6053—June 1, 1925

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

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24.33; Mark 13.29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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BETHEL HYMNS FOR JULY

Sunday			**5**	272	**12**	243	**19**	209	**26**	7
Monday			**6**	328	**13**	252	**20**	67	**27**	261
Tuesday			**7**	174	**14**	256	**21**	147	**28**	57
Wednesday	**1**	315	**8**	281	**15**	240	**22**	3	**29**	41
Thursday	**2**	38	**9**	257	**16**	90	**23**	78	**30**	263
Friday	**3**	109	**10**	264	**17**	124	**24**	205	**31**	327
Saturday	**4**	322	**11**	50	**18**	301	**25**	11		

CONVENTIONS

THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION will hold conventions as follows:

Springfield, Mass., August 13 to 16, inclusive, 1925.
Indianapolis, Ind., August 24 to 31, inclusive, 1925.
Wilmington, N. C., October 22 to 25, inclusive, 1925.

We make this announcement now in advance in order that the friends may arrange their vacation periods accordingly. More detailed information will be published later.

RADIO PROGRAMS

WBBR, New York City (official address, 124 Columbia Heights, Brooklyn, N. Y.), 272.6 meters. Sunday morning, 10:00 to 11:30; Sunday evening, 9:00 to 10:30; Monday, Thursday and Saturday evenings, 8.00 to 9:00; Daylight-Saving, E. Standard Time.

WORD, Batavia, Ill., (Official address, Webster Hotel, Chicago, Ill.), 275 meters Sunday morning 10:00 to 11 00; Sunday evening, 6:45 to 8:00; Monday evening, 8:00 to 9:00; Tuesday, Wednesday, Thursday, Friday and Saturday evenings, 8.30 to 9:30, Daylight-Saving, Central Standard Time.

KFKB, Milford, Kansas, 286 meters. Sunday evenings, 8·30 to 9·30, Central Standard Time. Lectures and musical programs under auspices of Abilene Ecclesia.

CHUC, Saskatoon, Sask. Canada, 330 meters. Sunday evenings, 7 30 to 9.00, Monday and Wednesday evenings, 8.00 to 9 30, Mountain Standard Time. Lectures and musical programs under auspices of Saskatoon Ecclesia.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XII: THE SUBJECT OF THE ATONEMENT

Week of July 5.....Q. 55-60 Week of July 19.....Q. 68-74
Week of July 12.....Q. 61-67 Week of July 26.....Q 75-80

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI JUNE 1, 1925 No. 11

LIGHT IN THE DARKNESS

"Unto the upright there ariseth light in the darkness."—Psalm 112:4.

THE human race is in the valley of death. The world has ended and is rapidly dying, and with it many peoples of the earth. It is the day of God's vengeance upon Satan's organization, and all the nations are under judgment. Concerning this time the Prophet says: "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." (Joel 2:2) We are here reminded of the darkness that enshrouds the mountain peaks just before the first gray streaks of the light of day appear. It is a dark time for the world. It is light in due season for those of Zion; that is to say, those saints now on earth are to speak to each other concerning this great darkness and its meaning, and to comfort and encourage each other as the darkness increases. The command of the Lord is: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."—Joel 2:1.

2 Another of God's holy prophets, looking down to the day when the peoples of earth would enter this time of darkness, says: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." (Zephaniah 1:15, 16) Since the tragedy of Eden the peoples of earth, cut off from the sunshine of God's favor, have been in the land of "the shadow of death", moving on in darkness, which is well represented in the land that lies along the banks of the Jordan, traversed by the waters which hurry on to the Dead Sea.—Isaiah 9:2; Matthew 4:13, 16.

3 The journey of the human family down through the ages has been run like that of the Israelites traveling from Egypt, "through the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land that no man passed [safely] through, and where no man dwelt." (Jeremiah 2:6) Cut off from God's smile and exposed to the attacks of darkness, it is no marvel that man has realized his unhappy lot, and backward through the ages has looked with longing eyes and fainting heart to the paradise where the smile of Jehovah was joy to his heart and sunshine to his soul. But thanks be to God, the ties that bind the earthly creature to Jehovah are not entirely and forever severed. "For his anger endureth but a moment: in his favor is life: weeping may endure for a night, but joy cometh in the morning."—Psalm 30:5.

WHY THE DARKNESS.

4 The inspired Apostle says that the rulers of this world are rulers of darkness (Ephesians 6:12), and that the chief ruler or god of this world is Satan. (2 Corinthians 4:3, 4) This evil one is also designated as the prince of the power of the air (Ephesians 2:2) and as the prince of this world. (John 12:31) The Scriptures disclose that he who is the prince or ruler of this dark world was the first to become disloyal to God, and by reason of his wickedness man was induced to sin. Following the course of wickedness pursued by Satan, great numbers of the angels of heaven sinned and became a part of the principalities of darkness. These angels God has restrained in darkness until the great judgment day.—2 Peter 2:4; Jude 6.

5 The organized powers and principalities of Satan, invisible, constitute the evil heavens or invisible ruling power. Man for a long time has endeavored to organize governments, hoping thereby to safeguard his own interests. Being weak, he has yielded to the seductive influences of Satan. He has become vain in his imaginations. His foolish heart has become darkened and his organized governments have become a part of Satan's organization.

6 For many centuries Satan has been the prince of the wicked heavens and the god of the evil world. During all that time it has been the constant purpose of Satan to make God appear a liar and his Word unreliable. He has induced man to believe that there is no sin; that there is no death; and that God's judgments are of no effect. He has turned the minds of the great masses of humanity away from the Lord and from his Word. Men have organized legitimate commerce and

have attempted to deal honestly with their neighbors. Satan has overreached the minds of these chief ones of commerce, increased their greedy desires, and turned the commercial interests into wicked profiteering, and made this a means of oppressing mankind. With an honest desire to have governments in the interest of the people, men have formulated some wholesome laws and established courts to mete out justice to the offenders and for protection to the oppressed. But overreached by the sinister and wicked influence of Satan, selfish men have made the courts a farce, and justice a mockery, greatly to the sorrow of mankind.

7 The Lord planted his Church on earth, a pure vine, and into its organization many men entered, with a sincere desire of serving God. Early in its history Satan overreached the leaders of the church organization, turned their minds to selfishness and caused them to join the other part of his worldly organization. He has increased in men's minds and hearts the desire for power, fame and great reputation, that they might receive the plaudits of the world. Many who have pretended to represent the Lord and who have appeared in his name have become the very instruments of the prince of darkness. These emissaries of Satan have hypocritically assumed to represent God, blasphemed his holy name, and manifested their enmity toward the truth.

8 These three elements, commercial, political and ecclesiastical, compose the governing factors of the wicked world, and with one accord they proclaim the blasphemous doctrines that the unholy alliance is divinely constituted and rules the world by divine right. The Lord in his Word designates such as "the power of darkness". (Luke 22:53) The people are steeped in ignorance concerning the Word of God, and truly there is a famine in the land for the hearing of his Word. (Amos 8:11) The masses cry and moan under the wicked hand of the oppressor. Truly the whole creation groans and travails in pain until now.

THE LIGHT

9 The inspired writer of the Scriptures says: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1:5) The great eternal One, the Source of light, dwells in the light which no man can approach unto.—1 Timothy 6:16.

10 When God created the earth that it in his due time might be a fit habitation for man (Isaiah 45:12, 18), he made the clouds its garment, and thick darkness a swaddling band for it. (Job 38:9) At his command the darkness fled away. "And God said, Let there be light; and there was light." (Genesis 1:3) He is the great Source of light, and all who enjoy the light must be in harmony and remain in harmony with him.

11 Foreshadowing a class who delight themselves in the Lord, and who rejoice in the light that comes to them from him, David wrote: "Bless the Lord, O my soul. O Lord my God, thou art very great: thou art clothed with honor 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; who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains."—Psalm 104:1-6.

LIGHT OF THE WORLD

12 Jesus Christ is the express image of Jehovah and possesses the brightness of his glory, and is the bright and morning star. (Revelation 22:16) Since the dark day began at the expulsion from Eden, God has had some representatives on earth that reflected his light. Against all such Satan has fought and his effort has been to destroy them. In the fulness of time God sent to the earth his beloved Son, that he might redeem mankind and lead the willing ones out of darkness into light and life. Early in his ministry, speaking to the ecclesiastics of that time who fraudulently claimed to represent God, Jesus said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) To his disciples he declared: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world." (John 9:4, 5) Speaking with authority to those in darkness he said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."—John 12:46, 47.

13 Every creature who receives the light of God receives a favor of priceless value. All life and all light proceed from God. Light and life as applied to Jehovah are synonymous terms. Knowing this, we can better understand the words of Jesus when he said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

14 Writing of his mission to earth and the blessing that Jesus would be to those who would receive him, the words of St. John are: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:4, 5) This great light came into the dark world and was its light when here. He came to give his life a ransom for mankind, to the end that man might have life and have it more abundantly. (Matthew 20:28; John 10:10) In due time he will abolish death and destroy him that has the power of death, because he "hath brought life and immortality to light through the gospel."—2 Timothy 1:10; Hebrews 2:14.

THE CHURCH

15 Everything that is in harmony with God, the great Source of light, must reflect the light. The Church, which is the Body of Christ, and each member thereof who is pleasing to the Lord, must be in the light and reflect the light of the Lord. In proportion as one has the spirit of the Lord he has the light and reflects that light. The spirit of the Lord is made manifest in and by his Word. He who has the spirit of the Lord can understand the Word of God, as it is revealed. It is by and according to his own will and his Word that God begets the members of the Body of Christ to the divine nature. (James 1:18) He begets them to a hope of life, reserved in heaven for those who are kept by his power through faith. Faith in the merit of Christ Jesus, a full and complete consecration, justification and spirit-begetting, mark the beginning of the new creature whose prospects from that time forward are to membership in the glorious Body of Christ.

16 Each Christian was once in darkness even as the world is in darkness. Now the Lord has brought these new creatures out of darkness into his marvelous light. For this reason the Christian can always give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. (Colossians 1:12, 13) But the mere fact that a member of the Church has been translated out of darkness does not mean that he will not continue to have a battle with the powers of darkness. There is still a battle-ground in his mind and he must continue to fight against principalities, powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Ephesians 6:12) As a new creature, that he might please God, he must walk in the light. (Ephesians 5:8) He must avail himself of the provision God has made to keep him in the light. The world is in darkness and the Lord is the light. The Christian must be made into the likeness of the Lord. This is a transforming process. Hence, says the Apostle, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect will of God."—Romans 12:2.

17 This means that the mind of the new creature must feed upon the Word of God, that he may have light by which he can walk and which brings him life. Hence it is written for the Christian's benefit: "The commandment is a lamp, and the law [of God] is light."—Proverbs 6:23.

18 To the Christian the Word of God is a lamp unto his feet and a light illuminating his pathway; and he who receives the Word of the Lord receives light and understanding. (Psalm 119:105, 130) The light of the Lord that shines in this dark world is not for those who refuse to walk in it. It is not for those who love wickedness. "Light is sown for the righteous, and gladness for the upright in heart." (Psalm 97:11) The righteous on earth are only those who are in Christ and who abide there.

SURROUNDED BY DARKNESS

19 All along her journey the Church has been surrounded by the darkness of this evil world. The prince of darkness, taking advantage of the weakness of the weary traveler in Zion, has attempted to darken his mind. Sometimes the way has seemed very dark; but still striving to walk in the light the Christian has rejoiced in the promise that "unto the upright there ariseth light in the darkness. God is gracious, and full of compassion, and righteous."—Psalm 112:4.

20 Those who contend for righteousness and who are diligently walking in the light, with confidence look up to the Lord and say, "For thou wilt light my candle; the Lord my God will enlighten my darkness."—Psa. 18:28.

21 When darkness surrounds, and when the evil one is active, to calm the Christian's fear the Lord gently whispers: "Thou shalt not be afraid of the terror by night." (Psalm 91:5) Many times when these terrors surround the Christian he finds strength in confidently claiming the promise of the Lord, as it is written: "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?"—Psalm 27:1.

MUST CONTINUE IN THE LIGHT

22 God has not given to the saints all the light at one time. They could not have borne it all at once. He has graciously revealed it to them step by step, for their own good. "The path of the just is as the shining light that shineth more and more unto the perfect day." (Proverbs 4:18) When the Lord sees it to be well to give more light to his people then it is given.

23 Every Christian should remember that the Scriptures are not of private interpretation. God has not committed to man the authority to interpret his Word. Jehovah is the Source of light and he sends forth his light to his people through his beloved Son by his spirit in his own good time. Jesus, the head of his Church, feeds his Body members upon the Word and illuminates their minds according to the Father's will. Members of the Church, therefore, should watch for the increased light that the Lord sheds forth upon their pathway, that they may diligently walk therein. It will not do for a Christian to say: 'I have learned all that can be understood of God's Word, and there is no more to learn in this time.' Such has been the trouble with some professed Christians all along the age. They have advanced to a certain point and there stopped and refused to look for more light, much less to further walk in the light. For this reason some have had "their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Ephesians 4:

18) Nowhere does the Lord encourage ignorance or indolence in seeking him through his Word.

[24] Nominal Christendom, as we now see it, fell into this very snare of ignorance, indolence, unfaithfulness and darkness. The leaders in the ecclesiastical systems have put away the Word of God, the lamp that was given to light the Christian's pathway, and have walked on in their own wisdom. They have become wise in their own conceits and have ignored the light that the Lord has provided. Some of these by nature have been more brilliant than other men. Their natural brilliancy and lack of humility was a misfortune to them. The Lord likens their brilliancy merely to sparks that soon disappear in the darkness. To them he says: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks [the light of your own wisdom]; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow."—Isaiah 50:10, 11.

OUTER DARKNESS

[25] If one brought out of darkness into the light fails or refuses to appreciate his privilege and avail himself of God's provision, he is in danger of greater darkness. It behooves each Christian now to look well to his pathway; that he walk in the light of the Lord in this evil hour. The Scriptures show that there will be some, particularly in the end of the age, who will fail to appreciate their privileges, lose the light and be cast into outer darkness. What would lead to such a disaster? Among some of the things mentioned by the Scriptures are these: Bitterness of heart; slothfulness; indifference to privileges of service; a failure and refusal to walk in the light, and a returning to the world from which they were taken. If one permits himself to become embittered against his brother, he loses the spirit of the Lord and therefore loses the spirit of light, and darkness ensues.

[26] The apostle Paul, warning the Christians against the perils of darkness now surrounding them, says: "Follow peace with all, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." —Hebrews 12:14, 15.

[27] Contention and strife amongst the brethren in the classes or otherwise leads to bitterness, and this bitterness leads to a loss of the spirit of the Lord. The Apostle plainly shows that in order to have an understanding of the mysteries of God, to appreciate the precious truths of the Lord's Word and walk in the light thereof, the hearts of God's people must be united together in love. (Colossians 2:2, 3, *Diaglott*) It follows, then, that where there is bitterness, if persisted in it drives out the light, because it drives out love, and darkness results.

[28] Hatred will lead to darkness. If one persists in permitting bitterness in his heart to result in hatred of his brother, he is sure to go into darkness. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—1 John 2:9-11.

[29] We are now in that dark hour of the world's history in which everything is being shaken that can be shaken. (Hebrews 12:27) One of the essentials to abide in the light and to withstand the shaking is to unselfishly look to the interests of our brethren as new creatures in Christ, as it is written: "Let brotherly love continue." (Hebrews 13:1) In the parable of the talents the Lord shows that to those who have been brought into the light he has committed certain interests of his kingdom, and to all of his servants he has committed all his goods or interests of his kingdom. To each one is given a measure of the spirit of the Lord, and if he diligently walks in the light and avails himself of opportunities of serving the Lord, prompted by the spirit of love, he increases in the Lord's spirit.

[30] But to one who is indifferent, who fails to feed his mind upon the Word of God, who fails, neglects or refuses to avail himself of opportunities to proclaim the truth, and who thereby fails to safeguard the interests of the kingdom committed to him, such by the Lord is counted "a wicked and slothful servant". The Lord's pronounced penalty against such is: "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." (Matthew 25:28, 30) Surely the Lord has his own good way of making known the good news of his kingdom. He has commanded his followers to proclaim the truth to the world as his witnesses.

[31] The consecrated are looking forward to the time when they might be made members of the Lord's wedding party, partaking with him at the wedding feast. The preparation for that happy day is illustrated by putting on the wedding garment. One who refuses to conform to the Lord's appointed way of preparing himself is thereby refusing to put on and maintain the wedding garment. And when the day of reckoning comes the Lord directs that such a one shall be cast into outer darkness.—Matthew 22:13.

[32] There is now great danger of Christians becoming overcharged with the cares of this life and permitting themselves to become sleepy or indifferent to the interests of the Lord's kingdom, and to fall back into the darkness. Failing to feed the mind upon his Word of Truth, failing or refusing to avail oneself of opportunities of serving the Lord, will cause one to grow drowsy

and his hand to slack. This is a dangerous position; and it is the privilege of each of the brethren to call the others' attention to this condition that they might be awakened. To such the Apostle says: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Ephesians 5:14.

33 Only the saints will continue to walk in the light unto the perfect day. Those who turn away from the Lord and from his precious provision are classed with the wicked. "The way of the wicked is as darkness; they know not at what they stumble."—Prov. 4:18, 19.

CONFLICTING ORGANIZATIONS

34 The visible part of Satan's organization is designated as the beast, composed of the three elements, selfish commercial, political and ecclesiastical power. These are now steeped in darkness and walk on in the dark. So gross is their darkness that they even presume to hide their ways from the Lord. Their works are in the dark, even though they claim to be in the light. (Isaiah 29:15, 16) The commercial powers openly and flagrantly violate every rule of justice in their oppression of the poor for their own selfish gain. The political powers ignore the rights of the people and willingly and openly violate the laws which they themselves have made. The clergy ignore the Word of God, and many openly deny his Word and the blood of Jesus Christ that bought them. They have been warned of the Lord to judge justly and to deal righteously with the poor and needy; but they have refused to heed and consequently walk on in darkness. (Psalm 82:3-5) Such constitute the wicked organization of Satan, which has reached its day of judgment.

35 God's organization visible is composed of those on earth who have been begotten and anointed of the holy spirit and who appreciate the privilege of being in his service. Because they reflect the light of the Lord they are the light of the world, even as Jesus said: "Ye are the light of the world." These must work in harmony with Jehovah, the great Source of light, and with all the other members of his organization, Christ and the glorified members of his Body beyond the vail, and the holy angels of heaven. They must let their light shine, as representatives of the Lord.—Luke 11:33-36; Matthew 5:14-16.

36 Now darkness covers the earth and gross darkness the people, and the command to these faithful ones of the Lord is: "Arise, shine, for thy light is come, and the glory of the Lord hath risen upon thee." (Isaiah 60:1) These must shine by reflecting the light of the present King of glory, who has taken unto himself his power and begun his reign.

37 Satan is the prince of darkness and has the power of death. He would destroy all who refuse to obey him. The Christian absolutely refuses to obey him and flees to Christ for refuge. Jesus Christ is the Prince of light and of life. He became a man that he might redeem the race; and there has been committed to him all power in heaven and in earth. (Hebrews 2:14) "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3:8.

38 Now the great battle is on. It is the beast, the devil's visible organization, led by Satan himself, warring against the Lamb and his organization. The victory is with the Lord, and those who are faithful and true to the end shall stand with him in victory.—Revelation 17:14.

RAISE UP THE STANDARD

39 It is not sufficient now to merely know the truth and feed upon it. But he who walks in the light and shows his appreciation and his love for the Lord must obey the Lord's commandments. Satan, the prince of darkness, who is leading his cohorts against the Prince of Light and his followers, has come in like a flood. This is a flood of falsehood and wickedness. The command to the Christian, therefore, is: "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." (Isaiah 59:19) The enemy's flood of lies would efface the name of God from the minds of men and turn the whole world into complete and absolute darkness and away from God. Now the Lord says to those who are followers of the light: "Ye are my witnesses, . . . that I am God." (Isaiah 43:10, 12) "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 STANDARD

40 Those who have the spirit of the Lord and who are therefore in the light must now raise up the standard against the enemy. This standard is that of righteousness and truth, the truth concerning God's kingdom and the blessings that shall flow to mankind from it. They must tell those who have a hearing ear that God is light and in him there is no darkness; that God is love and his provision for man's salvation is complete; that Jesus is the express image of the Father, clothed with power and authority to save to the uttermost, and that he has taken unto himself his power and begun his reign; that he is leading the fight against the forces of darkness, and the victory with him will be complete; that he shall reign amongst the people in righteousness; that his judgments will be right and true, and when his judgments are in the earth the people will learn righteousness.—Isaiah 26:9; Hosea 6:5.

41 This great dark day that is now upon the world is because God's indignation is expressed against the powers of darkness. It has brought great distress upon mankind, and it is the privilege of the Christians who walk in the light to comfort the hearts of those that mourn, that they may see out of their obscurity some hope for the future.

42 In raising up the standard, then, against the wicked one, those who have the spirit of the Lord will joyfully tell the people of some of the precious things that God's kingdom will bring to them. Those who appreciate this privilege and avail themselves of it really enter into the joy of the Lord now. They have in mind not only their own salvation, but the elimination of darkness and the opening of the blind eyes that the peoples of earth may know of the great Source of light and life.

43 Those of the Lord's organization who are faithful to their charge are a delight to the Lord. To them he says: "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) It must be apparent to all that the prison-house referred to is the tomb, and that the darkness is the darkness of superstition and ignorance that now enshrouds the people. It is a happy privilege now to tell the people who have a hearing ear that the Lord's kingdom is at hand; that in that kingdom "he will destroy . . . the face of the covering that is cast over all people, and the vail that is spread over all nations."—Isaiah 25:7.

44 The Apostle declares that the Lord will consume the wicked one with the spirit of his mouth and destroy him with the brightness of his presence. (2 Thessalonians 2:8) It follows that the message of truth must be used in the Lord's own due time and way to remove the darkness from the minds of the people. Those Christians on earth who are witnesses for the Lord must avail themselves of the opportunity to thus proclaim the truth. It is therefore the privilege of each Christian to point the people to the fact that this great time of darkness and trouble on the earth is the result of sin, which has reached a culmination; to show them that God is light; that Jesus is the express image of the Father; that he is the great Light that lighteth every man that cometh into the world; and that his kingdom will bring to all who will obey him the great desire of their hearts—light, happiness and eternal life.

45 It follows, then, that no one could be faithful and true to the Lord in these remaining days when the conflict is on between light and darkness unless he would avail himself of the opportunity of letting his light shine. He must do this by telling the good news to the peoples of earth, and by conforming himself to the ways of light, walking in the light as the Lord has provided it.

46 In proclaiming this message the Christian has no need to fear. The Psalmist has expressed the sentiment of the hearts of the devoted ones: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." (Psalm 23:4) While humanity is sitting now in darkness and unable to see, it will not always be thus. Truly, "on account of the tender compassions of our God, by which he has visited us; a day-dawn from on high, to illuminate those sitting in darkness and death-shade: to direct our feet into the way of peace."—Luke 1:78, 79, *Diaglott*.

47 Happy will be the day for the world when the Millennial reign is done; when the Lord has turned over the human race to God, fully restored. In that city there will be no need of the gospel, nor of the law, as recorded in the Word of God, to shine for the benefit of the people, but the glory of the Lord will enlighten mankind, and the Lord will be the light thereof. "And the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there." —Revelation 21:24-26.

48 It is the Christian's present privilege to tell the peoples of earth that this blessed condition is in store for those who obey the Lord.

QUESTIONS FOR BEREAN STUDY

State the position of the human race? Why are the Lord's saints to blow the trumpet in Zion? How is our day described? What hope is held out? ¶ 1-3.

Why does darkness still obtain? How has the good that men would do been turned into oppression? ¶ 4-6.

How did the Lord plant his Church? What caused the apostasy? What three elements try to perpetuate their existence? ¶ 7, 8.

What is the light that God dwells in? Once getting into the light of God, what must one do to remain in it? ¶ 9-11.

Is Satan a constant opponent of all light-bearers? What is the effect upon one who follows Jesus? From whence comes light and life? ¶ 12-14.

How may one be a reflector of the light of God? What great thing has God done for the disciples of Jesus? Where does the battle of the Christian principally take place? What does this battle result in? ¶ 15-18.

What is it the duty of the Christian to strive against? How is it done? How is victory accomplished? ¶ 19-21.

Does the light dawn upon the mind as a flood, or gradually? How is the mind of the Christian illuminated, and by whom is it done? Has the brilliancy of the ecclesiastics been to their advantage? ¶ 22-24.

What is it that leads into darkness? What is Brother Paul's warning? What is the admonition of Brother John? ¶ 25-28.

Where is the Church at the present time? What should be our attitude toward the brethren and toward the kingdom interests which have been committed unto us? ¶ 29, 30.

To what great event are the consecrated looking forward? Is there danger in losing sight of this eventful hour? ¶ 31-33.

What is the deplorable condition of Satan's visible organization? What is the commercial power guilty of? The political? The ecclesiastical? ¶ 34.

Who belong to God's visible organization? How is it demonstrated who these are? ¶ 35, 36.

What are the opposing forces of Satan and Jesus? ¶ 37, 38.

What is one of the ways that the Lord meets the attacks of the adversary? What is the instrumentality that the Lord uses? What is the standard used? ¶ 39, 40.

What is the privilege of the Christian in this hour of distress? What blessing will eventually come to the people of earth? ¶ 41-44.

What is the means by which one may let his light shine? Has the Christian reason to fear? Is there cause for rejoicing, knowing that the Millennial day is approaching? ¶ 45-48.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 1

"The Lord is my rock, and my fortress."—Psalm 18: 2.

NOW we are nearer the perfect day than when first we knew the Lord. True to his promise the light is shining with greater brilliancy. Now we can see that Satan is making a desperate and murderous assault upon the saints yet on earth who keep the commandments of God. He is a wily foe. He will attack every saint at his most vulnerable point. Satan will help each one to magnify self and self rights.

It will be well for each of the saints now to bear in mind that while on earth a saint has no rights which any one is bound to respect. "For ye are dead, and your life is hid with Christ in God."—Colossians 3: 3.

Those who forget this will be easily offended. It is selfishness that takes offence. Selfishness cultivated leads to strife. Satan is diligent to plant strife amongst the brethren. Selfishness develops into pride. Pride leads to disloyalty, unfaithfulness and destruction.

Love is the very opposite of selfishness. Perfect love is the perfect expression of unselfishness. He who really loves the Lord is anxious to proclaim the message of the Lord's kingdom, and will boldly do so in this day of judgment. (1 John 4: 17, 18) He who loves his brother will be anxious to see his brother serving the Lord. If he finds his brother in distress, mourning, dull or indifferent, he will be anxious to give him beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. He who loves the Lord loves his brother and will be loyal and faithful.

A fortress is a place of security. The Lord is a fortress to the faithful, and all such he will shield and preserve.—Psalm 31: 23; 18: 1-3.

Those who love the Lord are joyfully keeping his commandments. His commandments now are to comfort those that mourn, and do this by bringing to them a knowledge of the glad news of the kingdom. Doing this in love, and in faithfulness, will keep us in the joy and love of the Lord. Herein is our safety.

TEXT FOR JULY 8

"Strength and beauty are in his sanctuary."—Psa. 96: 6.

THE sanctuary is the place made for the dwelling of the Lord. (Exodus 15: 17) It is God's organization.—Psalm 74: 2; 76: 2.

The consecrated and anointed ones this side the vail are in the sanctuary by reason of being in Christ. The great Jehovah, rich in mercy and boundless in love, "hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Ephesians 2: 6.

Now being members of God's organization the saints this side the vail are the special objects of Satan's wrath. In their own strength they could not stand for one moment. But dwelling in Christ, in the sanctuary, they are safe and secure from all harm. In this secret place of the Most High they rest in peace. "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.

This assurance from the Word of God brings great consolation to the heart of the Christian. So he is strong in the Lord and in the power of his might, and the joy of the Lord is in his heart. With the Apostle he joyfully says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—Ephesians 1: 3.

In this blessed condition there is also beauty. The fairest of ten thousand, the One altogether lovely, the Head of the Church, dwelleth there. That which beautifies the Christian this side the vail is the establishment of the mind with beautiful truths. The mind is the battle-ground. It is the mind that is transformed. As the Christian abides in this secret place of God's love, and receives the blessings and comfort from the Lord, he grows into the likeness of the Lord, and reflects this upon others, bringing comfort to other hearts. He receives comfort and strength, and in the strength and beauty of the Lord he grows into a comforter.

AN INTERESTING QUESTION

Question: Is it proper for parents to teach their children that they will have a chance to consecrate for restitution, and then neglect thereafter further instruction in the divine plan?

Answer: It is not proper to say that a person can consecrate for any reward. Consecration means to do the Lord's will. The proper course for parents, then, it would seem, would be to teach their children that only those who are obedient to the Lord would get life on any plane. They should teach their children in the home, as well as in the class, the privilege of learning the Lord's plan and of joyfully doing his will, and leave entirely to the Lord what the reward shall be. It is not proper to urge them to make a consecration, but to give them the truth insofar as we can, and then let each one determine for himself. The child that has not reached a sufficient age to determine what consecration is should not be expected to consecrate; but he should be taught concerning the Lord's plan as far as he can understand it, and urged to be obedient to the Lord and the cause of righteousness. It would not seem exactly the proper thing for one to speak of his children as "restitution children". That will depend upon whether or not they are obedient to the Lord. Teach the children the truth, and the Lord will determine what the reward shall be.

THE BEGINNING OF FOREIGN MISSIONS

——JULY 5—ACTS 12:25 TO 13:12——

BARNABAS AND PAUL ENTER NEW SERVICE—LAYING ON OF HANDS IS INDORSEMENT—SORCERER IS SILENCED BY PAUL.

"And he said unto them, Go ye unto all the world, and preach the gospel to the whole creation."—Mark 16:15.

A. S. V.

OUR lessons now take us into the second phase of the spread of Christianity. Hitherto they dealt chiefly with the work which centered in Jerusalem; but they also introduced those arrangements which the Lord made for the wider mission of the truth to the Gentiles; namely, the conversion of Saul, and Peter's visit to Cornelius. Antioch in Syria now becomes the center of the story.

2 Barnabas and Saul apparently remained in Jerusalem over the time of Passover, when James was slain and Peter imprisoned. It is possible that both were in John Mark's mother's home when Peter called after his deliverance from prison, for the mother of Mark was sister to Barnabas. When they returned to Antioch they took Mark with them. Evidently Barnabas wanted to serve his nephew, and knew of no better way of helping him into full manhood and into the Lord's service than by taking him to Antioch. Barnabas was a man who could see possibilities both in men and in circumstances, and who knew how to seize a circumstance and to use ability; for it is evident from later accounts given of Mark, and by the fact of his Gospel, that he was a man of ability and energy.

BARNABAS AND PAUL ENTER NEW SERVICE

3 Through various reasons and causes there were now in Antioch a company of men, leaders of the church, who may be compared to the seven deacons of the church in Jerusalem of whom were Stephen and Philip; and, like those, these also were Hellenist Jews.

4 Here, then, without prearrangement, was a company of men with a broad outlook and the right spirit, in the best place for that further work which the Lord had said should be done. Their names are mentioned. Barnabas is named first and Saul last. Of these two we know much, but of the others, Simeon, Lucius, and Manaen, we know little or nothing beyond what is here recorded. Manaen was a man of some standing; he had been brought up as foster brother with Herod the tetrarch.

5 Verse 2 of chapter 13 says, "As they ministered to the Lord, and fasted, the holy spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." The word minister gives the thought of direct service to the Lord rather than that of service to the Lord through the brethren, and it seems as if the intention is to convey the thought that these men were waiting on the Lord as if for direction from him. It certainly is not merely a record of service such as is conveyed in Acts 11:26.

6 These were wise and understanding men. It could hardly be otherwise than that both these good men talked together of the way of the Lord, and that Paul had told Barnabas and also the others of what the Lord had said to him. All would see that there was more serving ability in Antioch than the needs of the church called for, but instead of acting on their own account they sought the Lord's guidance. They were rewarded. In some way not recorded, though probably by prophetic declaration, for some of them were prophets, the holy spirit made it plain that Barnabas and Paul were to be separated to the work "whereunto I have called them".

7 Whatever feelings Paul might have had after Barnabas was thus associated with him in his special work for the Lord, there is no indication that he even for a moment questioned why Barnabas should also be called, or why his own name should be mentioned second. Indeed, Paul had been told that he was a chosen vessel and should be sent far hence to the Gentiles; but the Lord had not said that he would not use another. In any case Paul was obedient and submissive to the will of the Lord, and glad of his privilege; there was no question whether he should be the Lord's chief or his sole representative.

8 These men betook themselves to prayer. They laid their hands on the chosen two and sent them away, probably with some equipment of money for their travels, provided by the church in Antioch. Luke says, "So they, being sent forth by the holy spirit, departed" (Acts 13:4); that is, they were sent by the holy spirit, but the brethren in Antioch were the means used.

LAYING ON OF HANDS IS INDORSEMENT

9 The holy spirit had come upon the Gentile, Cornelius, some years before this, and it is certain that that good man and his household had told others of the precious truth; but God's ministry to the Gentiles now began at Antioch, and in such fashion as is here related.

10 The laying on of hands was not to keep up any apostolic succession, but was a significant action of good men commending their brethren to the Lord. It is clear that these men understood that they were authorized of the Lord to do this thing, for when the Lord by the holy spirit said, "Separate unto me Barnabas and Saul," it was not as if he said, "I am separating unto me Barnabas and Saul." They were to do it. That little company of men devoted to the Lord understood that they were to attend to this matter; and their act was acknowledged of the Lord to Barnabas and Saul as much as the laying on of hands of the apostles was acknowledged to any convert who was baptized.

11 It is good when the elders of an ecclesia are men of prayer, who charge themselves with the Lord's interests.

The Lord can reward them as he rewarded these faithful men in Antioch. But it often happens that elders instead of confining their thoughts to the things which are necessary for their good service to the church, and charging themselves with the Lord's interests, selfishly concern themselves with their own, seeking to get themselves into prominence.

12 This was the second occasion on which hands were laid upon Paul: the first was when the humble, and otherwise unknown, Ananias of Damascus laid his hands on Saul's head. (Acts 9:17) Paul could not have desired that the hands of any apostle should be laid upon him, for he knew he was chosen apart from them; and it is evident by this providence that God never intended that he should be sent out from Jerusalem on his mission charged by the other apostles.

13 Neither Barnabas nor Paul were of Antioch, and it would therefore be comparatively easy for them and for the brethren who remained to make the separation. Accompanied by John Mark, whom they took to minister to them, they left for Seleucia, at the mouth of the Orontes, whence they took boat to Cyprus. Cyprus was Barnabas' own country, and probably that was the reason they went there first. At Salamis in Cyprus they visited the synagogues, for there were many Jews in Cyprus. Little seems to have been gained on this their first call in Cyprus, at Salamis, and they went to Paphos.

SORCERER IS SILENCED BY PAUL

14 At Paphos the Roman deputy, Sergius Paulus, a prudent man, desired to hear from them of what they were preaching. In the establishment of the deputy was a Jew, named Bar-jesus, otherwise called Elymas, who was a sorcerer, and a false prophet. This man openly withstood Barnabas and Paul, seeking to turn away the deputy from the faith. But Saul (who now permanently took the name of Paul), filled with the holy spirit, set his eyes on Elymas and said: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10) He then said that Elymas should be blind, not seeing the sun for a season. Blindness immediately came upon the sorcerer, and "he went about seeking some to lead him by the hand." (Acts 13:11) With all his cunning and his union with dark powers he was helpless. The deputy seeing this believed, and was astonished at the doctrine of the Lord.—Acts 13:12.

15 This opposition by the man whose name means "son of Jesus", and who styled himself "the wise", is an important item of the study. When Barnabas and Paul preached to the Roman deputy it was the first occasion of the preaching of the gospel of the kingdom to a Gentile with the object of converting him to the faith of Jesus Christ. And the devil was there, opposing through his willing tool. Paul realized the situation. There was no question here of bidding an evil spirit come out of its victim, as was so frequently the case during our Lord's ministry. Here was a man bearing the name the Savior bore, who had deliberately given himself to evil. Without doubt this ready tool of the devil was Satan's instrument by which he hoped to frustrate the work of the Lord's apostles.

16 These incidents are illustrations of the work of the Church now, at the time when the truth goes forth in full measure to those who have not had the opportunity of hearing it. There are those today associated with the establishments of earthly potentates who are in as bitter opposition to the truth of the kingdom of God now being established in power, as he who was called the "son of Jesus", and who claimed to be a wise man, was opposed to the truth of the kingdom of grace then being preached. Without doubt these opposers will have their opposition manifested. There is no question that many are already struck with blindness as to the true condition of human affairs.

17 It is apparent that the ecclesiastics of today are groping about as if seeking for someone to take them by the hand. And there can be no question that numbers will soon believe the message of the kingdom as they see the ecclesiastical world smitten with blindness.

18 As then, so now, the people are apathetic about the kingdom; but they do not oppose the truth; they do not understand, nor will they until the trouble has made them long for relief. The opposers now are of the same class as those of that day, when the gospel of the grace of God was preached to the Gentiles. They are, first, the ecclesiastics and the principal of their flock; these correspond to the Jewish leaders; second, the rulers and supporters of the present order who, like the Roman officials, care but little till they are in some way disturbed; and third, the instigator of evil, the great enemy, the devil, who through his mediums, the latter day sorcerers, and his other tools, still opposes all truth. Some of these are like Elymas, very willing, while some are but dupes.

QUESTIONS FOR BEREAN STUDY

Where do our lessons now take us? What city now comes specially into prominence? What advantages had Antioch over other cities at that time? ¶ 1-4.

How do Acts 13:2 and Acts 11:26 compare? What does the word minister mean in the former? ¶ 5.

What may be said of Barnabas and Paul? How did they show that they were willing to serve the Lord? ¶ 6, 7.

How were Barnabas and Paul sent by the holy spirit? ¶ 8.

Was the laying on of hands to keep up apostolic succession? If not, what was it for? ¶ 9, 10, 12.

Is it good for the elders to look after the Lord's interests prayerfully? ¶ 11.

Was it easy for Barnabas and Paul to leave Antioch? Was their ministry a success at Cyprus? ¶ 13.

What does Bar-jesus mean? Why was he stricken with blindness? Why is it significant that Satan had his representatives present at Paphos? ¶ 14, 15.

How do these incidents illustrate the work now going on? ¶ 16-18.

THE GOSPEL IN ANTIOCH OF PISIDIA

——JULY 12—ACTS 13: 13-52——

PAUL'S FIRST RECORDED DISCOURSE—EXPERIENCES OF JESUS FULFIL SCRIPTURE—PERSECUTIONS COME FROM LEADERS.

"Behold, I have given him for a witness to the peoples, a leader and commander to the peoples."—Isaiah 55: 4, A. S. V.

FINDING little interest to detain them in Cyprus the apostles did not stay, but took ship for the mainland of Asia Minor, and came to Perga in Pamphylia. But neither did they stay there, probably because the time was unfavorable. It is said that at certain seasons the coast there is very unhealthful.

[2] For some reason, not explained, Mark declined to go on from Perga. It may be that the dangers and hardships of the road made him afraid; but it is as probable that his decision was because of personal feeling. In Cyprus, Paul had come into greater prominence than Barnabas, Mark's uncle, and it is quite probable that John Mark was not pleased with this. It also seems that there was some rearrangement made at Perga, for the Scriptures now speak always of the two as Paul and Barnabas, as if henceforth Paul was the foremost. Perhaps John Mark's deflection had something to do with this. We may not know the reason why Mark went home; but experience shows that it is dangerous to spiritual well-being to decline work which has been given by the Lord, either directly, or which has come in the order of his providence.

[3] The two apostles pushed forward towards Antioch in Pisidia. (This Antioch should not be confused with the Antioch in Syria, where their travels began.) The going was hard, for the road was a climb through the mountain passes. The scenery was, of course, grand and beautiful; but in none of Paul's writings, nor in any written of his travels, is there mention of the scenery through which he and his companion passed when following their work for the Lord.

[4] Antioch in Pisidia was a city of considerable importance. Situated on the plateau of Asia Minor it was a center of the trade routes, and therefore a good place for the spreading of the gospel. In all these cities there were Jews with their synagogues, for under the world-rule of the Greeks and Romans the Jews had traveled far: they had long been traders rather than the pastoral people God intended them to be.

[5] On the sabbath day Paul and Barnabas went into the synagogue and sat down. The entrance of two such men as these drew the attention of the rulers of the synagogue; and after the law and the prophets had been read the rulers sent to them, saying, "If ye have any word of exhortation for the people, say on." (Acts 13: 15) Paul stood up, and with an orator's gesture began to speak to the people.

[6] This is the first occasion in which an address of Paul's is reported. Like all those who explained the way of the Lord, he began by reminding the men of Israel of their history. He reminded them that God had chosen their fathers and called them to dwell in a chosen land. He had delivered them from bondage with a high hand, and for their sakes had destroyed seven nations in the land of Canaan. Then for 450 years he gave them judges until, desiring a king, he gave them Saul of the tribe of Benjamin. Him he had to remove, and God then gave them David as king, saying of him that he was "a man after mine own heart, which shall fulfil all my will."—Acts 13: 22.

[7] A thousand years had gone since David was made king, and until now God had made no move to fulfil the promise to raise up a savior out of David's seed. But Paul declared that God had fulfilled his promise by raising Jesus from the dead, who was of the seed of David according to the flesh. Israel did not realize this phase of God's purpose for, satisfied with themselves, they were, in their opinion, ready to be the teachers of the world. Paul's point was that Israel needed a savior, and that David's seed had first to restore Israel to himself.—Acts 13: 23.

[8] It was a bold thing for Paul to tell these Jews, and the Greeks who associated with them, that "they that dwell at Jerusalem, and their rulers" had crucified him whom God had sent to give salvation to Israel. The evidence of their wrong was clear: they could find no cause of death in Jesus, yet desired of Pilate that he should be slain. They were blind to all the evidences, partly because they knew not the word of God when it was spoken, but chiefly because they knew not the voices of the prophets which were read every sabbath day. (v. 27) Paul boldly declared that God had raised Jesus from the dead, and that they were witnesses that God's promise made to the fathers had been fulfilled in raising up Jesus. He quoted the 2nd Psalm: "Thou art my Son, this day have I begotten thee" (v. 7); and Isaiah 55: 3: I will give you "the sure mercies of David"; also he quoted Psalm 16: 10: Thou wilt not "suffer thine Holy One to see corruption", and declared that these scriptures were fulfilled in Jesus.

[9] Paul's usage of these scriptures in connection with Jesus must have come with much surprise to his hearers. They had probably thought David spoke of himself concerning his own resurrection, and did not realize that his words were a prophecy of the anointed. Nor did they understand that "the sure mercies of David" could be thus spoken of.

[10] The Jews took all the promises to themselves, as if they were the only heirs; but Paul showed that these promises were only to the true Israel, those proved to be such by accepting God's word concerning Jesus. Israel thought that as they were the people of David these promises and all others belonged to them. They did not distinguish between the promises made to David

and the blessings which were to come by him; and they resented the thought that they needed a savior.

[11] No one could share that Davidic promise until the foremost of the seed, Jesus, had received the blessing in his resurrection. Afterwards, whoever would receive Christ, as the sent of God, had the privilege of entering in with Jesus into the sure mercies of David; that is, by a resurrection into immortality without possibility of corruption, and of being made a joint-heir of God's King in Israel.—Roman 8:17; 1 Corinthians 15:53.

[12] Paul said to the congregation: "Whosoever among you feareth God"—whether Jew or Gentile—"through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:26, 38, 39) This doctrine must have been as great a surprise to the people as was his other interpretation. Israel as a people had known of a *covering* provided for their sins year by year by the sin-atonement sacrifices, but they had never known remission of sins. Now Paul declares that *whoever* receives Christ, comes to God by means of the true sacrifice which takes away sins, has remission of his past sins. Not only that, he is also justified, counted as if he had not sinned; so that he stands before God without condemnation.—See Hebrews 9:14.

[13] Paul had the same thought in mind as Peter had when, soon after Pentecost, he urged Israel to repent that their "times of refreshing" might come. Paul now tells of a savior for Israel by whom they may come into harmony with God. He well understood the great work Jesus was to do on his return, in the days of his kingdom; but his special concern was for those who were to have part in the spiritual phase of the kingdom.

[14] As if he realized that many of those who heard him would spurn the message, Paul again referred to the prophets, saying, "Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Habakkuk 1:5) This wonderful discourse stirred both Jews and Gentiles. The Jews walked out of the synagogue, but the Gentiles remained to ask that these things might be spoken to them again the next sabbath; and after the service was over many, both Jews and proselytes, followed Paul and Barnabas, listening further to the wonderful words which they had to speak.—Acts 13:42, 43.

[15] The next sabbath almost the whole city came to hear the word of God; which filled the Jews with envy, and they contradicted Paul and blasphemed. Then Paul and Barnabas waxed bold and said: "It was necessary that the word of God should first have been spoken to you; but seeing ye put if from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46); and again the prophets were quoted to show that the word of God must go to those who hitherto had been debarred from the light.

[16] The Gentiles were glad and glorified the word of the Lord, and the truth was published throughout all that region (v. 49); but the Jews stirred up even the devout and noble women, and the chief men of the city, and raised persecution against Paul and Barnabas and expelled them from the neighborhood. Thus do perverse men play upon the feelings of even devout and honorable people who do not think for themselves.

[17] Paul's warning to the Jews quoted from Habakkuk is proof that he made a clear difference between the call to be the seed of David and the blessing which was to come to Israel when God should send them a deliverer from Zion. (Roman 11:26) Their blindness was because they were so self-satisfied and because they paid no attention to the prophets which were read from sabbath to sabbath.

[18] As it was then, when entrance into the kingdom of grace and special favor was preached, so it is now when the time is come to tell of the Lord's second advent, and of the establishment of the kingdom in power. Those who could have had the privilege of the kingdom despise the message, and must have the words of Habakkuk applied to them as to their predecessors the Jews. They also wonder and perish.

[19] In this address Paul claims a fulfilment of the prophetic writings. In this he is at-one with Jesus and all the other apostles. But in this he differs from the leaders of Christendom, who have gone out of their way to tell the people that the Old Testament is not to be considered as the Word of God, and that the best of the prophecies are only the good wishes or fond visions of good men.

QUESTIONS FOR BEREAN STUDY

Where was it that Paul received prominence over Barnabas? What probable effect did this have upon Mark? ¶ 1, 2.

What was it that Paul considered of most importance? Paul's first recorded discourse was delivered where? ¶ 3-6.

What was the order of Paul's discourse? How did God fulfil his promise that he had made to David? What blinding thought did the Jews entertain? ¶ 6, 7.

Why did the Jews refuse the evidence that the Scriptures were being fulfilled in the experiences of Jesus and his followers? ¶ 8, 14.

How do we know that David was a type of Christ? What are the "sure mercies of David"? ¶ 9-11.

What is the difference between the promises made *to* David and those which are to come *by* him? What was it that the Jews resented? ¶ 10.

What doctrine did Paul proclaim that must have surprised the Jews? What is the difference between a "covering for sin" and a "remission of sins"? ¶ 12.

"Times of refreshing" refers to what, and to what time? ¶ 13

How did Paul back up his argument that some would spurn his message? ¶ 14.

Why was the message turned to the Gentiles? Is it possible that devout people may be mistaken? ¶ 15, 16.

What proof have we that Paul understood the difference between the call to be of the Davidic seed and the blessing that should come from that seed? ¶ 17.

Who are those who had kingdom privileges to whom the words of Habakkuk 1:5 now apply? How does Paul differ from the leaders of Christendom? ¶ 18, 19.

INTERESTING LETTERS

ACTIVITY REWARDED

DEAR FRIENDS:

The following is a report of the results from back calls in connection with Brother Rutherford's public meeting at Syria Mosque last November:

Canvass mailed (parties living long distance away),	17
Unable to locate (wrong address given, etc),	13
Moved (shortly after meeting),	5
Not home (several attempts made in each case),	19
Died (shortly after meeting),	2
No money,	1
No further interest,	33
Some interest, no further sales, may buy later,	20
Has volumes, no further sales,	15
Has volumes, bought other books,	4
Bought full set of seven volumes,	23
Bought set of six volumes,	2
Bought odd volumes and booklets,	11
Total	165

More names than these were handed in, but many were so illegibly written as to be of no use.

We began making these calls three weeks after the meeting, but the calls were over greatly scattered territory.

We do not think it possible to over-estimate the good these large public meetings do. The friends had wonderful experiences in talking with those in whom an interest had been aroused. Not only that, but some who did not hand in their names have hunted us up, and have attended meetings since. For instance, one young man heard the truth for the first time at this large meeting. He had studied for three years in order to become a minister, and gave it up in disgust and discouragement. Then came Brother Rutherford's lecture, and the young man bought a HARP, took it home, finished reading it that night. He then came over to our local News Bureau and had books sent to his mother, who lives in Milwaukee. Purchasing the volumes for himself, also, he began to attend two Berean studies, prayer-meeting, and Sunday service. He has since made a full consecration to the Lord. His experience alone would have made the meeting worth while. But there are many others. The husband of a sister in the truth had been very much opposed until hearing the lecture, but since then his interest has steadily grown, and he, too, has now made a consecration to the Lord.

One woman who attended the lecture, had heard a lecture out West sometime before. She bought a HARP at the Syria Mosque meeting, and her daughter read it. The latter was taken ill shortly after, and when dying, pointed to the HARP, indicating that she wished those who were associated in putting forth such a message should have charge of her funeral services.

When two workers called upon a man who had purchased the HARP, the man informed them that he had finished the HARP, and was very eager indeed to secure more reading matter. After buying the seven volumes, he wished to be put in touch with a local Berean study.

Two other workers called upon the wife of a man who had bought the HARP at the Mosque. They found the wife very bitter, because, since attending the lecture, her husband had refused to go to the Episcopalian Church with her any longer, and, to quote her, "all he does is read that book he bought." The friends had quite some difficulty in getting into the house, but finally won a point, and gained an entrance. After about an hour's conversation, the woman ordered the whole set of seven, asked about Sunday School for children, and has been attending our meetings ever since.

We could not begin to tell you all the rich and encouraging experiences the friends have had in this follow-up work, and figures can never approximate the good that has been done.

We trust it will be the Lord's good pleasure specially to push this line of service, and that Brother Rutherford's heart may be encouraged and strengthened to continue this splendid work until the battle is won.

With much Christian love from

SERVICE COMMITTEE, Pittsburgh, Pa.

SUBTLE LEADINGS OF SATAN

DEAR BROTHER RUTHERFORD:

It has occurred to me that a short sketch of my experience for a period of three or four weeks during the last few days of 1924 and the beginning of 1925 might be of interest and comfort, as well as a warning to others who may have like experience.

It is a perfect corroboration of the thought expressed in the "Finished Mystery" regarding the mind of the Lord's people being the battle-ground of the evil spirits. As is the case generally, my trouble all grew from a very small beginning, consisting of hints and half-veiled suggestions, coming in the most part from those whom I have reason to believe are truly sons of God. Many half-formed doubts had found place in my mind, and then suddenly came the deluge. The first suggestion (coming like a flash of lightning) was that Brother Rutherford had denied the ransom. This was followed by suggestions along many lines, backed by Scripture quotations and references to old TOWER articles, which seemed to show that the present teaching of the SOCIETY was contrary to the fundamentals taught by Brother Russell.

Then came great illumination of mind—things seemed as clear as crystal. I seemed to be lifted above the cares of life; and while I was conscious of a great conflict, yet I was grandly calm with what seemed perfect poise. Many wonderful interpretations of Scripture flooded my mind, so ingenious that it seemed they must be true. In fact, I believe that many were true, perhaps used as bait to lure me on. Satan surely is assuming the part as "an angel of light". Sleep seemed unnecessary, food only a matter of little concern. The chief point of attack was the activities of the Lord's people in witnessing to the world. This seems to anger Satan above all else.

Then came the suggestion that perhaps the Lord was about to use me in some very wonderful and honorable manner. Surely, had not God used a dumb ass? Why not you? However, the Lord was with me. *All the time* I felt his love and favor, and I earnestly prayed that I might be led into the truth and not be swallowed up of error, also that I might not injure any of his little ones; and he answered my prayers. By the aid of some dear brethren and the letter sent me by Brother Rutherford, the Lord delivered me from the snare of the fowler.

Do I regret the experience? Indeed, no! I would not take worlds for the experience, and would not for worlds (unless the Lord so wills) go through another experience of like character. It has given me the blessed assurance that the Lord is still leading me, protecting me, and will, if faithful, accept me into his kingdom.

No doubt many of the dear saints will be permitted thus to judge angels during the year 1925, but to such as are pure in heart no harm will come. The value of a kind, sympathetic word is beyond price to one in such a trial. Harsh, unsympathetic opposition, even if right, makes the load more heavy. Let us comfort all that mourn! May the Lord richly bless you and all Zion. May he speedily bring us all together that we may see eye to eye.

If this experience could be used to help any of the dear saints, I would be glad.

Your brother in Christ,

J. E. CAMPBELL, M. D., Ohio.

APPRECIATING PRESENT TRUTH

DEAR BRETHREN:

I am taking much pleasure in sending in my answers to the V.D.M. questions.

I also wish to express to you my appreciation of your wonderful articles in the WATCH TOWER. We can hardly wait from one issue till the next. I am very thankful that the Lord even permitted me to see the Truth, and also for the servants he has given us in Brother Rutherford and the many other brothers we have in the Pilgrims and all others who are giving out the kingdom message. Remembering you all at the throne of grace, I remain

Yours in the service of our King,

JAMES L. MEURER, Indiana.

TOWER ARTICLES ARE EATEN

DEAR BROTHER IN CHRIST:

After reading and studying carefully those three wonderful articles in recent issues of the WATCH TOWER, on "The Robe of Righteousness", "The Year of Jubilee," and "The Birth of the Nation", I feel impelled to write and express to you the gratitude that is in my heart for the rich food the Lord is giving to us in these last days through the SOCIETY which the Lord is using, and which is evidently referred to prophetically by Isaiah as "my servant whom I have chosen, that ye may know and believe me, and understand that I am he."—Isaiah 43:10.

These beautiful new truths are surely "flashes of lightning", issuing from the temple of God now opened in heaven, and are also "illuminations of the Word of God, giving further glimpses of truth in the great plan", to enlighten, comfort and strengthen the remnant of God's dear saints on earth who are faithfully and loyally fighting under the banner of our great Captain, the Lord Jesus Christ. These are truly perilous times, especially for the Church; but these blessed truths are found and eaten by the anointed class, as did Jeremiah of old, who represented these and who wrote: "Thy words were found, and I did *eat* them, and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of hosts."—Jeremiah 15:16.

The article on "The Birth of the Nation" was more difficult to take hold of because of a previous interpretation by dear Brother Russell, which we believed to be the final word on Revelation, chapter 12; but after reading this article over prayerfully and carefully, several times, the point that struck me as the key to the proper understanding of the chapter is the fact that the numbers in the book of Revelation are understood to be literal.

I have heard Brother Russell more than once state that the numbers were to be understood in a literal sense. Then why should we make an exception in the case of the 1260 days in Revelation, chapter 12? Then it occurred further to the mind, that it is not the Lord's usual method to give such prominence in the Scriptures to Satan and his organization, and a detached account of the same, and make it appear as though Satan had finally triumphed and gained a great victory, as we formerly understood in our application of verse 10 in this chapter. So taking pencil in hand and counting the dates as suggested in WATCH TOWER, March 1st, it seemed to me rather remarkable that the 1260 days could be applied as suggested. Evidently chapter 12 is prophecy, and therefore "cannot be understood until it is fulfilled or in course of fulfilment". Another strong point by way of corroboration is that Brother Russell interpreted the "man child" of Isaiah 66:7 as follows: "This man child is therefore the little flock, the true Zion, in God's estimation the Body of Christ." (Z. '94, page 135.) It seems reasonable therefore to conclude that the man child of Revelation 12 also refers to the Body of Christ.

Truly those wonderful conventions held at Cedar Point, and the one last year at Columbus, Ohio, were epoch-making events in the history of the Church of God—the Zion class. Although there were present at the Columbus, O., convention about 15,000 or more of the Lord's people in present truth, it was a little surprising that only 5,000 responded to the call for service on Service Day. It was my delightful privilege to be one of those who responded to the call on that day, and how all the laborers in the Master's vineyard rejoiced at the close of the day's work to learn that nearly 30,000 books were placed in the various homes by the faithful workers as they went from door to door advertising the King and the kingdom!

In view of the fact that God's dear Israel are all praying daily for the Lord's guidance of the Editorial Committee regarding whatever may appear in the columns of the WATCH TOWER and the GOLDEN AGE, we cannot help but believe that these prayers are heard, and the answers to these prayers are found in the clearer light from the Bible which God's dear people are now getting through the "Channel" the Lord is now using in such a wonderful manner to feed the Church. It is even so, and we give thanks to our dear heavenly Father in the name of His beloved Son, Christ Jesus, for all these good things which we are enjoying and which are so soul-satisfying.

With warm love and greetings to you and all the dear brethren at the Bible House, and with full confidence that the Lord is still leading his dear Zion safely as of old. I am as ever,

Your brother in Christ.
WALTER J. THORN, Pilgrim.

THE LORD OPENING UP HIS SECRETS

DEAR BROTHER RUTHERFORD:

The March 1st WATCH TOWER leading article, "Birth of the Nation," is surely convincing and perfectly satisfactory to my mind. I was never quite settled on the understanding we had of the twelfth chapter of Revelation, but accepted it for want of any better interpretation; and no better interpretation could be had of this chapter prior to transpiring events. Current and past eventuation now clinches the argument in my mind that the TOWER article is indisputably correct.

Unquestionably this interpretation may prove a sifting medium, but the really earnest and sincere ones of the faith will stand firm and rejoice in this further manifestation of the love of God in giving this additional evidence that the SOCIETY is his honored servant and mouthpiece, and assuring us further that we have the proper grasp and focus on his work, time and plan.

Graciously has the Lord let us look more closely into the chamber of enlightenment. He certainly has revealed to us more of his secrets. It prompts us to renewed zeal and energy to proclaim yet more loudly to humankind the King and the kingdom of heaven as being at hand. Surely no one can read this article without a redoubling of effort for service and a deeper spirit of holiness and praise.

Only the deflecting ones will disagree with the interpretation and antagonize the thoughts set forth in this article, and Satan will unquestionably use all such to upset the minds of the unstable; for no stable-minded one will he be able to influence to the contrary.

The article is surely very timely and will do the Church much good.

The first article in the February 15th TOWER is also grand and conclusive. May the Lord give us more of such to stimulate our faith and hope.

Faithfully yours in the service.
J. A. BOHNET, Pilgrim.

OVERCOMING EARTHLY OBLIGATIONS

DEAR BROTHER RUTHERFORD:

In expressing to the Lord my appreciation for the glorious kingdom message of this time, I feel that I cannot properly do so without acknowledging my indebtedness to you, his honored and favored servant by whom and through whom this message is given to the anxious and waiting members of the Body yet in the flesh. What an illumination on the hitherto puzzling twelfth chapter of Revelation, as contained in the recent article on the "Birth of the Nation"! How good the Lord is to thus make plain in detail to those whose hopes have long been deferred, the glorious workings of his marvelously strange act wherein the kingdom prevails.

How I long, dear brother, to be relieved of certain business responsibilities encumbered during those twelve hundred and sixty days, and again to engage actively in the King's service. During those days of the wilderness condition I was forced to give up a profession by means of which I had for many years earned a support for my family, and to undertake to organize anew some plan of making a living I began during the days of inflation; and therefore, I have had quite a struggle to extricate myself from necessary obligations, while at the same time providing things needful for those dependent on me. A few more months now should enable me to balance the ledger and afford the coveted time to become more active again in the service.

Truly yours by the Lord's grace,
I. B. ALFORD, Texas.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BAEUERLEIN

Milford, N. H.	June 16	Springfield, Mass.	June 23
Fitchburg, Mass.	" 17	Holyoke, Mass.	" 24
Waltham, Mass.	" 18	Easthampton, Mass.	" 25
Natick, Mass.	" 19	Orange, Mass.	" 26
Framingham, Mass.	" 21	Greenfield, Mass.	" 28
Worcester, Mass.	" 22	Wilder, Vt.	" 29

BROTHER T. E. BARKER

Utica, N. Y.	June 16	Belvidere, Ill.	June 23
Buffalo, N. Y.	" 17	Rockford, Ill.	" 24
Erie, Pa.	" 18	Freeport, Ill.	" 25
Elyria, O.	" 19	Dubuque, Ia.	" 26, 28
Tiffin, O.	" 21	Freeport, Ill.	" 29
Gary, Ind.	" 22	Gratiot, Wis.	" 30

BROTHER J. A. BOHNET

New Castle, Ind.	June 15	New Richmond, Ind.	June 22
Richmond, Ind.	" 16	Logansport, Ind.	" 24
Farmland, Ind.	" 17	Peru, Ind.	" 25
Hartford City, Ind.	" 18	Wabash, Ind.	" 26
Marion, Ind	" 19	Fort Wayne, Ind.	" 28, 29
Kokomo, Ind.	" 21, 23	Auburn, Ind.	" 30

BROTHER C. W. CUTFORTH

Warren, Ont.	June 12	MacTier, Ont.	June 19
North Bay, Ont.	" 14	Midland, Ont.	" 21
Calander, Ont.	" 15	Hendrie, Ont.	" 22
Bracebridge, Ont.	" 16	Barrie, Ont.	" 23
Orillia, Ont.	" 17	Midhurst, Ont.	" 24
Bala, Ont.	" 18	Toronto, Ont.	" 28

BROTHER H. H. DINGUS

Wolf Point, Mont.	June 11	Reserve, Mont.	June 22, 23
Avondale, Mont.	" 12, 14	Froid, Mont.	" 24, 25
Scobey, Mont.	" 15, 16	Dore, N. Dak.	" 26, 28
Outlook, Mont.	" 17	Bonetrail, N. Dak.	" 29, 30
Hart Sask.	" 18	Zahl, N. Dak.	July 1
Outlook, Mont.	" 19, 21	Grenora, N. Dak.	" 2

BROTHER A. D. ESHLEMAN

Kansas City, Mo.	June 12	Wauneta, Nebr.	June 23
Topeka, Kans.	" 14, 15	Hastings, Nebr.	" 25
Beatrice, Nebr.	" 16	Sutton, Nebr.	" 26
Wymore, Nebr.	" 17	Grand Island, Nebr.	" 28
Bloomington, Nebr.	" 19	Overton, Nebr.	" 29
Wilsonville, Nebr.	" 21, 22	Brady, Nebr.	" 30

BROTHER A. J. ESHLEMAN

Horton, Kans.	June 16	Pomona, Kans.	June 24
St. Joseph, Mo.	" 17, 18	Ottawa, Kans.	" 25
Leavenworth, Kans.	" 19	Williamsburg, Kans.	" 26
Kansas City, Mo.	" 21	Emporia, Kans.	" 28
Lawrence, Kans.	" 22	Olpe, Kans.	" 29
Centropolis, Kans.	" 23	Eureka, Kans.	" 30

BROTHER M. C. HARBECK

Chicago, Ill.	June 17	Fort Atkinson, Wis.	June 24
Freeport, Ill.	" 18	Milwaukee, Wis.	" 25
Monticello, Wis.	" 19	Kenosha, Wis.	" 26
Madison, Wis.	" 21	Milwaukee, Wis.	" 28
Verona, Wis.	" 22	Oshkosh, Wis.	" 29
Lake Mills, Wis.	" 23	Appleton, Wis.	" 30

BROTHER M. L. HERR

Anaheim, Calif.	June 12	Portersville, Calif.	June 23
Santa Ana, Calif.	" 14	Orosi, Calif.	" 24, 25
San Pedro, Calif.	" 15	Reedley, Calif.	" 26
Long Beach, Calif.	" 16	Fresno, Calif.	" 28
Hawthorne, Calif.	" 17	Selma, Calif.	" 29
Bakersfield, Calif.	" 21, 22	Tulare, Calif.	" 30

BROTHER W. M. HERSEE

Cameron, Ont.	June 9, 10	Stirling, Ont.	June 21
Peterboro, Ont.	" 12-14	Flower Station, Ont.	" 23
Apsley, Ont.	" 15	Clayton, Ont.	" 24
Havelock, Ont.	" 17	Carleton Place, Ont.	" 25
Trenton, Ont.	" 18	Pembroke, Ont.	" 26, 28
Belleville, Ont.	" 19	Ottawa, Ont.	" 29, 30

BROTHER J. H. HOEVELER

Clay City, Ill.	June 16	Springfield, Ill.	June 24
Carlyle, Ill.	" 17, 18	Quincy, Ill.	" 25
East St. Louis, Ill.	" 19	Hamilton, Ill.	" 26
St. Louis, Mo.	" 21	Peoria, Ill.	" 28
Bunker Hill, Ill.	" 22	Streator, Ill.	" 29
Gillespie, Ill.	" 23	Peru, Ill.	" 30

BROTHER H. S. MURRAY

Plymouth, Mich.	June 16	Monroe, Mich.	June 24
Ypsilanti, Mich.	" 17	Toledo, O.	" 25
Chelsea, Mich.	" 18	Elkhart, Ind.	" 26
Ann Arbor, Mich.	" 19, 21	Chicago, Ill.	" 28
Dundee, Mich.	" 22	Clinton, Ia	" 29
Adrian, Mich.	" 23	Cedar Rapids, Ia.	" 30

BROTHER G. R. POLLOCK

No. Vallejo, Calif.	June 16	Paradise, Calif.	June 24
Richmond, Calif.	" 17	Yankee Hill, Calif.	" 25
Oakland, Calif	" 18	Chico, Calif.	" 26
Sacramento, Calif.	" 19, 21	Klamath Falls, Ore.	" 27, 28
Chico, Calif	" 22	MacDoel, Calif.	" 29
Oroville, Calif.	" 23	Ashland, Ore.	June 30, July 1

BROTHER V. C. RICE

Danville, Ark.	June 15, 16	Pine Bluff, Ark.	June 23
Havana, Ark.	" 17	Scott, Ark.	" 24, 25
Roland, Ark.	" 18	Little Rock, Ark.	" 26
Little Rock, Ark.	" 19	Rondo, Ark.	" 28
Hot Springs, Ark.	" 21	Helena, Ark.	" 29
Malvern, Ark.	" 22	Memphis, Tenn.	" 30

BROTHER C. ROBERTS

Prince George, B. C.	June 7, 8	Courtenay, B. C.	June 24
Prince Rupert, B. C.	" 10-14	Victoria, B. C.	" 25
Ocean Falls, B. C.	" 17, 18	Sidney, B. C.	" 26
Vancouver, B. C.	" 21	Victoria, B. C	" 28
New Westminster, B. C.	" 22	Vancouver, B. C.	" 30
Nanaimo, B. C.	" 23	Langley Prairie, B. C.	July 1

BROTHER R. L. ROBIE

Whalan, Minn.	June 14	St. Peter, Minn.	June 21
Austin, Minn.	" 15	Evan, Minn.	" 22, 23
Owatonna, Minn.	" 16	Arco, Minn.	" 24
Winona, Minn.	" 17	Lake Benton, Minn.	" 26
Rochester, Minn.	" 18	Luverne, Minn.	" 28
Mankato, Minn.	" 19	Jasper, Minn.	" 29, 30

BROTHER O. L. SULLIVAN

Union Point, Ga.	June 14	Douglasville, Ga.	June 23
Atlanta, Ga.	" 15, 21	Dallas, Ga.	" 24
Raymond, Ga.	" 16	Rockmart, Ga.	" 25
Chipley, Ga.	" 17	Rome, Ga.	" 26, 28
Columbus, Ga.	" 18, 19	Rock Springs, Ga.	" 29
Tallapoosa, Ga.	" 22	Chattanooga, Tenn.	" 30

BROTHER T. H. THORNTON

Currituck, N. C.	June 15, 16	Suffolk, Va.	June 23
Norfolk, Va.	" 17	Peterburg, Va.	" 26
Exmore, Va.	" 18, 22	Fredericksburg, Va.	" 28
Chincoteague, Va.	" 19, 21	Ruther Glen, Va.	" 29
Norfolk, Va.	" 23	Fredericks Hall, Va.	" 30
Newport News, Va.	" 24	Orchid, Va.	July 1

BROTHER S. H. TOUTJIAN

Benewah, Ida.	June 7	Rogue River, Ore.	June 15
Spokane, Wash.	" 8	Ashland, Ore.	" 16
Portland, Ore.	" 9, 10	San Francisco, Calif.	" 17
Albany, Ore.	" 11	Paso Robles, Calif.	" 21
Eugene, Ore.	" 12	Santa Barbara, Calif.	July 5
Roseburg, Ore.	" 14	Los Angeles, Calif.	" 6

BROTHER J. C. WATT

Waco, Tex.	June 15	Miles, Tex.	June 24
Temple, Tex.	" 16	San Angelo, Tex.	" 25
Kempner, Tex.	" 17	Sweetwater, Tex.	" 26
Lampasas, Tex.	" 18, 19	Merkel, Tex.	" 28
Brownwood, Tex	" 21, 23	Abilene, Tex.	" 29
Brookesmith, Tex.	" 22	Woodson, Tex.	June 30, July 1

BROTHER J. B. WILLIAMS

Downingtown, Pa.	June 16	Lansdale, Pa.	June 23
Paoli, Pa.	" 17	Lehighton, Pa.	" 24
Philadelphia, Pa.	" 18	Kunkletown, Pa.	" 25
Chester, Pa.	" 19	Danielsville, Pa.	" 26
Wilmington, Del.	" 21	Allentown, Pa.	" 28
Norristown, Pa.	" 22	Northampton, Pa.	" 29

VACATION

The vacation of the Bethel family will be August 22nd, to September 5th, 1925. During that period the office and factory will be closed.

The WATCH TOWER and Herald of Christ's Presence

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

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Anno Mundi 6053—June 15, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

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

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CONVENTIONS FOR AUGUST

IT IS thought advisable this year to have conventions in different parts of the country so that the friends may not be required to travel such long distances. Arrangements have been made for a four-day convention at Springfield, Mass., from August 13th to 16th, inclusive. This convention will serve the New England States and New York, and the provinces of Ontario, Quebec and Novia Scotia.

A convention will be held at Indianapolis, Indiana, August 24th to 31st, inclusive. This will serve all the middle West. It is expected that this convention will be largely attended because it is in the vacation season and at such time as the friends generally can attend. A large Tabernacle with a seating capacity of ten thousand, in the very heart of the city, has been secured. Also theaters for mid-day meetings, and assurances that the public press will carry ample notices of the convention.

Indianapolis is ideally located for a convention. It has many steam and interurban railway lines, and this coupled with the fact that it is near the center of population of the United States makes it a very acceptable place. The highways leading into the city are first-class, and many will be expected to attend by automobile.

Indianapolis has a population of upwards of 350,000 and is probably one of the best inland cities in the U. S. This convention will be served by a number of pilgrim brethren, and Brother Rutherford will be there most of the time, addressing the public Sunday the 31st.

The Chamber of Commerce is cooperating with the local convention committee with reference to accommodations, and later announcements will be made as to the cost of housing the people.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI JUNE 15, 1925 No. 12

THE WAY TO LIFE

"O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer." —*Psalm 31: 23.*

"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. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever."—*2 Peter 3: 17, 18.*

THESE are times of great peril. A crisis in the drama of the ages is here. Judgment is upon the nations of the earth. Judgment is upon the house of God. Everyone who has made a covenant with the Lord, and remains this side the vail, must be put to the test.

[2] There is a way that leads to destruction. There is a way that leads to preservation. The one means eternal death; the other means eternal life. Each of God's intelligent creatures, coming to a knowledge of these ways and choosing, fixes his own destiny.

[3] He who has the power of death is now making desperate war against him who has the power of life. The worst of the battle seems to be just ahead. Who is on the Lord's side, and who will be able to stand?

[4] The saints occupy the most critical position of all on the earth. Falling away now from stedfastness may plunge such into everlasting darkness. Stedfastness, fidelity and loyalty to the Lord now lead to glory and life divine.

[5] Blessed is the saint on earth now who has a vision of God's unfolding plan. Thrice blessed is he who understands, appreciates and joyfully obeys.

[6] The reason why this crisis has come, the reason why the battle is so desperate and must increase in severity to the end, the reason why the saints stand in such danger, and at the same time in such transcendant glory, cannot be so well understood and appreciated without a view of the history of Lucifer and the Logos. The two great ways are marked out by the course these mighty ones have taken. God's intelligent creatures must know this fact, and knowing, must choose.

LUCIFER

[7] The name Lucifer means "Morning Star". God's prophet speaks of him as "Son of the Morning". It would be difficult to find words more descriptive of beauty than these. Without doubt he was a part of God's organization. He was in the holy kingdom of God, shining forth among the others of that glorious realm. Doubtless he was more brilliant and showy than any others of the creatures of heaven. He was appointed by Jehovah to a high official position in the kingdom of God. These conclusions are based upon the words of God's holy prophet: "Thou art the anointed cherub that covereth." The word "covereth" here used means to screen, to shield, and to protect. Anointed means appointed to official position by Jehovah. Therefore, his name indicates that Jehovah appointed him for the purpose of screening, shielding and protecting those over whom he had supervision.

[8] That he was appointed to this high position by Jehovah is made certain by the words of God's prophet: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain [kingdom] of God."—Ezekiel 28: 14.

[9] That he was beautiful beyond the description of our language there can be no doubt, and in proof of this the word of the Lord is again cited: "Every precious stone was thy covering." And this was so from the day that he was created. That he was created perfect there can be no doubt, because all the works of Jehovah are perfect.—Ezekiel 28: 13; Deuteronomy 32: 4.

[10] Concerning his way from the day of his creation God's prophet says: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezekiel 28: 15.

[11] In the course of time God created the perfect man, Adam, and his perfect wife, Eve, and provided them with a perfect home in his garden, Eden. He gave Lucifer charge over this perfect pair to shield and to screen and to protect them. That Satan was there in Eden for that purpose there is not any doubt, because God says of him: "Thou hast been in Eden the garden of God, . . . thou art the anointed cherub that covereth."—Vss. 13, 14.

[12] God gave to Adam his law. He plainly told Adam that a violation of his law would result in the enforce-

ment of the death penalty. (Genesis 2:17) Since Lucifer was given charge over man to shield and protect him it follows that he had the power to inflict punishment for any infraction of the rules or laws governing man. He was made the executive officer of Jehovah over man. Then it would seem that it would be his right and duty to put man to death for the violation of God's law. That he was given the power of death there can be no doubt, because St. Paul, under inspiration, plainly says of him: "Him that had the power of death, that is, the devil."—Hebrews 2:14; Habakkuk 1:13; Romans 6:23.

IS SATAN A USURPER?

13 To usurp means to dominate, or usurp authority from another. It means to seize, to hold a position by force and without right. A usurper is one who by force seizes, illegally, the sovereign power, or the throne from the rightful holder, and then holds it by force, illegally. If David John was the legal and rightful ruler of Breton, and Mr. Windsor George should by force illegally seize the throne of the nation and hold it, he would properly be called a usurper. That would be a bold, bad deed; but there are some things that are worse.

14 Lucifer did not usurp power or authority over man, because God gave him that right. He did not usurp power and authority from God, because that would mean that he would exercise a superior force than that possessed by Jehovah, which is impossible. He did not usurp power and authority, but he did worse.

15 He held a position of confidence and trust by appointment from Jehovah. He occupied a fiduciary relationship toward God. A fiduciary is one who holds a thing in trust for another. The position necessarily involves confidence and trust, requiring and demanding faithfulness and loyalty to the last degree. To betray such a trust is far worse than being a usurper. One in such a fiduciary capacity, who is guilty of betraying his trust, is lawless, wicked and iniquitous. Yea, because of the violation of his sacred obligation he makes himself a nefarious creature and covers himself with perfidy. Not only did Lucifer do this, but to accomplish his selfish purpose he resorted to lying, murder, and defamation of the good name of his great Creator, to whom he was indebted for his position and for his life. He became the greatest and wickedest of all criminals.

WHAT LUCIFER DID

16 The prophet Ezekiel tells how Lucifer was impressed with his own beauty: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."—Ezekiel 28:17.

17 The prophet Isaiah tells of the conception of Lucifer's wicked scheme. (Isaiah 14:13, 14) His heart was malignant; that is to say, his purpose or motive secretly conceived, was wicked. This does not prove that he was a usurper of power, but it does prove that he used the power and authority with which he was clothed for his own selfish gratification. Be it here noted that he has tempted everyone of God's righteous creatures along the same line.

18 Genesis, chapter 3, records the beginning of Lucifer's wicked scheme. He knew that God had commanded Adam and Eve to multiply and fill the earth and that by their obeying this commandment the time would come when the earth would be filled with a race of human beings. He knew that man was devoted to God, that he worshiped God, and he knew that for him to accomplish his own selfish purpose he must alienate man's affections from God. He determined he would do this very thing by inducing Adam and Eve to believe that God is a liar, that he was holding from them their just rights by a threat of death, and that God was therefore unworthy of their love and worship.

19 This perfect pair was already under Lucifer's care, and his purpose was, by betraying his trust, to win the affection and worship of man. Because God had given him (Lucifer) the power of death he would reason that should Adam and Eve turn away from God and be found guilty, it would devolve upon him, Lucifer, to execute the death penalty under the law; that he would refuse to do this; that in the course of time he would see the earth filled with the offspring of man, and that this creation would worship him instead of God, and that then he would be like the Most High God.

20 To carry out his wicked and diabolical scheme he told Eve that the eating of the forbidden fruit would not result in death. "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil."—Genesis 3:4, 5.

21 Intending doubtless to refuse to exercise against them the power of death, he expected to see Eve and Adam have the eyes of their understanding opened; that they would still live, that they would then believe God to be a liar and believe Lucifer to be their benefactor, and that therefore they would readily turn from God and worship Lucifer. In order that he might be adored and worshiped like the Most High God he was willing to betray his sacred trust, to make God out a liar and devoid of love; and he was willing to risk his own ability to save man from death.

22 God knew of this wicked scheme in Satan's heart, of course; and that was when iniquity was found in him. Jehovah did not interfere with his carrying out his wicked scheme.

23 "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezekiel 28:15) Iniquity means perverseness, wickedness, lawlessness and unrighteousness. It means the violation of the rights of others. It means nefariousness; that is to say, a breach of the most sacred trust and obligation.

[24] Error means to wander away or deviate from the right course; a departing or deviation from truth; a violation of duty. It means lawlessness and sin. It means fraud, deceit and delusion, a turning away from piety or a right course.

[25] The error or delusion of the wicked one was selfishness, which means a lack of love. Of Satan, the Prophet says: "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.

[26] Lucifer permitted selfishness to override love. Therefore he developed a wicked heart. Pride and a malicious desire to shine above all other creatures and to be like the Most High God led him to unfaithfulness and disloyalty, and that through selfishness. His end is destruction.

[27] His course, or way, stands as a monument, warning every intelligent creature that he who goes this way goes to death. The apostle Peter, in the text quoted, indicates that there is a danger of the saints being drawn away by the error of the wicked one at the end of the age.

THE LOGOS

[28] Not a great deal is said in the Old Testament of the Logos. In the beginning God said: "Let us make man." While no statement is made as to whom God spoke these words, it seems quite evident that they were addressed to the Logos. Lucifer may have been present and participated in the conversation. This conclusion finds some force in the statement of the Prophet that when God laid the foundation of the earth "the morning stars sang together". (Job 38:7) That the Logos and Lucifer were the morning stars here mentioned seems to be definitely settled.—Isa. 14:12; Rev. 22:16.

[29] St. Paul tells us concerning the Logos that all things were made by him, and without him was nothing made that was made. (John 1:3) The Logos was not only the confidential friend of Jehovah but was entrusted by Jehovah with the great work of creation. Of course this must have included the creation of Lucifer. The Logos occupied a fiduciary relationship to Jehovah and he was true to his trust. There is no place in the Scriptures which indicates that the Logos sought to shine in the eyes of others. There is nothing to indicate that he ever possessed any selfish spirit. He is shown to be a humble, submissive and faithful messenger of Jehovah.

[30] When the children of Israel wandered for forty years in the wilderness God sent an angel before them, as it is written in Exodus 23:30. Doubtless that angel was the Logos. In the same capacity, as a messenger or angel of Jehovah, the Logos appeared to Joshua as the captain of the Lord's hosts. (Joshua 5:14) And later he is shown as Michael, the friend of the people, who stands up for the people.—Daniel 12:1.

[31] In all these things the Logos delighted to do his Father's will. Concerning him the prophet makes record: "I delight to do thy will, O my God: yea, thy law is within my heart." (Psalm 40:8) The Logos loved the name and honor of his Father. He was unselfishly devoted to him. Of course he observed the apparent leniency and tolerance of God toward Satan, in that God permitted him without interference to pursue his nefarious course, and this of itself would furnish a test to the loyalty of the Logos.

[32] God made his plan of salvation to depend upon the perfect man's perfect loyalty and absolute devotion. To others it would seem weakness to risk so much upon the loyalty of one perfect man, but "the weakness of God is stronger than men."—1 Corinthians 1:25.

[33] Tested for a period of four thousand years after the treachery of Lucifer, always loyal and unselfishly devoted to the Father, God knew he could safely rely upon his only begotten Son, when he would be transferred to earth as a man, to become the Redeemer of man. There could never be such an exhibition of fidelity, submissiveness, loyalty and unselfish devotion to Jehovah God as that made manifest by the Logos, afterwards Jesus, later the Christ.

[34] When on earth Jesus was always faithful and loyal to his Father. He refused to be tempted away from his course of stedfastness, defending himself against every assault through the Word of God. He said: "I can of mine own self do nothing: . . . because I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) He and his Father, having enjoyed long centuries of sweet fellowship, knew each other and loved each other. Jesus said: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again."—John 10:15, 17.

[35] Jesus knew that it was the will of God to have him suffer death that he might redeem man and undo and destroy the wicked works of the evil one, and such was the joy this brought to him that he gladly and willingly did it, despising the shame to which he was subjected.—Hebrews 12:2.

[36] Instead of attempting to make himself a reputation and shine in the eyes of others, he humbled himself and became obedient even unto the most ignominious death. For this reason God hath highly exalted him and given him a name above every name, and commands that all creatures in heaven and earth shall worship the Son as he worships the Father.

[37] Lucifer had selfishly attempted to obtain the worship of creatures, and resorted to the blackest crime to accomplish his purpose, and he must suffer destruction. The Logos always honored his Father, defending his good name and fame, willingly went to an ignominious death to accomplish his Father's will, and the Father will see to it that all creation shall worship the Son.

The Logos has justly earned and received the title "The Faithful and True."—Revelation 19:11.

[38] His course of humility, loving devotion, absolute and complete faithfulness and unswerving loyalty has led him to the highest place; and his honor shall never be dimmed. The course of the Logos, like a silent monument, stands beckoning all creatures who desire life to walk that way. "I am the way, and the truth, and the life."—John 14:6.

[39] God is love. Jesus is the express image of his Father, therefore Christ Jesus is the perfect expression of unselfishness. This is the way that leads to life.

SATAN'S EXECUTION DEFERRED

[40] That the end of Satan is to be destruction there is no doubt. (Hebrews 2:14) That his destruction will be deferred until his wicked works are destroyed is also sure. (1 John 3:8; Revelation 20:1-10) In pronouncing judgment against Lucifer, Jehovah said: "I will cast thee as profane out of the mountain [kingdom] of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire [angelic hosts of heaven] . . . I will bring thee to ashes upon the earth, in the sight of all them that behold thee. . . . And never shalt thou be any more."—Ezekiel 28:16, 18, 19.

[41] At the time of the tragedy in Eden there were no nations on earth. But looking down to the end, in prophetic phrase, God said to Lucifer: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"—Isaiah 14:12.

[42] These words of final judgment pronounced against the wicked one seem clearly to refer to the future, both by reason of the phrase used and by the facts.

[43] Since Eden, Satan has been permitted to pursue his wicked course, all of which God will overrule in his own due time to his own glory. Job tells us that thereafter, when the sons of God came to present themselves to Jehovah, Satan also came, and even had the liberty of holding conversation with God concerning man. (Job 1:6-8) The prophet Zechariah gives testimony to the fact that during the age, while the Church has been in course of selection and development, Satan has been standing by to resist.—Zechariah 3:1-3.

[44] When Jesus was on the earth Satan boldly claimed that the world belonged to him, and that he had the right to give it to Jesus only upon condition that Jesus would fall down and worship him. He, at that time, still possessed the great desire to be worshiped like as Jehovah is worshiped. Jesus did not deny that claim to ownership of the world. (Luke 4:6, 7) On the contrary Jesus spoke of him as "the prince of this world".—John 12:31.

[45] Moses, the servant of the Lord, was permitted to see the land of Canaan, but was not permitted to go into it. Moses died. It seems evident that Satan then possessed the power of death because he claimed the right to the body of Moses. Michael seems to have recognized that Satan still had some authority and official power, because it is recorded that he contended with the devil about the body of Moses.—Jude 9.

[46] That Satan has had access to heaven, and the privilege of communication with Jehovah, seems quite evident from the fact that during the age he has been the accuser of the brethren day and night before Jehovah God.—Revelation 12:10.

[47] That he still possessed the power of death during St. Paul's time seems to be indicated by the words of the Apostle when he said: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Corinthians 5:5); and again when he said that he had delivered Hymenæus and Alexander unto Satan that they might learn not to blaspheme.—1 Timothy 1:20.

DESTROYING GOD'S FRIENDS

[48] Satan, all through the ages, has held to the claim that he had a right to destroy those who will destroy him. God said: "And 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.

[49] Satan observed that Abel pleased God, hence proceeded to cause his destruction. He has tried to destroy all those who have sought after and served God. He caused the prophets of God to be imprisoned, sawn asunder, and slain. God could have prevented this, but for his own good reasons he did not do so. In due time Jehovah will demonstrate his great power to bring forth to life everlasting those who proved their faithfulness and who suffered martyrdom at the hands of Satan and his emissaries. Satan has at all times sought to destroy the seed of promise; that is to say, the Christ, Head and Body.

CITIES OF REFUGE

[50] When God gave Israel the law at the hand of Moses, amongst other things he commanded that certain cities were to be set aside and designated as "cities of refuge". The purpose of this was that if anyone should be guilty of manslaughter without malicious intent, he could protect himself by fleeing to this city of refuge. It was the privilege of the kinsman, or the next of kin to the one who had been killed, to overtake the one who had slain the man under the circumstances mentioned, and to take his life. He was called "the avenger of blood". But if the one who had slain a man unwittingly should flee and reach the city of refuge, he should abide there in safety and be fully protected from the avenger of blood. (Numbers 35:26, 27; Joshua 20:1-5; Deuteronomy 19:6) This provision of the law must be a shadow of something to follow; because St. Paul so states that the law is a shadow of good things to come.—Hebrews 10:1.

[51] It seems that Satan is the avenger of blood; that the

consecrated Christian is the one who flees to the city of refuge; and that Christ is the city of refuge. Satan, by reason of his official position, is overseer of the human race, appointed to such position by Jehovah, and thereby is made the kinsman of mankind. A kinsman may be either a redeemer or an avenger of blood. Satan, being the one having the power of death, seems surely to be the avenger of blood.

52 When a member of the human family makes a full consecration unto God he puts to death the old man, the human being, of which Satan is the kinsman. "They that are Christ's have crucified the flesh with the affections and lusts."—Galatians 5:24; Roman 6:6; Colossians 3:2, 3.

53 The one making a consecration and being accepted of the Lord agrees to the death of his humanity. He therefore becomes the slayer of the relative of Satan. The new creature now becomes a part of the "seed of promise" that is destined to bruise the head of Satan. Satan, now having the power of death and being the avenger of blood, attempts to kill the new creature. The place of safety for the new creature is in the city of refuge. Of this St. Paul says that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Hebrews 6:18.

54 The provisions of the law concerning the city of refuge are thus stated: "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge and the revenger of blood kill the slayer; he shall not be guilty of blood."—Numbers 35:26, 27.

55 As the preservation of the slayer depends upon his faithfully abiding in the city of refuge until the death of the high priest, even so the preservation of the saints depends upon faithfully abiding in Christ, our refuge, until the high priest is completed.—Hebrews 6:4-6; 10:26-28; Numbers 35:25.

56 The Lord does not preserve those who become unfaithful and who despise their covenant with him; but, as he says through his prophet: "O love the Lord, all ye his saints: for the Lord preserveth the faithful."—Psalm 31:23.

57 It is only those who love the Lord and are faithful that he does preserve. To love the Lord means unselfishly to be devoted to him and to his cause. Faithfulness means the same thing.

THE ACCUSER OF THE BRETHREN

58 Throughout the Gospel Age, Satan has been the accuser of the brethren in Christ before God. We would not understand that this means that he informs against them because of any wickedness, but that he deliberately and diligently seeks to have them condemned and destroyed. His enmity has at all times been manifested against the seed of the woman, Zion, God's organization. That he would destroy everyone of them instantly there can be no doubt, except for the protection of the Lord. God has graciously promised that all who love him and are faithful he will preserve. Thus we see that the saints stand in the greatest danger, because they are the objects of the wrath of the devil; and unfaithfulness will remove the shield that protects them from his wrath. At the same time the saints stand at the very gates of the most transcendant glory that has ever been granted to any creatures, and entering into this depends upon their loving devotion to the Lord. Truly it is a time of peril, and a time of joy, to those who abide under the shadow of the Almighty.—Psa. 91:1.

59 Because of inherited weakness it is doubtful if there has ever been a saint on earth, aside from our Lord, but what at some time has committed trespasses and sins. Conscious of this fact the saint is often in great distress, sometimes bordering on despair. Satan seizes upon these things to discourage the saint and to attempt to induce self-destruction. But the saints are the anointed of Jehovah. While faithful no one dare touch them. (Psalm 105:15) It is a very precious privilege to flee to their refuge, Christ, the beloved One. He is their Advocate and Intercessor before Jehovah God, who is just and faithful to forgive their sins, if they confess them. Doubtless the Lord permits Satan to buffet the saints in order to keep them humble and to enable them to learn their lessons.—2 Corinthians 12:7.

60 That Satan has prevented the saints from doing often what they want to do, seems evident from the Apostle's words: "Satan hindered us."—1 Thes. 2:18.

PERILOUS TIMES

61 "This know also, that in the last days perilous times shall come." (2 Timothy 3:1) St. Peter also warns the saints during this time to beware lest they be led away with the error of the wicked one and fall from their stedfastness. Note again what this error of the wicked one is. It is selfishness, a desire to shine and to be worshiped more than any of the other creatures of Jehovah. This led Satan to unfaithfulness, and treachery, and to the commission of his great crime. Then St. Peter describes the conditions that shall exist at the end of the age. There shall develop a class of unfaithful men who claim to be Christians. He pictures the distress of Satan's organization, visible and invisible. He points to the fact that the saints are expecting a new heavens and a new earth wherein dwelleth righteousness. He cites both the perils and the glory. Then he adds: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 Pet. 3:14.

62 Now it is a fact that cannot be gainsaid, that amongst those now claiming to be followers of Christ, and in present truth, there are some who are not diligent so that they may be found of him in peace. Why do we find strife amongst some of the brethren? Is it not due to selfishness? Can it not be traced to

the fact that some have desired to shine above their brethren, or to a fear that some of their glory may be taken from them by some of the other brethren? They then insist on what they claim to be their self-rights. In this connection let us remember the words of St. Paul, referring to the same identical time, viz., the close of the Church's experience on earth, in which he says: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Hebrews 12:14, 15.

63 They who are not dwelling in peace, upon a careful examination will find that there is some spot upon them, or some blame attached to them, and that this is due to lack of a loving devotion to the Lord, which means selfishness. This course persisted in would draw one away from Christ, the refuge, and place him unshielded from the darts of the adversary.

64 In March 15th WATCH TOWER proof is brought forth that now Satan knows that his time is short; that he is wroth with the people of the Lord, and that he goes forth to make war with the saints who keep the commandments of God.

65 It must now be apparent to Satan that his only certain means of destroying the last remaining saints on earth is to lead them away with his error. We know from observation that many of those who claim to be Christians have been thus led away. Seeing the time of great peril the Apostle says to the saints: "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. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever."—2 Peter 3:17, 18.

66 If there were no danger there would be no warning. The fact that warning is given shows the danger. The danger is of falling away from stedfastness. That which would induce one to thus fall away is selfishness, which would cause him to deviate from the truth and be classed with the workers of iniquity, which means lawlessness. But they who grow in the favor of the Lord, grow in the knowledge of the Lord, our Savior Jesus Christ, and these avail themselves of the opportunity of lovingly and joyfully telling of his love to others. Such will remain stedfastly in the city of refuge.

67 If we love the Lord we will keep his commandments. His commandment, particularly now, is to proclaim the good news of his kingdom. Selfishness will turn one away from doing this very thing. Let us keep in mind the course of selfishness pursued by Satan, and his end; and above all let us keep in mind the course pursued by the Lord, and his glorious reward. His is the way that leads to life. The saint who is faithful has no reason to fear. He has the promise that if faithful he shall dwell in the secret place of the Most High and none can harm him. He who has the power of death can never destroy one of the Lord's little ones who is faithful. How important then the admonition of the Lord's prophet to the Church at this time: "O love the Lord, all ye his saints; for the Lord perserveth the faithful."

68 Let all those who are now in Christ and who have entered into his joy abide there. Do not fear. In the great and final conflict, in which Satan's empire shall shortly fall, seemingly some of the saints may go down in defeat; but the faithful shall not go down into defeat. Those who are called and chosen, and who love the Lord and continue faithful unto the end, shall stand victorious with Christ their King. Hence the prophet of God says: "O love the Lord, all ye his saints; for the Lord preserveth the faithful." "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24.

WHAT WE SHOULD LEARN

69 What is written in the Bible is there for our learning. The saints are on final trial for life. They need to learn their lessons now.

70 Strife and quarreling are the fruits of selfishness. Selfishness is the door to pride. Pride leads to disloyalty and unfaithfulness. Unfaithfulness results in destruction.

71 Humility and joyful obedience develops unselfishness. Unselfishness put into practice ripens into perfect love. He who loves perfectly will be loyal and faithful. God's promise is to preserve the faithful. That the importance of this might be impressed upon the saints the Psalmist pleadingly says: "O love the Lord, all ye his saints; for the Lord preserveth the faithful."

72 We are now in the day of judgment. The love of the saints must now be perfected, and love and faithfulness proven by joyfully and boldly declaring the message of the kingdom.—1 John 4:17, 18.

73 Courage is the result of absolute confidence and joyful submission to the Lord. It causes the saints to fearlessly press on in the thickest of the fight and to never quail before the enemy.

74 The courageous increase in devotion to the Lord. Such are joyful in the Lord. They remember and sing: "The joy of the Lord is your strength." In this great conflict the Lord will preserve his faithful saints. Their love and faithfulness to the end will be rewarded with the crown of life.

QUESTIONS FOR BEREAN STUDY

Is this a day of judgment? How do God's intelligent creatures fix their own destiny? Who are the ones who will have the divine life through a course of fidelity and loyalty to the Lord? ¶ 1-5.

What are the two ways marked out by Lucifer and the Logos? How may we understand why the crisis of the age has come? ¶ 6.

How is Lucifer described? How do we know that he was appointed to be a protector of mankind? ¶ 7-10.

Did God give to Adam his law? What was Lucifer's business in the garden of Eden? Was he to punish as well as to protect? ¶ 11, 12.

A usurper is what? Was Lucifer a usurper? In what way was Lucifer's conduct worse than that of a usurper? ¶ 13-15.
What caused Lucifer's deflection? What is Satan's stock deception? ¶ 16, 17.
When and where did Lucifer begin his wicked operations? What kind of an idea did Lucifer conceive? ¶ 18-21.
Did Jehovah interfere with Lucifer's plan? What does "iniquity" mean? What does "error" mean? What was Lucifer's ambition? His course stands as a monument of what? ¶ 22-27.
Who were probably present when God said, "Let us make man"? Why do we infer that the Logos was present? Was the Logos ever ambitious to shine? ¶ 28-29.
Did the Logos ever act in the capacity of an angel? What is his delight, which is ever the same? ¶ 30, 31.
God's plan of salvation is made dependent upon what? What are the evidences of Jesus' faithfulness? What was the secret of his success? ¶ 32-34.
How did Jesus esteem the cross? How does the course of the Logos contrast with that of Lucifer? The course of Jesus stands as a monument of what? ¶ 35-39.
Is Satan to be destroyed? Why is his destruction deferred? Has he always stood across the path of those who desired to please God? ¶ 40-43.
When did Satan claim that the world belonged to him? Did Jesus dispute the claim? What other scriptures show that Satan has had some recognition? ¶ 44-47.
How would Satan view Genesis 3:15? In Abel's death we have an illustration of what? Who does Satan especially hate? ¶ 48, 49.
What was the purpose of the "cities of refuge"? Was this arrangement a "shadow of good things to come"? ¶ 50.
How does the arrangement of the cities of refuge work out antitypically? What is the significance of putting to death the "old man"? What is the refuge of those who have made acceptable consecration? ¶ 51-53.
If a new creature goes beyond or gets outside of the city of refuge, and is slain, where does the guilt fall? ¶ 54-57.
What is God's promise to those who are loyal to him? Why do the saints sometimes become discouraged? ¶ 58-60.
Are the perilous times upon us? What is the Apostle's admonition? ¶ 61.
What is the cause of strife among the brethren? What is the remedy? ¶ 62, 63.
Why is Satan especially wroth at the present time? Why does the Apostle give the warning? If any fall, what will be the inducing cause? ¶ 64-66.
What is the way that leads to life? Where should we abide to have the joy of the Lord, and what should we be doing? ¶ 67, 68.
What are the fruits of selfishness? Selfishness is the door of what? What is it that causes destruction? ¶ 70.
The practical outworking of unselfishness produces what? Where does love lead? Courage is the result of what? What is it that is a sure indication of one's advancement in the favor of the Lord? ¶ 71-74.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 15

"The Lord taketh pleasure in his people."—Psa. 149:4.

THE people of God are those who are really consecrated to him, begotten and anointed with his spirit. These are of his organization. These compose the servant class in whom he delights.—Isa. 42:1.

While in the body of flesh each one is very weak. Not one can even think perfectly, much less speak and act perfectly. Why, then, should the great Jehovah have pleasure in them? Because they have his spirit and are devoted to his cause, and are diligently striving to show forth his praises. They are weak, in this, that they are not thinking of self but putting self entirely in the background. They take a delight in doing the will of God. They appreciate the great truths that the old world has ended; that the kingdom of God is at hand; that it is the time of his vengeance upon the wicked systems; that it is his time to establish his great Messianic kingdom, which shall rule in righteousness and bring blessings to mankind.

Appreciating these wonderful things they rejoice in the Lord and confidently rest in him. Their faith is absolute. Because they love God and his cause they have no fear of anyone, nor of anything that the evil one can do against them. They are taking a part in the battle for righteousness by singing the praises of Jehovah. They have his Word and are speaking it forth, and like a two-edged sword it is cutting its way through many errors that have long bound the people. God is using them to make known his vengeance upon Satan's empire.

Jehovah takes pleasure in them because of their faithfulness to him. He has promised to preserve the faithful, and will do so; and this the faithful know. This knowledge of his goodness and their opportunities of serving the Lord bring great comfort to their hearts and they cannot keep back the singing.

Everyone who appreciates what the Lord is really doing for his people will delight to tell others about the gracious goodness of our God; that his kingdom is here, and that the time for the deliverance is at hand. Are you doing your part with a joyful heart?

TEXT FOR JULY 22

"Arise, shine; for thy light is come."—Isaiah 60:1.

THE ones here addressed compose the servant class in whom the Lord delights. Their Light is the Lord Jesus Christ, the King of kings. The time is when he comes to his temple. Each one whom the Lord finds faithfully looking after the interest of his kingdom is invited to enter into the joy of the Lord, and is promised greater rewards in the future.

The prophet of God, looking down to this time, had a vision of the temple class waiting for the great King. He saw the King, all glorious, standing in the midst of the temple. As the mouthpiece of the Lord he lovingly commands the temple class: "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee." This synchronizes with the time and command of the Master to proclaim the good news of his kingdom

(Continued on page 190)

THE GOSPEL IN LYSTRA

——JULY 19—ACTS 14:1-28——

PAUL HEALS A CRIPPLE—PAUL'S RAPID RECOVERY FROM STONING—ELDERS CHOSEN FOR GUIDING CHURCHES.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matt. 5:10.

WHEN Paul and Barnabas left Cyprus it was of their own accord, because they found little interest there. But in Antioch, where interest was found, they were expelled from the city. The apostles witnessed against the people by shaking off the dust of the city from their feet, even as Jesus said should be done. (Matthew 10:14) They went on to Iconium at a distance of about seventy miles. As at Antioch, they went into the synagogue and spoke. A great number both of Jews and Greeks believed. (Acts 14:1) It is easy to imagine the earnestness of these two men filled with the holy spirit, their hearts full of desire for the blessing of the people; their whole attitude that of earnest lovers of their fellows.

2 But the unbelieving Jews stirred up the Gentiles and caused bitter opposition against the believing brethren. The apostles were apparently stirred also, and continued a long time in Iconium, speaking boldly for the Lord, and the Lord blessed their word and confirmed it by granting signs and wonders to be done. The people of the city were divided: part held with the Jews, and part with the apostles; and, as usual, the opponents of the truth got very bitter. The leaders of the synagogue joined with their congregation and with some of the Gentiles in an endeavor to ill-treat and even to stone the apostles. But they were told of the evil compact and fled to Lystra in Lycaonia about forty miles from Iconium. There they preached the gospel message.

3 At Lystra Paul saw, in a company which he was addressing, a cripple who had never walked, and who seemed interested. Setting his eyes on him, and perceiving the man had faith to be healed, Paul said with a loud voice: "Stand upright on thy feet," and the man leaped and walked. (Acts 14:10) The miracle was like that performed by Peter at the temple gate; but Peter did not wait for any manifestation of faith on the part of the man, but at once in the name of Jesus Christ of Nazareth bade him rise and walk. Perhaps the difference was because one was a Jew, and therefore one of the covenanted people, and the other a Gentile. Faith in both cases was necessary, but Paul sought some manifestation of it before he spoke the word of healing.

4 The townspeople were struck with amazement, and said that their gods were come down to them. They called Barnabas *Jupiter,* and Paul *Mercurius,* because he was the chief speaker. The priest of Jupiter was ready to lead the people to sacrifice to Paul and Barnabas, and prepared oxen and garlands. On hearing of this the apostles were greatly disturbed: they rent their clothes and ran among the people crying that they were men of like passions with themselves. Very boldly they told the people in the presence of the priest of Jupiter that all these things—their gods and their worship—were as nothing, that they were mere idle vanities; and that they, the apostles, preached unto them the truth of the living God, who made heaven, and earth, and the sea, and all things therein.—Acts 14:15.

5 But the people could hardly be restrained. They could not understand that such a wonderful miracle could be wrought by men, nor understand that men able to call forth such mighty power, should claim to be only men of like passions with themselves. Their own priests would have wanted to be exalted as gods, had they been able to work such a miracle.

6 Soon after this some Jews came from Iconium and tried to set the people of Lystra against the apostles, and they succeeded in persuading them that these were evil men. Paul was stoned and, apparently dead, was dragged out of the city. But as the little company of disciples stood round him, Paul rose from the ground and walked with them back to the city. The Lord had allowed his faithful servant to be injured by his enemies, but had not left him wholly to their cruelty, or Paul would have been slain. Paul refers to this incident once: Writing to the Corinthians (2 Cor. 11:25) he says, "Once was I stoned;" and that, and this short account in Acts, is all that is said about this serious incident.

7 The next day the apostles left for Derbe, twenty miles distant. It is probable that Paul's recovery was partly supernatural; it seems hardly possible that he should have been able to take the journey on the next day unless divinely aided. Perhaps the Lord allowed him to be stunned soon after the assault began, so that he should not suffer so much from shock as otherwise would have been the case.

8 Luke does not say that it was Paul who addressed the people, but we may suppose it was he, for it was against him their anger was aroused; and though little is reported of what he said, there was much in his speech. He spoke (1) of the living God, the maker and upholder of all things; (2) he said that God had allowed the nations to walk in their own ways; but (3) though he had given them no direction as to his will, he continually witnessed to his goodness in giving rain from heaven and fruitful seasons, filling the hearts of men "with food and gladness".—Acts 14:17.

9 The nations had many gods to whom they gave credit for these blessings of nature, but Paul claimed that all these came from the living God whom they represented, and he declared that the gods of the peoples and all their ceremonies of worship were but lying vanities. Hitherto God had not revealed himself except to his chosen people Israel (Amos 3:2; Psalm 147:

19; 20) but he did not intend that his human family should be forever ignorant of him. He was now witnessing of himself by this message which the apostles carried, and which meant that God now called all who heard to turn from their idols to serve him, the living God (1 Thessalonians 1:9), and to render him allegiance and obedience.

10 It is easy for professed Christians to think of the multitudes of men who yet are in "heathen darkness" as having the same need of enlightenment as the men of Lystra; but that there is a possible comparison between them and church-goers of today would be an altogether unexpected and certainly unacceptable suggestion. And yet that fact is plain to those whose eyes are open to the dense darkness of the churches. The Old Testament, the treasure store of divine truth, from which Jesus and the apostles gained light and strength, is no longer treated as the divine revelation.

11 Also there is now comparatively little acknowledgement of a gracious Creator to whom reverence and fear are due, and who is to be considered as the giver of all good. But there is much acknowledgment of a great unknowable First Cause, and little of personal obligation to pay heed to his will or do more than acknowledge the fact. In effect, much Christian worship has little to distinguish it from that of the pagans who worship the gods of nature. Because of this it has come to pass in these last days that it is necessary for God to witness to the peoples of Christendom that he alone is God, the Maker of heaven and earth; and to proclaim his right and purpose to be acknowledged and worshiped. (See Revelation 14:6, 7.) For this purpose God has raised up witnesses.—Isaiah 43:10.

12 Further, Paul's statement that God had permitted the nations to walk in their own ways is exactly what is to be said at this present time by God's messengers. The ill-taught sheep of the churches' flocks do not know God, and they wonder why God has not interfered in the affairs of men, a wonderment voiced very loudly during the agony of the World War.

13 It is now the privilege of his people to declare to all the world God's goodness as manifested: (1) during this time of forbearance, and (2) in the establishment of his kingdom for the restoration of humanity. Men hate these truths, but they will be told even though the messengers are treated as Paul was.

14 After Paul and Barnabas had ministered in Derbe for a considerable time they returned by the way they had gone, their purpose being to establish the brethren in properly organized churches. This was done in each place by the election of elders. Without question Paul was a wise master-builder. (1 Corinthians 3:10) He knew the value of order, and of set study, and of all studying the same things.

15 It was on this return journey that election of elders is first introduced in the New Testament. In Jerusalem the apostles had for a time taken the place which afterwards was filled by elders. (Acts 11:30) And without doubt the prominent brethren at Antioch had the same position there. But here even where the brethren must have been in a measure immature, elders were elected in every place. It seems clear that the apostles guided the churches to a choice, but that the election of the elders was by the church. The method of doing this is fully explained in Volume Six of SCRIPTURE STUDIES, page 276.

16 Without doubt Paul and Barnabas were under the guidance of the spirit in doing this; and the Lord's people have little to fear in copying their example in this matter. Youth should serve when there is manifestation of full consecration combined with ability and zeal.

17 It is evident that this first tour was successful; several churches were established, and some friendships begun which later had much to do with the prosperity of the gospel. Lystra was Timothy's city, and Gaius came from Derbe. At last Paul and Barnabas got back to Antioch, glad to tell of the mercies of the Lord, and to bring joy and gladness to those who, in the providence of God, had been the means of sending them forth. They had learned by sharp experiences what Jesus meant when he said: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matthew 5:10) Those who seek righteousness and carry the message of the kingdom of heaven bring joy to a few and gain it for themselves; but they bring upon themselves the enmity of the many; and this will be so until the world has learned to love righteousness and truth, in the kingdom now being established.

QUESTIONS FOR BEREAN STUDY

What were the experiences of Paul and Barnabas at Cyprus and Antioch (This is not the Antioch where the disciples were first called Christians.)? ¶ 1.

What were the experiences at Iconium? What did the leaders in the synagogue do? ¶ 2.

What notable thing took place at Lystra? What strange thing did the townspeople at Lystra endeavor to do? What was the contrast between the ambitions of Paul and Barnabas and the priests of the people? ¶ 3-5.

What was the cause of the stoning of Paul at Lystra? Did the Apostle make much of this incident? How far is Derbe from Lystra? ¶ 6, 7.

What were the three particular things emphasized in Paul's speech? ¶ 8.

What texts show that God dealt for a time with the Jews only? What was Paul doing to counteract the worship of heathen gods? ¶ 9.

Who knows that there is dense darkness in the churches of our day? Bible Students recognize the Old Testament to be what? ¶ 10, 11.

How does Paul's statement about the nations walking in their own ways correspond with the witness that is being given today by those who speak for the Lord? ¶ 12, 13.

What was done by Paul and Barnabas on their return trip to the churches which had been established? Where is the method for electing elders fully explained? ¶ 14-16.

What was the result of this tour of Paul and Barnabas? Did it end happily and have the Lord's blessing from beginning to end? Did they learn the meaning of Jesus' words as found in our golden text? (The Antioch to which they returned was the Syrian Antioch.) ¶ 17.

THE COUNCIL AT JERUSALEM

——JULY 26—ACTS 15:1-35——

CRISIS ARISES OVER CIRCUMCISION—PLAN OF GOD OPENED UP—GENTILES UNTRAMMELED WITH CEREMONIAL LAW.

"We believe that we shall be saved through the grace of the Lord Jesus."—Acts 15:11, A. S. V.

PAUL AND BARNABAS continued to labor in Antioch, serving the brethren as easily and naturally as before they were sent on their special work, assuming nothing of superiority because of the privilege of service which they had enjoyed. During the time they were there, some who professed to be careful and exact brethren came down from Jerusalem and began to teach that no one could be saved unless he were circumcised according to the law of Moses.

[2] The apostles had sharp disputes with these men; but they continued persistent, and to many seemed to have so much in favor of their position that ultimately it was deemed wise that Paul and Barnabas and certain others should go to Jerusalem to see the apostles and elders about this matter. No doubt it was difficult for some of the brethren to break away from the things which they had cherished for so long a time; and the news of the successful ministry to the Gentiles, and of God's blessing upon them without any reference to circumcision or the Law, would puzzle some who were not well instructed.

[3] But these intruders were enemies of the work, seeking to hinder it. Paul perceived their character and their motive. Writing at a later date about them to the Galatians (chap. 2:4) he calls them false brethren unawares (or secretly) brought in. They were the devil's agents, tools in his scheme to destroy the Church. It is probable that at the time of the controversy Paul did not perceive the depth of falsity in these men nor the purpose of the devil, so clearly as he saw it in later years; and it is possible that some were more deceived than others. But the opposers knew they were sowing discord; and they did not scruple to tell lies about their standing, for they gave out that they represented the brethren in Jerusalem, and had the authority of James. Neither was true.—Galatians 2:12; Acts 15:24.

[4] Paul saw that a crisis had arisen, for these men were deceiving many; and what they taught was subversive of the doctrines of Christ. If they were right, salvation was gained by outward forms, and by keeping the law, not by faith or by remission of sins because of Christ's atonement. Christ became merely a helper to keep the law, and really was made of none effect.—Galatians 5:4.

[5] Writing of this visit Paul says that he went to Jerusalem by revelation, though the account in Acts says nothing of this. Without doubt Paul took the matter to the Lord in prayer, and the Lord revealed to him that it was according to his will that he should go. It is certain that Paul would not go on a deputation anywhere to learn of the doctrine he should preach; he was always certain that he spoke the word of the Lord as it had been given him by the Lord.—Galatians 1:12.

[6] As the little company with Paul went on their way south through Phenice and Samaria they visited the brethren, and everywhere told of the conversion of the Gentiles; and the hearts of the brethren rejoiced. It was good news to them that the Lord was giving the Gentiles a share in the covenant of grace.—Acts 15:3.

[7] In Jerusalem, Paul and Barnabas were received of the church and the apostles and elders, and they declared all the things that God had done by their hands. (v. 4) But they also told (see margin v. 5) that certain of the sect of the Pharisees had declared it was necessary that the Gentiles should be circumcised and commanded to keep the law of Moses; and they explained that this was why they and the others were there. It is not clear whether or not the Judaizing teachers had also come from Antioch to Jerusalem, though it is not probable that they would stay behind. In any case they had friends in Jerusalem.

[8] The question was a live one. From this it is evident that the church in Jerusalem was not clear, and that the apostles themselves were not; for had they been certain the conference would not have been necessary. Probably many who were clear that the law of Moses was not binding to the believer in Christ, and who understood that since the true sacrifice had been offered the Levitical priesthood was at an end, still were not without difficulty in respect to circumcision; for it was that which separated the people of Abraham from all other peoples.

[9] When they met, there was much testifying. Apparently many besides the apostles and elders took part in the discussion. After the discussion had lasted a long time Peter rose and called attention to the fact, well known, that many years ago God had made choice among the apostles that by his mouth the Gentiles should hear the word of God and believe. He said that God, knowing the hearts of men, bore witness to the sincerity of the Gentiles in Cornelius' house by giving them the holy spirit as he had given it to the apostles; which meant that God put no difference in this respect between the apostles and those Gentiles. All were purified in their hearts by faith.

[10] Peter continued—and his words indicate that a very considerable proportion of the assembly was in favor of the Pharisees' view—"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10) The Law had been a burden, not a help. Every good man felt that it was against him, and that it condemned him. (Roman 7:24; Colossians 2:14) He declared that salvation was by grace and faith for

both Gentile and Jew. Peter saw clearly that God had called these Gentiles to enjoy salvation in Christ without reference to the Law of Moses or to circumcision, and that if the conference were to decide that salvation could not be obtained by faith alone, their action would be equal to saying that these men knew better than God himself what was necessary to salvation. Peter called this tempting God, because it would put God in a position where he must manifest his displeasure.

[11] As yet neither Paul nor Barnabas had spoken. Now Barnabas first and Paul next told of the wonders and the miracles which God had wrought amongst the Gentiles by them. What arguments had been used in the disputation we are not told, but the facts related by Peter and then by Barnabas and Paul gave God's answer to all arguments.

[12] James now addressed the conference. He did not refer to the Law or to circumcision, but spoke of the plan of God. Undoubtedly he now, for the first time, saw the purpose of God in relation to Israel and the Gentiles then and in the future. He called the attention of the conference to what Simeon had told them of God visiting the Gentiles to take out of them a people for his name. He said that this was in harmony with the words of the prophet Amos: "After this I will return, and will build again the tabernacle of David." (Acts 15:16) They must all have questioned as to what the point of time was to which James referred, when he quoted the words of the prophet, "after this." Now James saw how the times and seasons linked in. First, there was to be the calling out of the Gentiles of a people for the name of God, as Peter had declared; then would come the rebuilding of the house of Israel; that is, the restoration of Israel as a nation, in order that the proclamation of the truth should go to all people.

GENTILES UNTRAMMELED WITH CEREMONIAL LAW

[13] Thus the plan of God opened up to James and was passed on to the Church. The fact that their people, Israel, turned away from Jesus whom they, the apostles, knew was the salvation of God (Luke 2:11) must have given these earnest men much distress. Now they saw that God had foretold a period during which his special favor would be taken away from Israel, when he would find amongst the Gentiles those who would receive with gladness that which Israel rejected—that great favor of being fellow heirs with the apostles and the faithful of natural Israel in the high calling of God. Then, when this special calling was completed, natural Israel would be restored, and the multitude of the nations would, through them, get all those blessings which God has in reservation for the children of men.

[14] It was manifest that God had no intention of having these Gentiles, who were called to be spiritual Israel, trammeled with those things which were merely of the flesh, as circumcision; or, as the law of commandments, which had been proved to be deterrent to advancement.

[15] It was now clearly discerned that the true circumcision was of the heart, and that the spirit of God in the heart was better than all the attempts at keeping laws and ceremonies which could never purify the heart. James' decision was that the Gentile brethren should be left alone. A note of greeting giving general advice, and including a repudiation of the false brethren was sent everywhere, and the conference ended.

[16] Thus much more came out of the council than was expected. The plan of God was opened to the Church. James' brief statement is the clearest dispensational word in the New Testament.

[17] Happy would it have been if the Church of God had been guided by that council. There would then have been no need for those great ecclesiastical conferences which have darkened the councils of God, and have been such a positive injury to the cause of truth. It would have been clearly seen that God had sent the truth which repelled rather than drew men, but which should serve to draw to him some faithful ones who would become in heart copies of his dear Son; a company who were to share with Jesus the glory of his kingdom.

[18] Once again it is revealed that God guides his Church through his Word. Paul and the others had revelations, but these were never apart from the Word. They were sometimes to cheer and encourage, and came as explanations of the Word, but it was the word of prophecy by which God guided the Church, and by which he lighted its way. What settled the Church that day was that God's work was in fulfilment of his Word.

QUESTIONS FOR BEREAN STUDY

With whom did Paul and Barnabas have sharp disputes? Is it difficult for people to break away from long-cherished beliefs? ¶ 1, 2.

Why is it manifest that these opposers were agents of the devil? If circumcision were a teaching of Christianity what would it prove? ¶ 3, 4.

Why was the Lord pleased to have Paul go to Jerusalem to confer with the brethren there as to the propriety of circumcision? Was it good news that the disciples learned that the Gentiles were also acceptable to God? ¶ 5, 6.

Was the meeting in Jerusalem a joyous one? Why would it be clear that Christians were not bound by the law of Moses, and yet there would be doubt on the question of circumcision? ¶ 7, 8.

What was Peter's convincing speech? What did Peter mean by saying, "Why tempt ye God?" How would the Law and the observance of circumcision interfere with salvation during the Gospel Age? ¶ 9, 10.

What other convincing arguments were given? How did James sum the matter up? Was there a question as to time involved? ¶ 11, 12.

Was it clearly discerned that Israel must be rejected for a time, and that the Gentiles were to be accepted into special favor? What would take place after the selection of the Church is accomplished? Was the Church to be hedged about with forms and ceremonies? ¶ 13, 14.

What is the true circumcision? What was the result of the conference? ¶ 15, 16.

Does the nominal church understand the dispensational truth of today's lesson? How does the truth of God affect mankind during the Gospel Age? Will it be different in the Millennium? How is the Church guided? ¶ 17, 18.

PRAYER-MEETING TEXT COMMENTS

(Continued from page 185)

to all the nations of the earth, as a witness, before the end comes. Since 1918 the temple class have been engaged in this blessed work.

Great is the consolation that now is the portion of the people who recognize the Lord in his temple, who appreciate the privilege of representing his kingdom, and who joyfully obey his commands by carrying the message of peace and salvation to the hungry souls. As with gladness they perform this blessed service, and as their appreciation grows, they know that they have entered into the joy of the Lord and that the joy of the Lord is their strength. In this day of judgment, without fear and with boldness, they declare the message that alone can bring peace to the troubled hearts.

These realize and appreciate that the Elisha work is being done, and discerning this and joyfully entering into it, they have the double portion of the spirit. The more of the spirit of the Lord each one possesses, the more he will shine and reflect that spirit for the comfort of those who mourn, and who desire to be led into the right way. The more one shines the more he will attract the darts of the adversary. This, however, does not deter him. He loves the Lord the more because he sees, claims and appreciates the precious promise "The Lord preserveth the faithful."

TEXT FOR JULY 29

"The Lord shall make unto all people a feast."
—Isaiah 25: 6.

WHEN the Lord made a covenant with Israel he promised them that if they would obey his commands he would bless their land, bless the fruit thereof, bless their corn, their wine, their oil, and the increase of their cattle, flocks, and sheep, and bless them with health and life. Israel failed in this covenant and was cast away.

Israel has suffered long; likewise have all the peoples of earth suffered. Israel has now suffered her double, and the Church is commanded to speak comfortably to her, to declare unto Israel that her warfare is ended.—Isaiah 40: 1, 2.

The Lord specifically commands: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"—Isaiah 40: 9.

While Jesus was on earth Jehovah made a New Covenant, with Christ as the Mediator for Israel. When the Christ is complete, when all of the sons of comfort, who are trees of righteousness, the planting of the Lord, are perfected, then the New Covenant will be ratified and inaugurated in heaven. Israel will be the first ones to receive the benefit of that covenant and will be comforted, because then God will take away their blindness, and that nation shall see her King and rejoice.

Then shall come the blessing of all the Gentile nations with like favor. Under the New Covenant God will bless the people in their land, in their corn, their wine, their fruits, their kine, their sheep, and their flocks; he will bless them with health and strength, happiness and life. It will indeed be a feast of fat things, and all the people, being comforted in their hearts, will learn to sing the praises of Jehovah and dwell together in peace and happiness forever.

It is now the blessed privilege of the Church to tell the groaning creation of these marvelous blessings that are just ahead. By this means they lift up to them a standard and bring a message of consolation to their hearts, that they may early learn to praise the Lord and give glory to his name.

INTERESTING LETTERS

PANAMA ECCLESIA APPRECIATIVE

DEAR BROTHER RUTHERFORD:

At our last business meeting a motion was passed that we express by letter, on behalf of the Lord's saints, our appreciation of the labor of love of yourself and the WATCH TOWER staff, and assure you of our whole-hearted support and daily prayers.

It would take quite a long letter to tell of the many individual expressions of sympathy and loving appreciation, as the motion was being discussed. Among the many points touched were the dignity and practical value of THE WATCH TOWER, its soberness and its steady stream of clean, wholesome spiritual refreshment. The work of the present witness was also indorsed; and it was good to hear the general expression of confidence in the ability of the head of the SOCIETY to properly direct its operations in feeding the Church and directing its energies along kingdom lines.

One of the circumstances which helped bring this motion was the service rendered us by Brother Rainbow. He has been here twice this year and has been a great help to us, opening our eyes to many things which have assisted us to become more thoughtful, more watchful, more careful.

We want to tell you, too, how we appreciate the privilege of sharing in the declaration of the Lord's judgment against ecclesiasticism. Brother Russell, in explaining Psalm 149, pointed out to us before he received his change that the saints this side the vail would probably share the "honor". (Vss. 7-9) We are glad to see his words come true. It seems to us that we are now walking by more than merely faith. The Lord's work for the Church is so clearly outlined that we wonder how there can be friends who hold back from making a full surrender of their little all.

Very lovingly yours,

THE PANAMA ECCLESIA.—*Canal Zone.*

SATISFIED WITH THE LORD'S ARRANGEMENT

DEAR BROTHER RUTHERFORD:

Many, many times have I desired to express my gratitude and appreciation for THE WATCH TOWER, knowing through reasoning, study and observation, that the Lord through this means is teaching and guiding his people. He promised never to leave nor forsake us. During his presence he was to gird himself and serve us, and evidently this is why the TOWERS are so increasingly good.

Since coming to understand this phase of the Truth I have recognized the fact that while the Church has the privilege of appointing its elders and officers, the Lord himself arranged for the Laodicean Servant, the WATCH TOWER BIBLE AND TRACT SOCIETY, and its present officers. This, it seems, is solely the Lord's prerogative. I feel, therefore, as a member of his Body, the Church, that I am wonderfully privileged to receive food from the Lord's table. Not only food, but directions as to the carrying out of his will, and entering into his joy. I am thankful to find myself in harmony with the only band of Christians who are really watchmen, and who now see eye to eye in reference to the great work of advertising the King and the kingdom throughout the whole world.

I try to keep up with the TOWERS and make the truths brought out my own. I take nothing for granted. I follow the reasons and proofs advanced, and often look up the Greek and Hebrew in the texts cited. I do hope the fruits of the spirit may be developed in me proportionally to the light I find.

As an elder in the class I have always felt that THE WATCH TOWER is constituted of the Lord as our teacher and authority, and thus the channel of truth, and that an elder's duty is to make plain what is taught of the Lord in this way. Of course, if any one is taught of the Lord on any particular matter, he could communicate this to the "teacher", so that all the Church might have the knowledge in due time. (Galatians 6:6) I would be afraid to dogmatically teach any thought I might have, if it is contrary to the WATCH TOWER. The responsibility would be more than I dare assume; so I am glad to leave this responsibility with the recognized authority. I cannot see that anybody, after studying the article, "Let us Dwell In Peace", in the WATCH TOWER of April 1, 1920, could draw any other conclusion than that the SOCIETY is still the channel of truth. Indeed if we do not come to this conclusion, then we are forced to the dilemma that neither was the Laodicean servant and the WATCH TOWER BIBLE AND TRACT SOCIETY the channel of truth in his day.

Being in the past a preacher in the Presbyterian denomination, I have had my share of uncertainty, having been tossed to and fro without the precious plan of God. It does seem strange to me how any of the truth friends could now set at naught the organ which the Lord is so unmistakeably using. These friends never tell us what channel they think the Lord *is* using. They know it would be too ridiculous to suggest themselves as the channel, but that seems to be the inference they would have us draw.

The plan of God is a wonderful system of truth; it is the philosophy of the Bible. When the apostles fell asleep the truth became clouded, and more and more so by having mixed with it the traditions of men. It fell to the Laodicean servant to restore the truths long lost, and the light is still shining brightly. All works of imperfect men will show some human weakness, but who can deny, in the face of such facts as are available, that the SOCIETY, and it alone, is the custodian of the great Divine plan? We are happy to concede this honor to those to whom the Lord has given it. It seems clear to us that all in present truth must see this, and rejoice in the arrangement that God has made for the keeping of his people together in fellowship and service for the Lord.

The Lord bless you richly in your service of love. With much Christian love.

Your brother in the Lord,
W. H. FARRER.—*Calif.*

PLEASED WITH EXPLANATION

DEAR BROTHER RUTHERFORD:

Many times I have thought I would write you a note of thanks, and each time refrained, knowing you are a very busy man. This time, however, my heart burns so intensely with thanksgiving that I cannot withhold expression.

All the WATCH TOWERS this year have been so wonderful and, as we look back, so necessary for our "upbuilding in this most holy faith"; but O, this last one, "Satan the Enemy—Is He Bound?" is the most convincing article I have ever read. Your discourse on this subject at the Columbus convention was most explicit, and I thanked our dear Lord then for the timely words, but I did not there get the thorough explanation of Matthew 12:29. It may be these later thoughts were added to that discourse. The question had never arisen in my mind; but I am in such thorough sympathy with the channel that I would have awaited the explanation from THE TOWER if it had. But, dear brother, the tender patience, and teacher-like expounding, as to little children, is what has overcome me. You have made it so plain, so clear and easy to understand; the tears of joy are overflowing, and I do thank the Giver of all perfect gifts for such a helper. May you ever abound, and bask in the sunshine of his love.

My prayers are with you each day and often I long to express love and sympathy, but would not add one straw to the great burden you carry.

May the dear heavenly Father richly bless you with joy.

Your sister in the service of our beloved King,
MRS. SUSAN T. HEATH.—*Ga.*

ENCOURAGING MEETINGS IN WESTERN AUSTRALIA

DEAR BRETHREN:

Greetings in the Redeemer's name.

Kindly find enclosed my V. D. M. questions. I hope you will find them satisfactory.

The brethren here have had a very pleasant and refreshing time just recently in the service of the Lord. We had a Pilgrim brother of Melbourne over here during the Memorial season, also a a brother from Queensland. We have had some very refreshing lectures. It is not often we have the privilege of a Pilgrim brother this way, so we make the best of them when they do come.

We had a public lecture in Perth, with an attendance of 420, and a very attentive audience. Also on World-Witness Day, in the Perth Town Hall, we had an attendance of about 460. Thank God that there are still some left who will listen to his Word.

We are all wondering what 1925 will bring forth, but we all place our trust in the Lord, knowing that his Word is indeed *truth*, a lamp unto our feet and a light unto our path. We are eagerly looking forward to the time when the Church's hope will be realized, when we may help the groaning creation, and lift their burden from their shoulders.

Yours in the Master's service,
E. COX.—*West Australia.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BAEUERLEIN

Hanover, N. H.	June 30	Rutland, Vt.	July 8
Newport, Vt.	July 1, 2	Pownal Center, Vt.	" 9, 10
St. Johnsbury, Vt.	" 3	Pittsfield, Mass.	" 12
Morrisville, Vt.	" 5	Canajoharie, N. Y.	" 13
Waitsfield, Vt.	" 6	Newark, N. Y.	" 14
Burlington, Vt.	" 7	Perry, N. Y.	" 15

BROTHER T. E. BARKER

Monticello, Wis.	July 1	Oconomowoc, Wis.	July 8
Madison, Wis.	" 2	Kenosha, Wis.	" 9
Boaz, Wis.	" 3	Racine, Wis.	" 10
Madison, Wis.	" 5	Milwaukee, Wis.	" 12
Lake Mills, Wis.	" 6	Oshkosh, Wis.	" 13
Waukesha, Wis.	" 7	Appleton, Wis.	" 14

BROTHER J. A. BOHNET

Garrett, Ind.	July 1	South Bend, Ind.	July 8
Elkhart, Ind.	" 2	La Porte, Ind.	" 9
Goshen, Ind.	" 3	Michigan City, Ind.	" 10
Warsaw, Ind.	" 5	Gary, Ind.	" 12
Plymouth, Ind.	" 6	Hammond, Ind.	" 13
Valparaiso, Ind.	" 7	Blue Island, Ill.	" 14

BROTHER H. H. DINGUS

Zahl, N. Dak.	July 1	Rugby, N. Dak.	July 9
Greñora, N. Dak.	" 2	New Rockford, N. Dak.	" 10
Stanley, N. Dak.	" 3	Fargo, N. Dak.	" 12
Minot, N. Dak.	" 5	Kathryn, N. Dak.	" 13
Sherwood, N. Dak.	" 6, 7	Wyndmere, N. Dak.	" 14, 15
Mohall, N. Dak.	" 8	De Lamere, N. Dak.	" 16

BROTHER A. D. ESHLEMAN

Big Springs, Nebr.	July 1	Ravenna, Nebr.	July 9, 10
North Platte, Nebr.	" 2	Ericson, Nebr.	" 12
Morrill, Nebr.	" 3	Columbus, Nebr.	" 13
Alliance, Nebr.	" 5	Stanton, Nebr	" 14
Whitman, Nebr.	" 6	Clearwater, Nebr.	" 15
Litchfield, Nebr.	" 7, 8	Winside, Nebr.	" 16

BROTHER A. J. ESHLEMAN

Eldorado, Kans.	July 1	Independence, Kans.	July 9
Augusta, Kans.	" 2	Neodesha, Kans.	" 10
Douglas, Kans.	" 3	Parsons, Kans.	" 12, 13
Arkansas City, Kans.	" 5	Fort Scott, Kans.	" 14
Winfield, Kans.	" 6	Bronson, Kans.	" 15
Coffeyville, Kans.	" 7, 8	Iola, Kans.	" 16

BROTHER M. C. HARBECK

Breen Bay, Wis.	July 1	Milan, Wis.	July 10
Bonduel, Wis.	" 2, 3	Curtis, Wis.	" 12, 13
Wausau, Wis.	" 5, 6	St. Paul, Minn.	" 14
Junction City, Wis.	" 7	Minneapolis, Minn.	" 16
Auburndale, Wis.	" 8	Glenwood, Minn.	" 17
Athens, Wis.	" 9	Fargo, N. Dak.	" 19

BROTHER M. L. HERR

Hanford, Calif.	July 1	Tuolumne, Calif.	July 8, 9
Fresno, Calif.	" 2	Stockton, Calif.	" 10
Turlock, Calif.	" 3	Lodi, Calif.	" 12
Modesto, Calif.	" 5	Sacramento, Calif.	" 13
Riverbank, Calif.	" 6	Roseville, Calif.	" 14
Oakdale, Calif.	" 7	Reno, Nev.	" 15, 16

BROTHER W. M. HERSEE

Montreal, P. Q.	July 2, 3	Piercemont, N. B.	July 14
Sherbrook, P. Q.	" 5	Nictau, N. B.	" 16
Woodstock, N. B.	" 7	Nashwaak Bridge, N. B.	" 18, 19
Blaine, Me.	" 8-10	Moncton, N. B.	" 21
Woodstock, N. B.	" 12	Amherst, N. S.	" 22
Millville, N. B.	" 13	Springhill, N. S.	" 23

BROTHER J. H. HOEVELER

Princeton, Ill.	July 1	East Moline, Ill.	July 8
Kewanee, Ill.	" 2	Rochelle, Ill.	" 9
Galesburg, Ill.	" 3	Ashton, Ill.	" 10
Moline, Ill.	" 5	Joliet, Ill.	" 12
Rock Island, Ill.	" 6	Des Plaines, Ill.	" 20
Davenport, Ia.	" 7	Park Ridge, Ill.	" 21

BROTHER H. S. MURRAY

Des Moines, Ia.	July 1	Mitchell, S. Dak.	July 9, 10
Omaha, Nebr.	" 2	Hartford, S. Dak.	" 12
Sioux City, Ia.	" 3	Davis, S. Dak.	" 14
Vermilion, S. Dak.	" 5	Irene, S. Dak.	" 15
Yankton, S. Dak.	" 6	Chancellor, S. Dak.	" 16
Corsica, S. Dak.	" 8	Parker, S. Dak.	" 17, 19

BROTHER G. R. POLLOCK

Medford, Ore.	July 2	Roseburg, Ore.	July 12
Jacksonville, Ore.	" 3	Marshfield, Ore.	" 13
Rogue River, Ore.	" 5	Charleston, Ore.	" 14
Wolf Creek, Ore.	" 7	Reedsport, Ore.	" 15
Days Creek, Ore.	" 9	Eugene, Ore.	" 16
Canyonville, Ore.	" 10	Oakridge, Ore.	" 17

BROTHER V. C. RICE

Guthrie, Ky.	July 1	Batavia, N. Y.	July 22
Louisville, Ky.	" 2	Ashtabula, O.	" 23
Cincinnati, O.	" 3	Painesville, O.	" 24
Erie, Pa.	" 5	Cleveland, O.	" 26
Schenectady, N. Y.	" 12	Akron, O.	" 27
Pittsfield, Mass.	" 19	Barberton, O.	" 28

BROTHER C. ROBERTS

Langley Prairie, B. C.	July 1	Grand Forks, B. C.	July 10
Chilliwack, B. C.	" 2	Trail, B. C.	" 12
Kamloops, B. C.	" 3	Nelson, B. C.	" 13, 14
Vernon, B. C.	" 5, 6	Passmore, B. C.	" 15
Penticton, B. C.	" 8	Winlaw, B. C.	" 19
Rock Creek, B. C.	" 9	Lardo, B. C.	" 20

BROTHER R. L. ROBIE

St. Paul, Minn.	July 1	Duluth, Minn.	July 10
Duluth, Minn.	" 3, 5	Boy River, Minn.	" 12
Superior, Wis.	" 6	Federal Dam, Minn.	" 13
Two Harbors, Minn.	" 7	Thief River Falls, Minn.	" 15
Proctor, Minn.	" 8	McIntosh, Minn.	" 16
Hibbing, Minn.	" 9	Bagley, Minn.	" 17

BROTHER O. L. SULLIVAN

Ooltewah, Tenn.	July 1	Morristown, Tenn.	July 8
Loudon, Tenn.	" 2	Luttrell, Tenn.	" 9, 10
Knoxville, Tenn.	" 3	Tazewell, Tenn.	" 12
Bristol, Tenn.	" 5	Kloxville, Tenn.	" 13
Baileyton, Tenn.	" 6	Rockwood, Tenn.	" 14
Greenville, Tenn.	" 7	Dorton, Tenn.	" 15

BROTHER W. J. THORN

New London, Conn.	July 1	Quincy, Mass.	July 12
Norwich, Conn.	" 2	Lynn, Mass.	" 13
Dayville, Conn.	" 3	Beverly, Mass.	" 14
Boston, Mass.	" 5	Byfield, Mass.	" 15
Waltham, Mass.	" 8	Newburyport, Mass.	" 16
Cliftondale, Mass.	" 9	Kittery, Me.	" 17

BROTHER T. H. THORNTON

Orchid, Va.	July 1	Winchester, Va.	July 8
Charlottesville, Va.	" 2	Charles Town, W. Va.	" 9
Waynesboro, Va.	" 3	Hagerstown, Md.	" 10
Dayton, Va.	" 5	Cumberland, Md.	" 12
Berryville, Va.	" 6	Frostburg, Md.	" 13
Rock Enon Springs, Va.	" 7	Lonaconing, Md.	" 14

BROTHER S. H. TOUTJIAN

Santa Barbara, Calif.	July 5	Del Rio, Tex.	July 15
Los Angeles, Calif.	" 6	San Antonio, Tex.	" 16
Yuma, Ariz.	" 7, 8	Waco, Tex.	" 17
Phoenix, Ariz.	" 9	Fort Worth, Tex.	" 19
El Paso, Tex.	" 12	Decatur, Tex.	" 20
Valentine, Tex.	" 13	Bowie, Tex.	" 21

BROTHER J. C. WATT

Brownfield, Tex.	July 1, 2	Taiban, N. Mex.	July 10
Lubbock, Tex.	" 3	Arch, N. Mex.	" 12
Plainview, Tex.	" 5	Hereford, Tex.	" 13
Lockney, Tex.	" 6	Dalhart, Tex.	" 14, 15
Pampa, Tex.	" 7	Childress, Tex.	" 17
Hereford, Tex.	" 9	Rochester, Tex.	" 19

BROTHER J. B. WILLIAMS

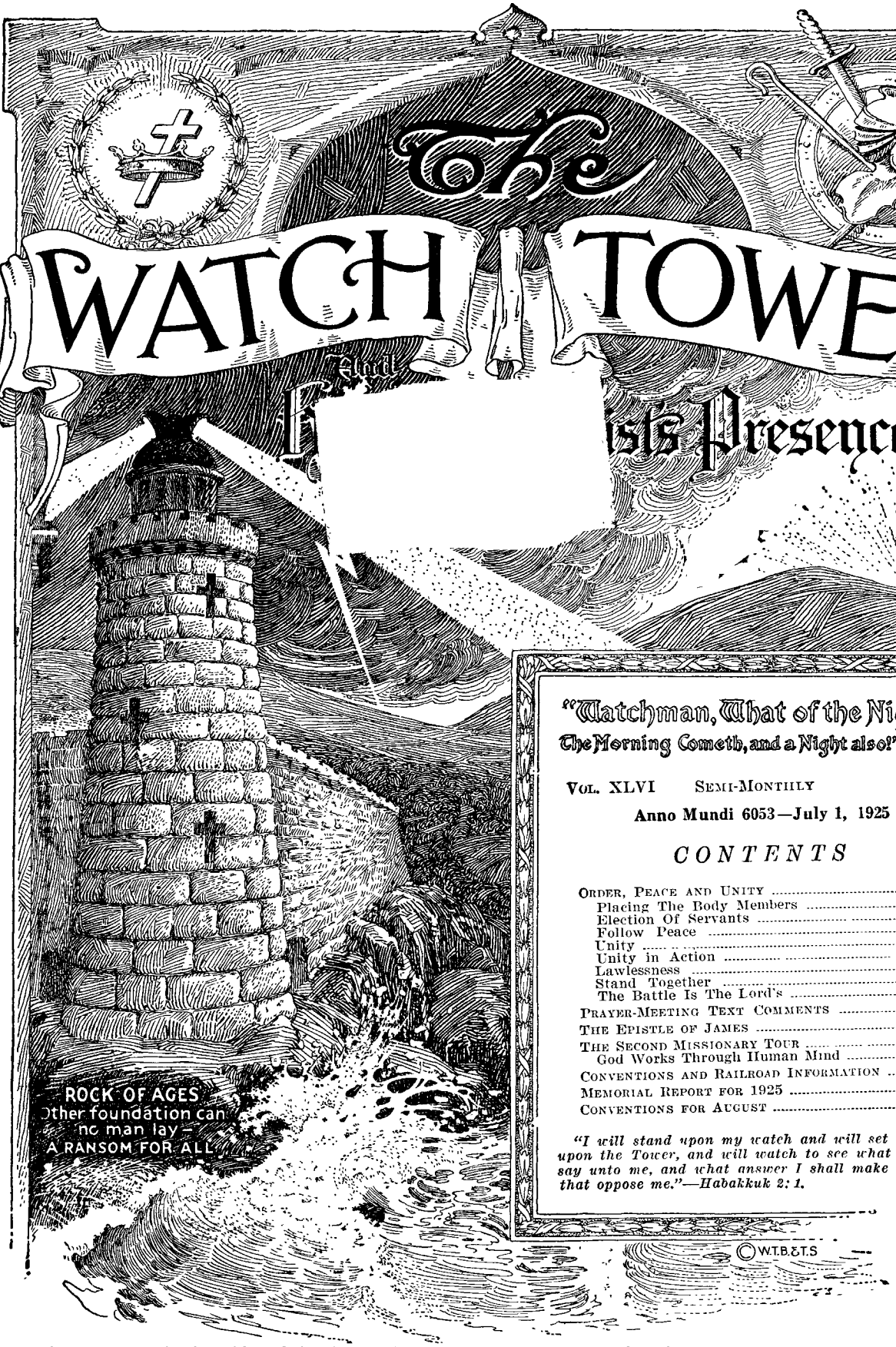
Pen Argyl, Pa.	July 1	Walden, N. Y.	July 21
Bangor, Pa.	" 2	Liberty, N. Y.	" 22
East Stroudsburg, Pa.	" 3	Port Jervis, N. Y.	" 23
New York, N. Y.	" 5	Eldred, N. Y.	" 24
Newburgh, N. Y.	" 19	Binghamton, N. Y.	" 26
Poughkeepsie, N. Y.	" 20	Hammondsport, N. Y.	" 27

VACATION

The vacation of the Bethel family will be August 22nd, to September 5th, 1925. During that period the office and factory will be closed.

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLVI SEMI-MONTHLY No. 13.

Anno Mundi 6053—July 1, 1925

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

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24.33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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CONVENTIONS

THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION will hold conventions as follows:

Springfield, Mass., August 13 to 16, inclusive, 1925.
Indianapolis, Ind., August 24 to 31, inclusive, 1925.
Wilmington, N. C., October 22 to 25, inclusive, 1925.

We make this announcement now in advance in order that the friends may arrange their vacation periods accordingly. More detailed information will be published later.

INDIANAPOLIS CONVENTION, AUG. 24-31

The Convention will be held in Cadle Auditorium, a large Stucco building located at Ohio and New Jerrsey Streets, having a seating capacity of 10,000, with very comfortable chairs, and entrances on all sides. The Auditorium is in the center of the business district, is well ventilated, and hence is comfortable even in sultry weather. Arrangements will be made for an Immersion Service. The Auditorium will be equipped with voice amplifiers so that all may hear.

Numerous restaurants and cafeterias are located within a radius of five blocks of the Auditorium, at which meals may be obtained at moderate prices. It is expected that the railroads will grant special rates, which will be announced later.

During the Convention, an Information Bureau, Post Office, Hospital, Nursery, and Railroad and Auto-parking Bureaus will be maintained at the Auditorium.

For assignment of rooms, or parking space, and other general information prior to the dates of the convention, write Bro. L. L. Bulleit, 717-719 J. F. Wild Bldg., 123 East Market Street, Indianapolis, Indiana.

VACATION

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ERRATUM

June 15th issue, page 181, par. 29, first line: "St. Paul" should read, "St. John".

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI JULY 1, 1925 No. 13.

ORDER, PEACE AND UNITY

"But now hath God set the members every one of them in the body, as it hath pleased him."—1 Corinthians 12: 18.

IN THIS hour of peril it is vitally essential to the welfare of the Christian that among other things he have a proper appreciation of the following, to wit: That The Christ is the Church of God; that Zion is God's organization, and that the Church is of Zion; that Satan, the enemy, is bent upon the destruction of the feet members of The Christ yet on earth, and to that end the beast and all other agencies of the devil are employed in a struggle against the Lamb and his followers; that Christ Jesus is certain to gain the victory, and only the faithful will be with him in that victory; that each member, who proves faithful, must be in the proper order and be orderly; that the members must be at peace amongst themselves, and that there must be unity in the Church, both in heart and in action. It is reasonably safe to say that those who do not have an appreciation of these things do not properly discern the Body of Christ, and in the final analysis will not be of the Body of Christ, whatever else they may obtain.

PLACING THE BODY MEMBERS

[2] The Scriptures abundantly testify that order is one of the fundamental laws of Jehovah. He does everything orderly and in order. The Christ is the New Creation of God. It is that which will overshadow all other creations of Jehovah. It follows that everything about the New Creation must learn to be orderly, and when finished, everything about it will be orderly. It is certain that each member of the Church must learn order. It is one of the hardest lessons for many to learn.

[3] Disorder means confusion. Confusion leads to misunderstanding. Misunderstanding often leads to strife, and the enemy takes advantage of strife to destroy the contending ones. Bear in mind that it is God who sets the members in the Body. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. . . . But now hath God set the members every one of them in the body, as it hath pleased him."—1 Cor. 12: 12, 18.

[4] No one sets himself in the Body of Christ. The Body complete is the royal priesthood complete. Christ Jesus is the Head of that royal priesthood. He did not place himself in that position. The Father put him there. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee."—Hebrews 5: 4, 5.

[5] At the Jordan Jesus was anointed by the spirit of Jehovah. He was there designated to be the Head of the royal priesthood. God there agreed to give him the kingdom and to make him the King. (Luke 22: 29) To attain unto the position of King, and to be Head over the other members of his Body, God required of him humility, obedience and absolute faithfulness. Jesus met all these requirements. "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2: 9-11.) Each member of the Body must therefore work out his own salvation in a like manner with fear and trembling. He must prove his humility, obedience and absolute faithfulness.

[6] Be it noted that the Lord Jesus did not put himself in the exalted position. When God had raised him from the dead he clothed him with all power and authority. (Matthew 28: 18) "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Ephesians 1: 22, 23) "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Colossians 1: 18.

[7] At Pentecost others were accepted, begotten and anointed to be members of the Body of Christ. It was God who accepted them in the Beloved One and anointed them. He set them in their respective places in the Body of Christ. (Ephesians 1: 6; 2 Corinthians 1: 21) To set, as here used, means to assign to a place. We can be sure that God assigns each one to the place to which he is best suited. Each one is adapted to some particular work in the Body this side the vail.—1 Corinthians 12: 7, 8.

[8] Since the time of Pentecost the selection of the Body has progressed. At the time one is justified and accepted as a part of the sacrifice of our Lord he is begotten by the holy spirit. This begetting is by the will of God, by and through his Word. (James 1:18) For God to will means for him to exercise his power, therefore, it is the power of God, or his will in action through his Word, by which the begetting is accomplished. By his Word he brings one, who desires a knowledge of the truth, to Christ. Such a one sees his privilege of making a consecration to do God's will, and so voluntarily submitting himself to the exercise of the will of God, having faith in the merit of Christ Jesus, he is received and justified. It is the will of God that the right of such a one to live as a man shall cease, and that there shall begin in him a newness of life; that is to say, a life upon the spirit plane. The exercise of the divine will begins that new creature.

[9] Begetting means beginning. Immediately following the begetting, and practically at the same time, God anoints such a one with the holy spirit. The anointing takes place by virtue of the creature being inducted into the Body of Christ, and the anointing comes through the Head, Christ Jesus. This was pictured by the anointing oil being poured upon the head of Aaron. The newly-begotten one comes under the Head and is set or assigned by Jehovah to a place in the Body of Christ. The setting applies to this side of the vail first, and later to the other side. To remain in that place thus set by Jehovah this side the vail the new creature must perform his covenant by diligently striving to do the will of God.

[10] It seems to be entirely in harmony with the Scriptures to say that one's position in the Body of Christ may be changed by Jehovah from time to time. As one proves faithful to that which has been committed to him he may be advanced to a different place. St. Peter 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.

[11] When one first comes to a knowledge of the truth he begins to learn. As he progresses in the knowledge and spirit of the Lord he may be given service as a deacon in the Church. If faithful in the performance of his duties he may be advanced to the position of an elder. Since the Church is God's organization, if the Church organization acts according to the prescribed rule laid down in the Lord's Word, we are warranted in saying that the Lord advances such a one in the Body this side the vail. If such a one continues faithful unto death then he has the assurance that God, through Christ, will assign him to a position of relative importance in the glorified Body of Christ beyond the vail. This merely illustrates change of position or advancement in the Body. Let us always keep in mind the Church is God's creation.

TROUBLE IN THE CHURCH

[12] It is a well-known fact that in divers ecclesias from time to time there is trouble. Sometimes divisions result. It is difficult to see how a body of Christians, all of whom are devoted to the Lord, who are members of the Body, could indulge in strife that would lead to division. They may be for a time disturbed by the adversary; but if all possess the spirit of the Lord they will put the adversary to flight. St. Paul says: "God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism [division] in the body; but that the members should have the same care one for another." —1 Corinthians 12:24, 25.

[13] We can see how one, as a member of the Body, might for a short time yield to the weakness of the mind of the flesh, and be at odds with his brother; but he should quickly recover if he has the spirit of the Lord. If the trouble goes to the point of a division in the ecclesia, it seems quite certain that some are not in the Body, or else if at one time in it, they have been removed.

[14] Let each one be careful that he does not judge his brother, and thereby determine that his brother is the one wholly at fault. If each one judges himself it might not be necessary for the Lord to judge him later. By that is meant that if he carefully and often examines himself in the light of the Scriptures, by the aid of the Lord, he can keep himself in line with the Scriptures.

[15] It of necessity must be true that where there is a division among those who claim to be in the Lord some suffering must follow; and where one suffers, all the members suffer with him. Surely no one who is in the Body of Christ would willingly cause his brother to suffer; because if he does so he willingly causes himself to suffer, if he is of the Body. If we find one willingly causing his brother to suffer, it is doubtful whether the one provoking the suffering is of the Body of Christ.

ELECTION OF SERVANTS

[16] Sometimes trouble arises in the election of servants of the ecclesia. In an organization of God's people no one should attempt to vote unless he is consecrated to the Lord and has the spirit of the Lord. If all the members of the ecclesia are in this attitude of mind and heart then, when they come together to elect servants of the Church, they will first pray to the Lord, asking him to direct their action, that the Lord's choice may be had. If some come with a preconceived determination to defeat certain ones at the election, it could hardly be said that such have the spirit of the Lord. If some come for the express purpose of electing certain other ones regardless of what may be the consequences, that could not be a manifestation of the spirit of the Lord. The reason therefore is that selfishness and not love is prompting the action. If all the members of the ecclesia come together with an honest, sincere desire to

have the Lord's will done regardless of what shall follow, then these are manifesting the spirit of the Lord. Being of this spirit, and asking the Lord to direct them when the vote is taken, each one may exercise confidence that the will of the Lord is done; and each one should gladly acquiesce in the result.

17 What is the spirit of the Lord? "God is love; and he that dwelleth in love dwelleth in God, and God in him." "Hereby known we that we dwell in him, and he in us, because he hath given us of his spirit." (1 John 4: 16, 13) We therefore see that the spirit of the Lord is the spirit of love. Perfect love means the perfect expression of unselfishness. Where there is selfishness there is not love. The two things are diametrically opposed to each other. Wherever there is a division in an ecclesia it may be put down as absolutely certain that there is selfishness on the part of some, if not on the part of all. Where selfishness prevails it is proof that those exercising it are not devoted to God. It will be found that the trouble in the ecclesias is due to the existence and the exercise of selfishness.

18 Let each one put aside self, relegate his self-interest to the background, and then honestly say in substance: "Lord, I have no desire to do anything that is contrary to thy will. I shall delight to have thy will done at any cost." Let each one of the class do this and carry it out and all trouble will disappear. In ecclesias where there is trouble, if every member thereof will humbly desire and ask the will of God to be done, and will put aside his selfishness and his own false reasoning, the trouble will disappear, and peace and joy will result. Anyone who exercises the contrary spirit cannot long remain in the Body, if he ever was there. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3: 5, 6.

19 Do not attempt to reach a conclusion by your own process of reasoning when such reasoning is contrary to the Word of God. Do not feel yourself so important. Remember that having made a consecration to the Lord you have no rights which you can justly insist on others' respecting.—Colossians 3: 3.

20 If there is evidence that one is begotten and anointed of the holy spirit, then let everyone hesitate to act hastily in punishing that brother. Some go to an ecclesia with the determination to humiliate a brother by relegating him to a position of inactivity. Such is not the spirit of the Lord. Remember the Lord said: "Touch not mine anointed." (Psalm 105: 15) Degradation or promotion comes from the Lord.—Psalm 75: 6.

21 Let no one attempt to exercise that power which he has not been authorized to use. Each servant must stand or fall to his own master. If the ecclesia has fixed as the criterion seventy-five percent of those voting, by which to determine who is elected, and the vote be taken and seventy-five percent vote for a brother, then let all agree that this is the will of the Lord duly expressed, and wait upon the Lord to manifest his approval or disapproval in some other way. It is not for one member of the body to determine the degree of faithfulness of another. The Lord is the judge. If, then, the Lord through the ecclesia indicates that he has accepted one as a servant of the ecclesia, then the Lord has honored that member; and one member being honored, all the members rejoice with him.—1 Corinthians 12: 26.

22 Sometimes one who claims to be a brother in Christ busies himself in circulating derogatory reports about another brother, thereby hoping to so discredit his brother that he would drive him away from the people of God. Is any one justified in such a course? Certainly not. On the contrary he who pursues this course of persecution shows that he has not the spirit of the Lord but, at least for the time being, is manifesting the spirit of the adversary.

23 Some brother may be guilty of a wrong in the ecclesia, and discipline may be required. Christ Jesus laid down the rule by which such offenders can be dealt with, and there is no other proper rule to follow. (Matthew 18: 15-18). The spirit of the Lord does not authorize one to act as a prosecuting or persecuting officer of another. Not even has the ecclesia the authority to inflict punishment.

24 The action that an ecclesia can properly take is to disfellowship a brother for wrong-doing; and that is done for the purpose of awakening the erring one to his own danger, in order that he might be recovered. Such is an action of love, the purpose being to help and not to injure. If later the erring one returns to the ecclesia and manifests the spirit of the Lord, asking forgiveness, then it is the duty of the ecclesia to take him back and do what can be done to help him. Such is the spirit of the Lord, and each one who is in the Body will manifest that spirit.

25 God having set the members in the Body as it pleaseth him, then each one should perform the duties assigned to him and not be meddling in the affairs of some one else. Remember the Apostle's admonition: "Study to be quiet, and to do your own business." (1 Thessalonians 4: 11) Order in the Body requires each member to diligently do what he is assigned to do, and not try to hinder somebody else in the performance of his duties; nor to otherwise interfere therewith. No one having the spirit of the Lord will attempt to exercise arbitrary and harsh power over any other member in the Body.—1 Peter 5: 2.

FOLLOW PEACE

26 The royal priesthood, which is The Christ, was typified by Melchisedec. Not only did God use Melchisedec as a type but he foretold by his name and description the spirit or disposition that must be manifested by those of the priesthood of whom Melchisedec was a type. It is written: "For this Melchisedec, king of Salem,

priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."—Hebrews 7: 1, 2.

[27] It follows then that no one could be of that completed and glorified priesthood if he has failed or refused to follow peace with his brethren. Whatever other place he might have in God's great arrangement, he could not be of the priesthood after the order of Melchisedec. Let no one who engages in strife deceive himself into believing that he can pursue a course of strife and at the same time be of the royal priesthood. The greatest desire of a true Christian is that he might have the approval of God and, in due time, see the wonderful and eternal Father in his glory and beauty.

[28] Note, then, what the inspired witness says: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (Hebrews 12: 14, 15) This is the law of God, or rule of action, which must be followed and practised by those who will ever be permitted to see Jehovah God.

[29] Sometimes one becomes embittered against another. He permits that bitterness, which started as a little root, to spring up and grow until it troubles him. In his mind he magnifies the real or supposed wrong he has suffered until he makes a mountain out of a mole-hill. He begins to speak to others of the injustice; and each time he tells it he magnifies his story a little more in his own favor. His imagination grows and his bitterness grows and he manifests it to others. He does this for a twofold purpose; that he might elicit sympathy from others, and that he might injure his brother, at whom he is offended.

[30] Some are always willing to listen to a tale of woe, and as they listen sympathetically they begin to feel duty-bound to take up the supposed injured brother's fight. It is none of their affair; but they say, in substance: "I won't stand for anything that is not right," and so they take a hand in the fight. Then they become a sufferer as a busybody in other men's affairs, contrary to the Scriptures.—1 Peter 4: 15.

[31] By following this course the interferers become defiled. Just as the Apostle says, the one who has the root of bitterness is troubled, and as the trouble progresses many are defiled. Is not this often the case in a class trouble? The trouble starts between two brethren, and others take sides and fan the trouble into a flame instead of following the Scriptural injunction. The two principals involved are troubled, and the others who come into the controversy become defiled, and each one involved is erecting barriers that if permitted to stand will forever hide him from the face of Jehovah.

[32] What is the real moving cause of brethren taking such a course? It is always selfishness. Remember that selfishness is the very opposite of love. Where selfishness is bred and nourished into bitterness love completely disappears; and when love disappears blindness ensues. This is exactly what the Apostle said would be the result. How often do we find that one who becomes embittered quickly loses all appreciation of the truth, and goes away from the truth. Many have wondered why.

[33] The real reason is that selfishness indulged in leads to bitterness, and bitterness cultivated troubles some and defiles many, and drives out love. The Apostle plainly states that it is necessary for us to have our hearts united together in love in order to have an exact understanding of the mystery of God. "For I wish you to know how great a struggle I have about you and those in Laodicea, and as many as have not seen my face in the flesh; so that their hearts may be comforted, being closely united in love, and in all wealth of the full assurance of the understanding, in order to an exact knowledge of the secret of God; in which are stored all the treasures of wisdom and knowledge." (Colossians 2: 1-3, *Diaglott*) No one can maintain the spirit of bitterness against his brother and long remain in the truth. Darkness will ensue and great will be that darkness.

[34] It is not the prerogative of one to judge another. When, however, we see the fruits of selfishness manifested by brethren we may know from whence such fruits come. Jesus said: "Ye shall know them by their fruits." (Matthew 7: 16) Those who will at the end be found as members of the Body of Christ must have the fruit of the spirit. "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith."—Galatians 5: 22.

[35] Again St. Paul, writing to those whom God had set in the Body, desiring that they should make their calling and election sure and be found forever in the glorious Body, said: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Philippians 1: 9-11) Let each member of the Body abide in peace, and earnestly and faithfully grow in the fruits of righteousness, that he may in God's due time enjoy the unspeakable privilege of seeing Jehovah face to face.

[36] The Head of the Body suffered and bore it with fortitude and quietness. As he suffered so other members of the Body must suffer. When he was reviled he did not revile again. When he was ill-treated he did not retaliate. Everyone who will finally be found in the Body of Christ must be of the same spirit, and in the image and likeness of the Head.

[37] To aid the members while in training St. Peter wrote: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be

courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (1 Peter 3: 8-12) From this Scripture it is doubtful about the prayers of those being heard who permit bitterness to come into their hearts against their brethren. The order of the Melchisedec priesthood must be at peace with God and dwell in peace with each other. This is essential to keep the way open between the creature and the great Creator, that the prayers of the creature may be heard. To such St. Peter lovingly says: "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus."—1 Peter 5: 14.

UNITY

[38] Argument is hardly necessary to show that there must be unity in the Body of Christ. Unity means oneness. The opposite of unity means division. Quarreling and strife lead to division, and destroy unity.

[39] The seed of promise is nearing completion. The remaining members this side the vail are now the special objects of Satan's attack. Satan is a wily foe. Fraud and deception are always employed by him. He deceives and misleads some into believing that their personal rights have been violated and that they have cause for offence, and that it becomes their duty to vindicate themselves and to punish some one else. This plants the root of bitterness and it develops into wrath. If such a one permits wrath to get the upperhand of him he stirs up strife. "A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife."—Proverbs 15: 18.

[40] If one possesses some pride and thinks that he has not been properly and sufficiently honored, and that he is entitled to more consideration and honor than he has received, the adversary will see to it that he stirs up strife. "He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat."—Proverbs 28: 25.

[41] If one becomes angry at his brother, and permits this anger to remain in his heart and control him, this leads to strife. "An angry man stirreth up strife, and a furious man aboundeth in transgression."—Pro. 29: 22.

[42] Wherever there is strife there is not unity. The unity of the Body must be and will be maintained. To the members of the Body St. Paul says: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." (Philippians 2: 3, 4) Herein again the Apostle shows that selfishness is really the beginning of strife. On another occasion the Apostle pointed out how one who thinks more highly of himself than he should think, who is selfish and proud, is not therefore, walking according to the Word of God; and this leads to envy, evil surmising, strife, and perverse disputings; and then he plainly indicates that such are not of the Body of Christ even though claiming so to be.—1 Timothy 6: 4, 5.

[43] That there must be complete unity of the members of the Body of Christ is clearly proven by the words of Jesus: "Neither pray I for these alone, but for them also which shall believe on you through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17: 20-23) This proves that complete unity must exist in the Body and that where this unity is not existing in the members this side the vail, they must diligently put aside all controversy and strife, and endeavor to establish and maintain unity of the spirit.

[44] Jehovah, who places members in the Body, through his beloved Prophet stresses in a prophecy which specifically applies at the end of the age, the importance of unity, in these words: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—Psalm 133.

UNITY IN ACTION

[45] The importance of unity is again magnified by the apostle Paul. In pleading terms he calls upon the Church to walk worthy of their calling, and then adds: "Endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Ephesians 4: 3-7, 11-13.

[46] No real Christian today has any doubt about the Lord's second presence. All who are in the Body love

his presence. Such now see that the Lord is the "Faithful and True, and in righteousness he doth judge and make war." (Revelation 19:11) These recognize that the Lord Jesus is conducting his work in harmony with the Father's will. Every member of the Body this side the vail, who continues to be a member, must be in harmony with the work that the Lord is doing, because the Scriptures read: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (Revelation 19:14) Otherwise stated these Body members this side the vail are identified by the garments, showing them to be in complete unity and in harmony with the Head, and harmoniously working under his direction.

47 The Lord is in his holy temple. The examination of the saints has, for some time, been progressing. To the approved ones he says: "Enter thou into the joy of thy Lord." All members of the Body thus coming to a knowledge of the facts do enter into the joy of the Lord. It must be true that the Lord has just one method of doing the work that he is now doing on earth. It would be inconsistent for him to have more than one method. He commands those in his Body thus: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matthew 24:14) In harmony with this Jehovah says: "Ye are my witnesses, . . . that I am God." And again; that ye are all members of The Christ, bearing the message of peace and salvation.—Isa. 43:12; 52:7.

48 Who among all the peoples of earth are engaged in carrying out this order through Christ Jesus the Head? With meekness and modesty we can say that those of the WATCH TOWER BIBLE & TRACT SOCIETY are the only ones. But bear in mind that if these who are engaged joyfully in doing this work are in the Body of Christ then God has set them there as it pleased him. By their fruits ye shall know them.

49 Do we find some who claim to be in the Body of Christ who are opposing the work of giving the witness concerning God's kingdom to the nations of earth as he commanded? It is even so. Do we find these manifesting selfishness, indulging in evil surmisings, evil speech, slander and persecution, in a vigorous effort to destroy the influence of those who are active in giving the witness? Such is according to the facts. Can those who indulge in this opposition be in the Body of Christ? The Lord is the judge. There is and must be unity amongst the members of the Body.

LAWLESSNESS

50 Not every one is a Jew who is merely a Jew outwardly. (Romans 2:28) Not every one is in the Body of Christ merely because he claims to be there. (Matthew 7:21) Since the Word of God commands that there must be order in the Church and in the Lord's work; that the approved must dwell together in peace and in holiness; that there must be unity in heart and unity in action, what then of those who refuse to observe or to obey this divine arrangement? Going contrary to God's command or will is lawlessness. The Word of God is his law. Iniquity means lawlessness or going in the way which is contrary to God's will. Indulging in selfishness and strife and quarreling is the course of the lawless. Some of these attempt to seduce others and draw them away from their activity and service of the Lord. The Lord's own words show the work that he will perform at the very end of the harvest period in conjunction with those who offend and attempt to cause disruption and to work iniquity. We are now at the end of the harvest. The words of the Master are: "The son of man will send forth his messengers, who will gather out of his kingdom all seducers and iniquitous [lawless] persons."—Matt. 13:41, *Diag.*

51 Be it noted that these are not gathered out of the nominal church, but are gathered from among those who are of the kingdom class. They must have, at least sometime, claimed to be of the Body and of the kingdom class. They may have been at one time in the Body of Christ and refused to obey the Lord's order governing the Church, or refused to dwell together in peace, or refused to maintain the unity of the spirit and action in the Lord's service; and for all these reasons have become lawless persons.

52 Let us bear in mind, dear brethren, the importance, and have a proper appreciation, of the fact that loyalty to God and to the Lord Jesus Christ means to do his work in his appointed way. It is the loyal and faithful ones who will receive his approval.

STAND TOGETHER

53 Each member of the Body yet in the flesh is weak. The Lord judges him not according to his flesh but according to his heart; that is to say, according to the motive that induces his action. Let no member of the Body judge his brother in any other way. "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him [so] no more."—2 Corinthians 5:16.

54 Each one should sympathize with his brother and strive to help him. If his fellow member of the Body suffers, he suffers with him; if he is honored, then rejoice with him. The members of the Body of Christ of necessity must now be bound firmly together with cords of love. There is just a small number of them. They must all be one. Each member of the Body must and will love every other member. As the Apostle puts it: 'No man hates himself.' Loving one another means that each one, then, will put aside selfishness, looking out for the spiritual interest of his brother. Service for his brother will be prompted by unselfishness. He will be anxious to see his brother active in the Lord's service, and he will do what he can reasonably to help him engage in the service. He will appreciate the fact that if he does any injury to his brother he does violence to

the Body of Christ. Let the brethren everywhere then cease quarreling and strife. Let them work together in exact harmony. Let them dwell together in peace. In the words of the apostle Paul: "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*.

THE BATTLE IS THE LORD'S

55 The enemy is vigorous and powerful. He is seeking to destroy the members of the Body. All his forces are arrayed against the seed of promise. But these, observing the rules or laws which the Lord has laid down, are safe from all harm. Their continued safety depends upon their loving devotion and faithfulness to the Lord and to his cause. Pleadingly the Lord, through his prophet says to them: "O love the Lord, all ye his saints: for the Lord preserveth the faithful."—Psa. 31:23.

56 As the enemy advances to the assault let each member of the Body of Christ remember that the battle is not his but the Lord's. The Lord is leading, and the Lord is certain of victory. Observe his order, and abide together in peace, with hearts and hands united together in love. Let each one do his part and all together joyfully sing: The kingdom of heaven is at hand. Behold, the Lord reigneth!

57 Those who are thus called and chosen and continue faithful unto the end shall be with the Lord in his great victory. At his gracious hand they shall receive the crown of life and be forever in the glorious Body of Christ, members of the royal priesthood forever, after the order of Melchisedec.

QUESTIONS FOR BEREAN STUDY

What are some of the things of which we should have a proper appreciation? How important is the appreciation? ¶ 1.
What is one of the fundamental laws of God? Why is this so? Who sets the members in the Body? ¶ 2-4.
When did Jesus become the Head of the royal priesthood? When was he clothed with all power and authority? ¶ 5, 6.
When were the members of the Body first anointed, and what has been the work of the holy spirit since that time? How is one brought to a knowledge of the truth? ¶ 7, 8.
How is the anointing pictured? May one's position in the Body be changed? If so, who does the changing? ¶ 9-11.
What is the cause of division? What will the result be if all exercise the spirit of the Lord when there is a threatened disturbance in the Ecclesia? ¶ 12.
If there be a yielding to weakness, what is the cause? If the breach is not repaired, what is obvious? Should we judge one another in this matter? What is the advantage of judging oneself? ¶ 13-15.
Who only should vote in the ecclesias? What only should be the controlling factor? What is always a hindrance to the operation of the spirit of love? ¶ 16, 17.
What should be the delight of the brethren at an election? In whose understanding are we to trust? ¶ 18, 19.
Should one take it upon himself to humiliate a brother? Should one discredit another? ¶ 20-22.
If a brother needs disciplining, how is it to be done? How far does the ecclesia's authority go? ¶ 23-25.
What lesson is brought to our minds by the priesthood being typified by Melchisedec? ¶ 26-28.
How are roots of bitterness engendered? What is the cause of such disturbing influences? ¶ 29-33.
How may we know the cause of any trouble? What is our bounden duty as followers of Christ? ¶ 34-36.
What are the instructions of St. Peter? What inference may we draw from the scripture quoted? ¶ 37.
Must there be unity in the Body of Christ? Who is the special foe of the new creation? What elements in the mind does the devil work on? If these elements are lacking, where does the devil get a foothold? ¶ 38-43.
What does the Psalmist say about the desirability of unity? What does the Apostle say about unity? ¶ 44, 45.
Why is there a special work being done in the Church at present? What garments do the saints wear? How many methods does the Lord employ for this special work? Who only are cooperating with the Lord in witnessing of his kingdom? ¶ 46-49.
What may we say of those who are going contrary to the Lord's will? ¶ 50-52.
What are the necessary things for us to know and to do in order to preserve the unity of the spirit? What is the reward at the end of the way? ¶ 53-57.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 5

"Fear not, nor be dismayed, be strong and of good courage."—Joshua 10:25.

THE Christian is informed that types and shadows and pictures are used in the Bible to encourage those who are following in the narrow way that the Master trod alone. The Lord thus manifests himself as the great Comforter. Knowing the end from the beginning he timed incidents pertaining to Israel that they may be looked upon by spiritual Israel for the latter's encouragement and comfort.

Joshua had successfully engaged the kings of Canaan and Ammon in battle and destroyed their armies. Word was brought to him that five of these kings had hid themselves in the cave of Makkedah. At the conclusion of the battle against the fleeing enemy, Joshua called the men of Israel before him at this cave and caused the hidden kings to be brought forth, and then commanded the captains of Israel to put their feet on the necks of the kings. It is probable that they feared to do this, for as they approached to the task Joshua said to them: "Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight." Encouraged by this command they proceeded to the task.

This incident was doubtless intended to foreshadow something to happen in connection with spiritual Israel at the end of the Gospel Age. Other scriptures show a

(Continued on Page 206)

THE EPISTLE OF JAMES

——AUGUST 2—JAMES 1:1 TO 5:19——

JEWISH LIFE IN DISTURBED STATE—FAWNING ATTENTION FOR THE RICH—TRUE DISCIPLES ARE PEACEMAKERS.

"Be ye doers of the word, and not hearers only."—James 1:22.

THERE is some uncertainty as to whom this epistle should be ascribed. Many have thought the writer was the apostle James, son of Alphæus, the cousin of Jesus (Luke 6:15); and these think it was out of modesty that he did not style himself as an Apostle. Others think he was the Lord's natural brother, several times named as if he were chief representative of the Church in Jerusalem, and who was chairman of the council in Jerusalem. Jesus' brothers, who at first did not believe in him (John 7:5), were with their mother in the upper room on the day of Pentecost. There is also difference of opinion as to when the epistle was written, whether quite early, or ten to twelve years after the council in Jerusalem. (Acts 15:13) Our suggestion is that it was written about A. D. 60, when error had had time for development, and many mere professors had found their way into the churches; also that its author was James the Lord's brother, acknowledged by all, even by the apostles themselves, as a wise, grave, and careful man.—Acts 15:13; Galatians 2:9; 1 Corinthians 15:7; Matthew 13:55.

[2] This epistle shares with Hebrews and with the epistles of Peter in being addressed to the Hebrew Christians. James says, "To the twelve tribes scattered abroad." As it is certain he does not mean to include all Jews, he must be understood to mean those of the twelve tribes who had accepted Christ. Unlike Peter, he does not address "the elect"; but his message is to "brethren". (James 1:2; 2:1) All the epistles were written for the Church, but some were addressed to Gentiles, and some to the Hebrew converts.

[3] Presuming that James wrote about eight to ten years before the destruction of Jerusalem, it can readily be imagined that Jewish life was then in a very disturbed state. The Jews had rejected the Son of God, and therefore God who had sent him (John 12:48, 49); and they were left to their own devices. Full of rebellious spirit against their conquerors, with the inevitable result that Rome had to put an ever-increasing pressure upon them, they were in continuous excitement.

[4] Many of the people had seen the hypocrisy of their leaders, had turned from them and had joined themselves to the brethren, the disciples of Jesus. But the majority of these had not experienced a change of heart; their association with the brethren was merely outward, except that they wanted to share in the arrangement of the meetings. Their influence and association were in every way detrimental to the best interests of the churches. These correspond very closely to the mixed multitudes which went out of Egypt with Israel (Exodus 12:38), and who were a constant source of trouble both to Moses and to Israel, ever ready to lead Israel to murmuring and to lusting for the things of Egypt which they had left behind.—Numbers 11:4.

[5] Besides these there were, apparently, some who were rich in material things who associated with the brethren, but who had little inward or outward religion. These looked for the acknowledgment they had received from their former associates, for they liked to be considered as mainstays of the Church. These correspond very closely to those whom Jeremiah names the "principal of the flock".

[6] The epistle does not lend itself to easy analysis, though its distinguishing features are readily discerned. James writes (1) of that which he calls true religion; (2) he emphasizes that a mere profession of faith is a dead thing; (3) he warns against much talking, whether of teaching or of evil speaking; (4) he speaks of the wisdom which comes from above; and (5) foreseeing a time of sharp trial for them he bids the brethren be patient in spirit until the Lord shall give deliverance.

[7] In some respects the epistle takes the form of prophecy: James writes abruptly, like the prophets whose writings were so familiar to him. (chap. 5:1) He addresses the true brethren who had given themselves wholly to the Lord; also those who, professing to be of Christ, were really lovers of the world; and some rich adherents who were on the outer fringe and had neither faith nor works.

[8] His expression, "If any man among you seem to be religious", is a keynote of the epistle. "Religion" and "religious" refer to outward or formal acts of worship; and this is the first occasion in the New Testament where the word is associated with the Church. Some brethren were merely complying with outward things; the Church was becoming corrupted by formality.

[9] At the time of writing, there was no knowledge as to when the Lord might be expected to return. But, as the destruction of Jerusalem was so evidently hastening on, it would be easy for them to think that with that event the Lord might return to set up his kingdom. The brethren were held in disfavor by those who considered themselves to be wholly patriotic, loyal to the ideals of Israel; and James foresaw that a sharp time of trial would come upon the brethren; for the darker the prospects for Jerusalem, the bitterer the spirit against the followers of Jesus.

[10] Probably many of the disciples had not contemplated much persecution, but had thought chiefly of the blessings which were to come to them through the favor of God. Trial and temptation began to come, and some were inclined to think that God was tempting them by hard providences. Like Israel of old they were being led into unexpected ways, and were inclined to blame God

for their difficulties. James writes to correct these misapprehensions, and to guide the Church into loyalty and true faith and service, and to show that there must be a time of waiting which could not be other than a time of testing.—James 1:2-4.

[11] At an earlier date the churches had been troubled with those of the sect of Pharisees who had sought to fasten the Jewish law on them. Now the Jewish brethren were troubled with some who claimed that to profess belief in Christ was all that was necessary in order to please God. These men would not rob widows, but they paid no attention to the needs of the poor; like the Pharisees they were content with an outward form of worship. True worship, says James, consists in much more than the mental acceptance of the fact of Jesus; it is the answer of the life to the fact accepted by the mind. Faith without the works which arise out of faith is a dead thing. (James 1:27; 2:26) Mere acceptance of the fact of God, the life not being conformed to that fact, puts one in that respect on no higher plane than that which the devils occupy.

[12] James saw another danger arising in the Church: a difference was being made between the rich and the poor. Some who took but little notice of or actually despised the poor man paid fawning attention to the man who had position or money. This he knew was as dangerous to the life of the Church as the Pharisees' attempt to foist the law upon it was dangerous to its doctrine.

[13] James speaks very plainly about the use of the tongue. He compares it with the little blaze which starts a forest fire, and the small rudder which turns about a great ship. This small member may make all the difference between reaching the height of blessing, or of cursing God; between life everlasting in the favor of God, or eternal destruction. He has two things in mind: (1) That some desired to be teachers, and (2) that some did not restrain their tongues from speaking evil of their brethren. It is evident that he is not condemning all sharp words, for his own are sharp.

[14] His advice to all is to seek heavenly wisdom; for he who has it will realize the temptations to which a teacher is subject; and such will certainly restrain his tongue from speaking evil, thus avoiding burning up himself, and setting a community of brethren on fire. James proceeds to give an analysis of wisdom which is comparable to Paul's analysis of love.—James 3:17, 18; 1 Corinthians 13:4-8.

[15] Speaking particularly to those who were self-seeking, he blames them for the wars and fightings which existed amongst the brethren. True followers of the Lord are peacemakers, never peace breakers, except indeed when there is a false peace and when truth needs to be stated. He tells some plainly that their minds were really with the things of the world. Using the language of the prophets he calls them adulterers and adulteresses, and says that whoever would be a friend of the world, the present order of things, is the enemy of God. (James 4:4) These, taking the privilege which followers of Christ have of going to God in prayer, pray for things for themselves, for that which interests them, rather than for the interests of God and his kingdom. James bids all these cleanse their hands and purify their hearts, and counsels all to live before the Lord as those consecrated to him.—James 4:9, 15.

[16] Then, like a prophet of old, he denounces those associated with the Church who had the riches of this world and no poverty of spirit. (Matthew 5:3) He claims that their riches are not honestly gained, but have been squeezed out of the labor of the poor. (James 5:4) Remembering that in time past the poor of his people have been the special care of the Lord, and that Jehovah promises first to deliver the poor of the earth when the kingdom is established, he tells the rich that their treasures are laid up for a day of slaughter. He bids the brethren be patient until the Lord shall deliver them.—Psalm 109:31; Isaiah 11:4; James 5:7.

[17] It is impossible for the well-instructed Bible student to do other than realize the fact that the then condition of the Church, just previous to the downfall of Jerusalem, closely corresponds to, or is a miniature of, the condition of Christendom at the time of the Lord's second advent. The rich now, as then, correspond to Jeremiah's "principal of the flock". (Jeremiah 25:34) They and their money, and the pastors who have sought to bring both into the church, have been the great corrupters of the churches in these last days. The creeds have now little hold on the people, and the system of ruling the church nominal with money influence has destroyed its life, its spirituality.

[18] James counsels the brethren to quietness under hard circumstances, and to seek each other's aid, and to seek the aid of the Lord in prayer.

QUESTIONS FOR BEREAN STUDY

Who wrote the Book of James? Was he an Apostle? When was it written? To whom was it written? To whom were all the epistles written? ¶ 1, 2.

What was the condition of the Jewish life at this time? What was the cause of the commotion? Was the Church in a healthy condition? ¶ 3-5.

What are the distinguishing features of the epistle? What three elements were associated together in the Church? ¶ 6, 7.

What difference is there between religion and Christianity? Did the Church at that time know when to expect the Lord's return? ¶ 8, 9.

Did the Church expect persecution? Do trial and temptation bring one into a trial of faith? ¶ 10.

What was the attitude of some of the make-believe disciples? What is true worship? What plane do the devils occupy? ¶ 11.

How dangerous is it to make a distinction between the rich and poor? What is said of the tongue? Did James condemn all sharp words? ¶ 12, 13.

What two things must the Christian seek? Is self-seeking commendable among Christians? May a Christian be a friend of the world? ¶ 14, 15.

How are the rich denounced, and why? ¶ 16.

Were the conditions just prior to the downfall of Jerusalem a picture of prevailing conditions at present? ¶ 17.

What good advice does James give to the brethren? ¶ 18.

BEGINNING THE SECOND MISSIONARY TOUR

——AUGUST 9—ACTS 15:36 TO 16:5——

PAUL CHOOSES SILAS FOR COMPANION—TIMOTHY GOOD COMPANION FOR PAUL—GOD WORKS THROUGH HUMAN MIND.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72:8.

AT THE close of the council in Jerusalem the apostles and elders assembled sent Judas and Silas to Antioch with Barnabas and Paul. This was a wise action, for the doubters in Antioch would surely have doubted the words of even those good men. Both Judas and Silas were apostles who could exhort the Church, and this they did, confirming the brethren in their faith. After a time they realized that their work in Antioch was completed, and farewells were said. But it pleased Silas to stay in Antioch.—Acts 15:34.

[2] Soon Paul suggested to Barnabas that they should go over the territory where they had before preached the Word of the Lord and see how the brethern were faring. Barnabas agreed, but determined to take John Mark with them. Paul disagreed with this; he thought it not good to take with them one who had departed from the work. But Barnabas was determined, and Paul was equally determined; and these two good men found themselves in sharp contention. Barnabas in his own way decided the matter; for he took the initiative. Taking Mark with him the two sailed to Cyprus to go on the route over which he and Paul had gone previously.—Acts 15:39.

[3] There is no ground for the supposition that these two good men parted in anger, though the action of Barnabas in taking the lead is some indication of heat of spirit. Each was convinced that his judgment was the better, his view the right one. When the Lord first sent them out together Barnabas was named first, and perhaps he had never really agreed to take that second place which the united ministry had determined for him. But he well knew that Paul had special equipment for service, and had received from the Lord visions and revelations which had not been given him.

[4] Paul chose Silas, and being recommended by the brethren unto the grace of the Lord (which was not done in the case of Barnabas and Mark) they went overland through Syria and Cilicia confirming the churches. This is the first record of there being churches in those parts, and it is some proof that Paul was busily engaged in those years between his departure from Jerusalem and the time when Barnabas found him and brought him to help in the work at Antioch.—Acts 9:30; 11:25.

[5] As both Paul and Barnabas were men of character and ability, it is probable that in the eyes of the churches they stood much on an equality. Barnabas was a good man with a noble mind, but Paul had a special equipment of mind which Barnabas did not possess, and also had a special call from the Lord which had not been given to Barnabas. In later days Paul tells of John Mark as being very useful to him, and he would always speak kindly of his first friend Barnabas.

[6] The account of this second journey is an account of *Paul's* journeying: "Paul departed"; "he went through Syria"; "he came to Derbe and Lystra." He and Silas went over the mountains and came to Derbe, which on the previous journey was the last place visited. Silas was a good companion, and fitted in as second, better than Barnabas. It was evidently all according to the will of the Lord. It would have been in the nature of a calamity if these two companies had met; the churches could hardly have been established by apparently rival revivalists. The Lord arranged otherwise, for when Barnabas left for Cyprus that is the last heard of him.

[7] Paul and Silas went on to Lystra, and now for the first time Timothy comes on the scene. It is very probable that the great Apostle and the youth Timothy had been drawn together on Paul's first visit to Lystra. We may indeed gather from Paul's knowledge of Timothy's mother and grandmother that it is probable it was at their home that Paul's wounds were washed and he himself refreshed after he had been stoned.—Acts 14:19.

[8] Timothy's father was a Greek who had married a Jewess. The boy had not been circumcised, but it is evident that the father had raised no objection to his son being trained in the religion of the Jews. The good women had faithfully taught him in the Scriptures.

[9] When Paul returned to Lystra he found that the seed of truth sown on his first visit had borne fruit: for now Timothy was well spoken of by all the brethren, not only in Lystra, but also in Iconium. Paul desired to have Timothy with him, and his family let him go; and there began the companionship that did not end until Paul the aged finished his life of sacrifice at the hands of the cruel Roman power. Thus to young Timothy, learning and serving in sincerity of spirit, came a privilege which was one of the greatest which could be given to any young man.—1 Timothy 1:2.

[10] Timothy was not forward in disposition—neither his body nor his temperament allowed him to be that—but he was what the Apostle wanted to fill his need. Timothy would be eyes for Paul, and hands and feet for him, and would attend to the many things which would be necessary for the well-being of the company and for Paul in particular. Also he seems to have been the natural complement of the Apostle's personality.

[11] As Paul and Silas, and now Timothy, continued their journey they passed through the cities where there were brethren, in every place telling them of the council of Jerusalem, reading and almost certainly leaving them a copy of the council's epistle. (Acts 15:30) The churches by this ministry were established in the faith, and increased in number *daily*.

[12] Paul was now the outstanding figure in the ministry

of the gospel to the Gentiles. His ordination to his office of minister to the Gentiles was more like his Master's than that of the other apostles'. Everyone knew the others were set apart; Pentecost had made that clear. But Paul had no such openly-given commission. The only occasion of outward signs he had were when the hands of the otherwise unknown Ananias of Damascus were placed on his head, only they two being present; and when Barnabas and he were sent out by the Church at Antioch and the brethren laid hands on them giving them their blessing and goodwill.—Acts 9:17; 13:3.

13 Jesus himself had no outward witness given to him save that at Jordan, in which only John shared. (Acts 1:32-34) Jesus proved his office by his works and teachings; and this was the way set for Paul. Without doubt this brought him many of his peculiar trials in his work. It is evident that in Corinth he suffered considerably in this respect, for, writing to them, he was compelled to argue that the signs of his apostleship were wrought out amongst them. Like his Master he appealed to his work as his witness.—1 Cor. 9:1; 2 Cor. 13:3.

14 Many whom Paul was privileged to serve saw nothing more in him than an able man; and some indeed saw him as one who sought his own interests. (2 Corinthians 12:17) The other apostles were spared this trial; but Paul's experiences were part of the Lord's arrangement for keeping him stretched to the fullest endeavor so as to prove himself both in the sight of God and the churches. The Lord knew his servant, knew what was necessary for him, knew what he could bear. It is evident that the Lord, the Head of the Church, has acted in this way at other times with those who have been called to serve him. The ordination of his servants has not been by outward manifestation, but by the power of the spirit and truth in the heart.

GOD WORKS THROUGH HUMAN MIND

15 This same attitude toward Paul is still existent. The tendency of the teachers of Ecclesiasticism in these days is to reject the Apostle's teachings, and to say it was he who determined the theology of the early Church. They profess to stand by the teaching of Christ which, say they, is so open and free and generous. But the Church is dependent upon the teachings of the Apostle. Every faithful Bible student knows that Paul was made the great expounder of the faith (Colossians 1:25), and that none can have Jesus without having his doctrine as set forth by Paul. (Galatians 1:8) The narrowness of the disciples' road was told by the Lord; Paul but describes it in detail.

16 Our study shows that God works through the human mind. This second journey, which meant much to the apostle Paul, was apparently started through the desire of Paul to visit the brethren. This simple good desire made a great difference to all the four men concerned, and had much to do with the advancement of the work of the Lord.

17 Paul was left much to his own judgment in the matter of doing his work for the Master. It was his choice which took Timothy; it was his decision which caused Timothy to be circumcised because of the Jews which were in the neighborhood of his home; and it was in the exercise of his judgment he refused to have Titus circumcised although much pressure was put upon him to have this done.—Galatians 2:3-5.

18 Like every other portion of the sacred writings, the account of the difference between Barnabas and Paul is for instruction; it is not written merely to place the facts on record, or to relate how these two men took different paths in service. There is in it much instruction for the true disciple. The absence of further reference to Barnabas, and the fact that he and Mark were not allowed to continue their journey and thus meet Paul and Silas who were going to the same Galatian towns by another route, is sufficient to indicate the Lord's disapproval of Barnabas.

19 It is an easy transition from that day to this when the Lord is again sending out the message of truth, though in a wider field and greater measure. Again there have been those who would take upon themselves the right and privilege to carry on the Lord's work. He who goes ahead of the Lord, assuming too much, acts as disastrously to himself as one who turns aside from the Lord's way to seek his own. One may seem to have zeal and earnestness, and the other to be careless, but both are in a condition which is most dangerous to spiritual welfare, and which may prove to be disastrous.

QUESTIONS FOR BEREAN STUDY

After the council at Jerusalem who were sent with Paul and Barnabas? After their work was finished at Antioch what did Paul propose to do? What caused Paul and Barnabas to part company? Did they part in anger? ¶ 1-3.

Was Paul idle between the time he left Jerusalem and when Barnabas found him? Why should Barnabas have submitted to Paul? ¶ 4, 5.

The account of this second journey speaks principally of whom? Did the Lord show his approval in overruling in the case of Paul and Barnabas for the good of the work? ¶ 6.

What noble young man now comes on the scene? What early training had Timothy? What exceptional privilege had Timothy? ¶ 7-9.

In what way could Timothy be eyes and hands and feet for Paul? ¶ 10.

What epistle was read to the churches which they visited? In what way did Paul witness to his apostleship? How did Jesus prove his office? ¶ 11-13.

Does proving one's commission by his works necessarily bring peculiar trials? ¶ 12, 13.

How did the Lord keep Paul stretched to the fullest endeavor to prove him? Was this because the Lord knew his servant? ¶ 14.

Is Paul still the subject of dispute and opposition? By whom? Is there any discord between the teachings of Jesus and St. Paul? ¶ 15.

How is it demonstrated that God works through the human mind? ¶ 16, 17.

What lesson do we learn from the experience of the separation of Paul and Barnabas? As God is a God of order is it supposable that he has a preference in our day as to the way the message should go to the people? ¶ 18, 19.

PRAYER-MEETING TEXT COMMENTS

(Continued from Page 201)

combination of the ruling factors of the world and their subjects under the leadership of their god, Satan, to destroy Israel after the spirit. This is evidently the fight mentioned in Revelation 12:17, in which the devil goes forth to make war against the remnant of the woman, that is to say, the residue of spiritual Israel.

Being small in number, and weak within themselves, those who compose the remnant class would necessarily be fearful; but in the language of St. Paul, when the Christian is weak, and realizes it and looks to the Lord for strength, he is strong in the Lord and in the power of his might.—2 Corinthians 12:10; Ephesians 6:10.

The Christian is reminded that the battle is not his but the Lord's. He who is all-powerful, both in heaven and earth, is leading in the fight. The great antitypical Joshua is commanding the forces of his army and will utterly destroy his enemies. Those who have full faith and confidence in the Lord and joyfully perform their duties he will preserve unto himself. "Thus shall the Lord do unto all your enemies" doubtless means that thus shall the Lord cause the necks of the enemies of Christ to bow down under Christ, and that those who are Christ's shall triumph in him.

Happy are we that we do not have to engage in carnal warfare, but that this warfare means battling for the truth and standing firmly for the Lord under the most trying and adverse conditions, with full faith and confidence that the Lord will gain the victory; that if we abide in him we shall stand victorious with him at the end.

Thus we see that the comfort proceeds from Jehovah through Christ to the members of the Body of Christ, particularly to those who are engaged in the conflict at the end of the age.

TEXT FOR AUGUST 12

"In righteousness he doth judge and make war."—Revelation 19:11.

ST. JOHN had a vision of a great Warrior battling for righteousness and justice, and he describes the One as "Faithful and True". His eyes were as of flaming fire; that is to say, with perfect wisdom he destroys the armies that are before him; and on his head were many crowns; he was clothed with complete and absolute authority. Thus he pictures the Lord Jesus as the great victorious Warrior giving battle to the "god of this world" and to his host of followers.

In the previous chapter John gives a vision of a conflict between the Lord and Satan in heaven, in which Satan is excluded from heaven. Now he pictures the great conflict pertaining to all things of the earth. Jesus is the great victorious Warrior riding to final and complete victory.

Then the vision shows the armies in heaven following after him proclaiming the message of truth; and these are clothed in fine linen, white and clean, thus identifying them as the class who are righteous in the Lord and who are joyfully engaged in following the Master.

The vision, showing that out of his mouth goes forth the sharp sword, is proof that the part performed by the Body members is to sing his praises and to give forth the message of his kingdom. Other scriptures in harmony with this show that the part to be performed by the Body members is that of singing the praises of the Lord, telling the peoples of earth that the King is here and that his kingdom is at hand.

Wars in the past have been unrighteous wars. The war of the great Captain here described is a war of righteousness. He, the great righteous One, wars against evil; and his judgment is upon the nations of earth, which are the instruments of Satan, the enemy. The judgment is already on the nations, but the final conflict seems to be future; and in this conflict the Lord will be victorious, for he is King of kings and Lord of lords.

It is a great consolation to the hearts of his followers to know that in this conflict the Lord is certain of victory, and that he will get the victory not only for himself, but for the Body members also. That which is required of the Body members is that they are called, and chosen, and then are faithful even unto death.

Jehovah has promised through his Beloved One to preserve all the faithful who love him supremely. The love of each one is shown by his unselfish and unswerving allegiance to the Lord and to his cause of righteousness. He not only willingly but gladly puts self in the background. He seeks not to exalt himself but to exalt and magnify the Lord and declare his name and his great plan unto the peoples of the earth. With complete confidence in the Lord and his power, notwithstanding the enemy is strong and great, the Christian can joyfully go forward in the battle. He knows he is right; he knows victory is certain; and he knows that he who is for him is greater than all that can be against him. This knowledge brings comfort to his heart, and all who are in this attitude together lift up their voices with singing.

Let the Christian then be strong in the Lord and very courageous. He has nothing to fear. He knows that victory awaits him beyond the vail of tears.

PERFECT TRUST

"Take thine own way with me, dear Lord,
Thou canst not otherwise than bless;
Launched forth am I upon a sea
Of boundless love and tenderness.

"I could not choose a larger bliss
Than to be wholly thine; and mine
A will whose highest joy is this:
To ceaselessly unclasp in thine."

CONVENTIONS AND RAILROAD INFORMATION

We are presenting information in re Springfield, Mass., convention, August 13 to 16, and Indianapolis, Ind., convention, August 24 to 31, as follows:

The railroads have granted a special rate of one-and one-half fares for both the Springfield and Indianapolis Conventions. Tickets will be sold on the "ROUND TRIP INDENTIFICATION CERTIFICATE PLAN." Secure your certificates from Brother R. H. Barber, 18 Concord St., Brooklyn, N. Y., as soon as possible.

If possible have the class secretary or some one else order the certificates for the entire class, thus saving time and unnecessary correspondence. One certificate will suffice for each person, including the dependent members of his or her family, but the names of these dependents must be given to the ticket agent at the time the ticket is purchased, and the certificate *must be presented to the ticket agent* in order to get the special rates.

Each person *must purchase a round-trip ticket,* going and returning over the same route, in order to secure the reduced rate. The return portion of the ticket *must be validated* at Indianapolis or Springfield before it can be used for return passage.

Railroad Bureaus will be maintained at both conventions where information regarding validation of tickets, arrival or departure or trains, schedules, etc., can be obtained.

SPRINGFIELD CONVENTION

The above special rates to the Springfield Convention apply only to the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Delaware, Maryland, West Virginia, and that part of Virginia lying east of the Potomac River, including Norfolk. Tickets will be on sale August 10 to 15, and each ticket holder must be home by midnight of August 21, as all tickets expire at that hour.

Address A. E. Poor, 457 Riverdale St., West Springfield, Mass., for information regarding rooms, etc.

INDIANAPOLIS CONVENTION

The above special rates apply to all of the United States except Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. (We expect rates also from Canada.) In the Eastern and Central sections tickets will be on sale from August 20 to 26, and final return limit midnight of September 5. From Colorado, Montana, New Mexico, Wyoming, Oklahoma and Texas, tickets will be on sale from August 19 to 25, with final return limit midnight of September 7. From the Pacific Coast states, the dates of sale are August 16 to 22. Final return limit midnight of September 11. All tickets expire on dates mentioned as the final return limit.

Friends from the coast states should inquire about summer excursion rates, which are on sale from May 22 to September 15 with final return limit October 31. These excursion fares are lower than the Round Trip Indentification Certificate Plan.

Address L. L. Bulleit, 717-719 J. F. Wild Bldg., 123 East Market St., Indianapolis Ind., for information regarding rooms, etc.

MEMORIAL REPORT FOR 1925

BELOW will be found a partial list of the classes which have reported twenty and over as participating in the Memorial of our Lord's death, which was celebrated the evening of April 8th. The total will be given later, as not all of the reports are yet received.

Los Angeles, Cal. 1073	Roseland, Ill. 129	Rochester, N. Y. 67	Springfield, Mo. 52
New York City 892	Akron, Ohio 128	New Brighton, Pa. 66	Altoona, Pa. 51
Boston, Mass. 552	Reading, Pa. 125	San Jose, Cal. 66	Chicago, Ill. (Swedish) 51
Chicago, Ill. 515	Worcester, Mass. 125	Memphis, Tenn. 65	Curtiss, Wis. 51
Pittsburgh, Pa. 505	Grand Rapids, Mich. 121	Birmingham, Ala. 64	Moline, Ill. 51
Cleveland, Ohio 446	Oklahoma City, Okla. 120	Duquesne, Pa. 64	Scranton, Pa. 51
Detroit, Mich. 390	Houston, Tex. 117	York, Pa. 63	Long Beach, Cal. 50
St. Louis, Mo. 351	Erie, Pa. 115	Atlanta, Ga. 62	Mobile, Ala. 50
Philadelphia, Pa. 310	Richmond, Va. 114	Washington, D. C. (Colored) ..62	Niagara Falls, N. Y. 50
Seattle, Wash. 297	Allentown, Pa. 113	New Haven, Conn. 61	Providence, R. I. 50
Columbus, Ohio 262	Wichita, Kansas 102	Jackson, Mich. 60	Tulsa, Okla. 49
Cincinnati, Ohio 258	Pasadena, Cal. 96	Riverside, Cal. 60	Warren, Ohio 49
Baltimore, Md. 255	Auburn, Ala. 95	Newark, N. J. 58	Chicago, Ill. (Colored) 48
San Francisco, Cal. 242	St. Paul, Minn. 93	Canton, Ohio 57	Des Moines, Iowa 47
Portland, Ore. 235	Lancaster, Pa. 92	Tiffin, Ohio 57	Johnstown, Pa. 47
Indianapolis, Ind. 233	Miami, Fla. 84	Camden, N. J. 56	Mattoon, Ill. 47
Washington, D. C. 227	Norfolk, Va. 84	Ft. Worth, Tex. 56	Port Huron, Mich. 47
Minneapolis, Minn. 220	Paterson, N. J. 84	St. Joseph, Mo. 56	Utica, N. Y. 47
Denver, Col. 214	Jacksonville, Fla. 83	Scotia, N. Y. 56	Pawtucket, R. I. 46
Buffalo, N. Y. 207	Lynn, Mass. 83	Aurora, Ill. 55	Quincy, Mass. 46
New York, N. Y. (Colored) 200	Fresno, Cal. 82	Dubuque, Iowa 55	Stockton, Cal. 46
Dayton, Ohio 178	East St. Louis, Ill. 79	Lima, Ohio 55	Elizabeth, N. J. 45
Milwaukee, Wis. 176	Tampa, Fla 78	Kalamazoo, Mich. 54	Omaha, Neb. 45
Oakland, Cal. 175	Detroit, Mich. (Colored) 76	Passaic, N. J. 54	Alliance, Ohio 44
Aberdeen, Wash. 63	Watertown, N. Y. 76	Pueblo, Colo. 54	Bremerton, Wash. 44
Kansas City, Mo. 160	Flint, Mich. 75	St. Petersburg, Fla. 54	Cleveland, Ohio (Colored) 44
Everett, Wash. 156	Tustin, Cal. 72	Syracuse, N. Y. 54	Cumberland, Md. 44
Tacoma, Wash. 154	Brooklyn, N. Y. (Colored) 71	Wilmington, Del. 54	Easton, Pa. 44
San Diego, Cal. 151	Portsmouth, Ohio 71	Petersburg, Va. 53	Lorain, Ohio 44
Spokane, Wash. 151	Youngstown, Ohio 71	Clinton, Iowa 52	Saginaw, Mich. 44
Toledo, Ohio 142	Dallas, Texas 70	Duluth, Minn. 52	Bay City, Mich. 43
San Antonio, Texas 140	Wheeling, W. Va. 68	New Kensington, Pa. 52	Bridgeport, Conn. 43
Louisville, Ky. 134	Binghamton, N. Y. 67	Sacramento, Cal. 52	

(Continued)

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Green Bay, Wis.	July 16	Unity, Wis.	July 23, 24
Seymour, Wis.	" 17	Marshfield, Wis.	" 26
Black Creek, Wis.	" 19	Milladore, Wis.	" 27
Plover, Wis.	" 20	Junction City, Wis.	" 28
Stevens Point, Wis.	" 21	Merrill, Wis.	" 29
Withee, Wis.	" 22	Wausau, Wis.	" 30

BROTHER J. A. BOHNET

Blue Island, Ill.	July 14	Paris, Ill.	July 23
Roseland, Ill.	" 15, 16	Oakland, Ill.	" 24
Chicago, Ill.	" 17, 19	Mattoon, Ill.	" 26
Kankakee, Ill.	" 20	Arcola, Ill.	" 27
Champaign, Ill.	" 21	Marshall, Ill.	" 28
Danville, Ill.	" 22	Belmont, Ill.	July 31, Aug. 2

BROTHER C. W. CUTFORTH

Lindsay, Ont.	July 19	Belleville, Ont.	July 26
Peterboro, Ont.	" 20	Kingston, Ont.	" 27
Indian River, Ont.	" 21	Brockville, Ont.	" 28
Havelock, Ont.	" 22	Prescott, Ont.	" 29
Stirling, Ont.	" 23	Iroquois, Ont.	" 30
Trenton, Ont.	" 24	Montreal, Que.	July 31, Aug. 2

BROTHER H. H. DINGUS

Kathryn, N. Dak.	July 13	Fredonia, N. Dak.	July 21, 22
Wyndmere, N. Dak.	" 14, 15	Moffit, N. Dak.	" 23
De Lamere, N. Dak.	" 16	Bismarck, N. Dak.	" 24, 30
Wyndmere, N. Dak.	" 17	Brisbane, N. Dak.	" 26
Enderlin, N. Dak.	" 19	Dunn Center, N. Dak.	" 28, 29
Berlin, N. Dak.	" 20	Max, N. Dak.	July 31, Aug. 2

BROTHER A. D. ESHLEMAN

Norfolk, Nebr.	July 17	Kansas City, Mo.	July 26
Lincoln, Nebr.	" 19	Iola, Kans.	" 27
David City, Nebr.	" 20	Independence, Kans.	" 28
Omaha, Nebr.	" 21	Bartlesville, Okla.	" 29
Nebraska City, Nebr.	" 22	Pawhuska, Okla.	" 30
St. Joseph, Mo.	July 23, 24	Avant, Okla.	" 31

BROTHER A. J. ESHLEMAN

Garnett, Kans.	July 17	Pittsburg, Kans.	July 26
Lane, Kans.	" 19	Webb City, Mo.	" 27
Paola, Pans.	" 20, 21	Cardin, Okla.	" 28
Mound City, Kans.	" 22	Baxter Springs, Kans.	" 29
Arcadia, Kans.	" 23	Joplin, Mo.	" 30
Scammon, Kans.	" 24	Wheaton, Mo.	" 31

BROTHER M. C. HARBECK

Auburndale, Wis.	July 8	Glenwood, Minn.	July 17
Athens, Wis.	" 9	Fargo, N. Dak.	" 19
Milan, Wis.	" 10	Bismarck, N. Dak.	" 20, 24
Curtis, Wis.	" 12, 13	Arena, N. Dak.	" 21-23
St. Paul, Minn.	" 14	Max, N Dak.	" 26-28
Minneapolis, Minn.	" 16	Moffit, N. Dak.	" 30

BROTHER M. L. HERR

Roseville, Calif.	July 14	Grand Junction, Colo	July 22, 23
Reno, Nev.	" 15, 16	Basalt, Colo.	" 26
Lovelock, Nev.	" 17	Florence, Colo.	" 28
Ogden, Utah	" 19	Rockvale, Colo.	" 29
Midvale, Utah	" 20	Walsenburg, Colo.	" 30
Salt Lake City, Utah	" 21	Trinidad, Colo.	" 31

BROTHER W. M. HERSEE

Millville, N. B.	July 13	Evandale, N. B.	July 22
Piercemont, N. B.	" 14	St. John, N. B.	" 24, 26
Nictau, N. B.	" 16	Digby, N. S.	" 27
Nashwaak Bridge, N.B.	" 18, 19	Yarmouth, N. S.	" 29
Fredericton, N. B.	" 20	Liverpool, N. S.	" 30
Hampstead, N. B.	" 21	Bridgewater, N.S.	July 31, Aug 2

BROTHER H. S. MURRAY

Davis, S. Dak.	July 14	White, S. Dak.	July 24
Irene, S Dak.	" 15	Huron, S. Dak.	" 26
Chancellor, S. Dak.	" 16, 22	Lebanon, S. Dak.	" 27
Parker, S. Dak.	" 17, 19	Mellette, S. Dak.	" 28, 29
Menno, S. Dak.	" 20, 21	Conde, S. Dak.	" 30, 31
Jasper, Minn.	" 23	Ipswich, S. Dak.	Aug. 2

BROTHER G. R. POLLOCK

Oakridge, Ore.	July 17	Dallas, Ore.	July 24
Eugene, Ore.	" 16, 19	Mc Minnville, Ore.	" 26
Albany, Ore.	" 20	Portland, Ore.	" 27, 29
Marion, Ore.	" 21	Vancouver, Wash.	" 28
West Stayton, Ore.	" 22	Odell, Ore.	" 30
Salem, Ore.	" 23	Bend, Ore.	July 31, Aug. 2

BROTHER V. C. RICE

Cincinatti, O.	July 3	Painesville, O.	July 24
Erie, Pa.	" 5	Cleveland, O.	" 26
Schenectady, N. Y.	" 12	Barberton, O.	" 31
Pittsfield, Mass.	" 19	Akron, O.	Aug. 2
Batavia, N. Y.	" 22	Kent, O.	" 3
Ashtabula, O.	" 23	Ravenna, O.	" 4

BROTHER C. ROBERTS

Trail, B. C.	July 12	Cranbrook, B. C.	July 22, 23
Nelson, B. C.	" 13, 14	Fernie, B. C.	" 25, 26
Passmore, B. C.	" 15	MacLeod, Alta.	" 28
Winlaw, B. C.	" 16	Lethbridge, Alta.	" 29
Lardo, B. C.	" 19	Taber, Alta.	" 30
Balfour, B. C.	" 20	Bow Island, Alta.	" 31

BROTHER R. L. ROBIE

Mac Intosh, Minn.	July 16	Aitkin, Minn.	July 23, 24
Bagley, Minn.	" 17	Superior, Wis.	" 26
Erskine, Minn.	" 19	Onamia, Minn.	" 27
Mahnomen, Minn.	" 20	Pease, Minn.	" 28, 29
Detroit, Minn.	" 21	Princeton, Minn.	" 30
Ironton, Minn.	" 22	Cambridge, Minn.	" 31

BROTHER O. L. SULLIVAN

Milton, Tenn.	July 19	Nashville, Tenn.	July 26
Normandy, Tenn.	" 20	Green Brier, Tenn.	" 27
Doyle, Tenn.	" 21	Guthrie, Ky.	" 28
Mc Minnville, Tenn.	" 22	Palmyra, Tenn.	" 29
Beans Creek, Tenn.	" 23	Big Sandy, Tenn.	" 30
Smyrna, Tenn.	" 24	Gadsden, Tenn.	" 31

BROTHER W. J. THORN

Kittery, Me.	July 17	Lewiston, Me.	July 24
Portland, Me.	" 19	Auburn, Me.	" 26
South Windham, Me.	" 20	Hallowell, Me.	" 27, 28
East Wilton, Me.	" 21	Pittsfield, Me.	" 29
Wilton, Me.	" 22	Guilford, Me.	" 30
North Jay, Me.	" 23	Abbott, Me.	July 31, Aug. 2

BROTHER T. H. THORNTON

Oakland, Md.	July 16	Mobley, W. Va.	July 23
Clarksburg, W. Va.	" 17, 26	Wallace, W. Va.	" 24
Parkersburg, W. Va.	" 19	Fairmont, W. Va.	" 27
Wheeling, W. Va.	" 20	Morgantown, W. Va.	" 28
Mc Mechen, W. Va.	" 21	Brandonville, W. Va.	" 29, 30
N. Martinsville, W. Va.	" 22	Clarksburg, W. Va.	" 31

BROTHER S. H. TOUTJIAN

Fort Worth, Tex.	July 19	Wichita Falls, Tex.	July 26
Decatur, Tex.	" 20	Denison, Tex.	" 27
Bowie, Tex.	" 21	Sherman, Tex.	" 28
Stoneburg, Tex.	" 22	Bonham, Tex.	" 29
Childress, Tex.	" 23	Bogota, Tex.	" 31
Electra, Tex.	" 24	Paris, Tex.	Aug. 2

BROTHER J. C. WATT

Taiban, N. Mex.	July 10	Sweetwater, Tex.	July 20
Arch, N Mex.	" 12	Woodson, Tex.	" 21, 22
Hereford, Tex.	" 13	Desdemona, Tex.	" 23
Dalhart, Tex.	" 14, 15	Dublin, Tex.	" 24
Childress, Tex.	" 17	Gustine, Tex.	" 26
Rochester, Tex.	" 19	Purmela, Tex.	" 27, 28

BROTHER J. B. WILLIAMS

New York, N. Y.	July 5	Eldred, N. Y.	July 24
Newburgh, N. Y.	" 19	Binghamton, N. Y.	" 26
Poughkeepsie, N. Y.	" 20	Hammondsport, N. Y.	" 27
Walden, N. Y.	" 21	Elmira, N. Y.	" 28
Liberty, N. Y.	" 22	Cortland, N. Y.	" 30
Port Jervis, N. Y.	" 23	Johnson City, N. Y.	" 31

BETHEL HYMNS FOR AUGUST

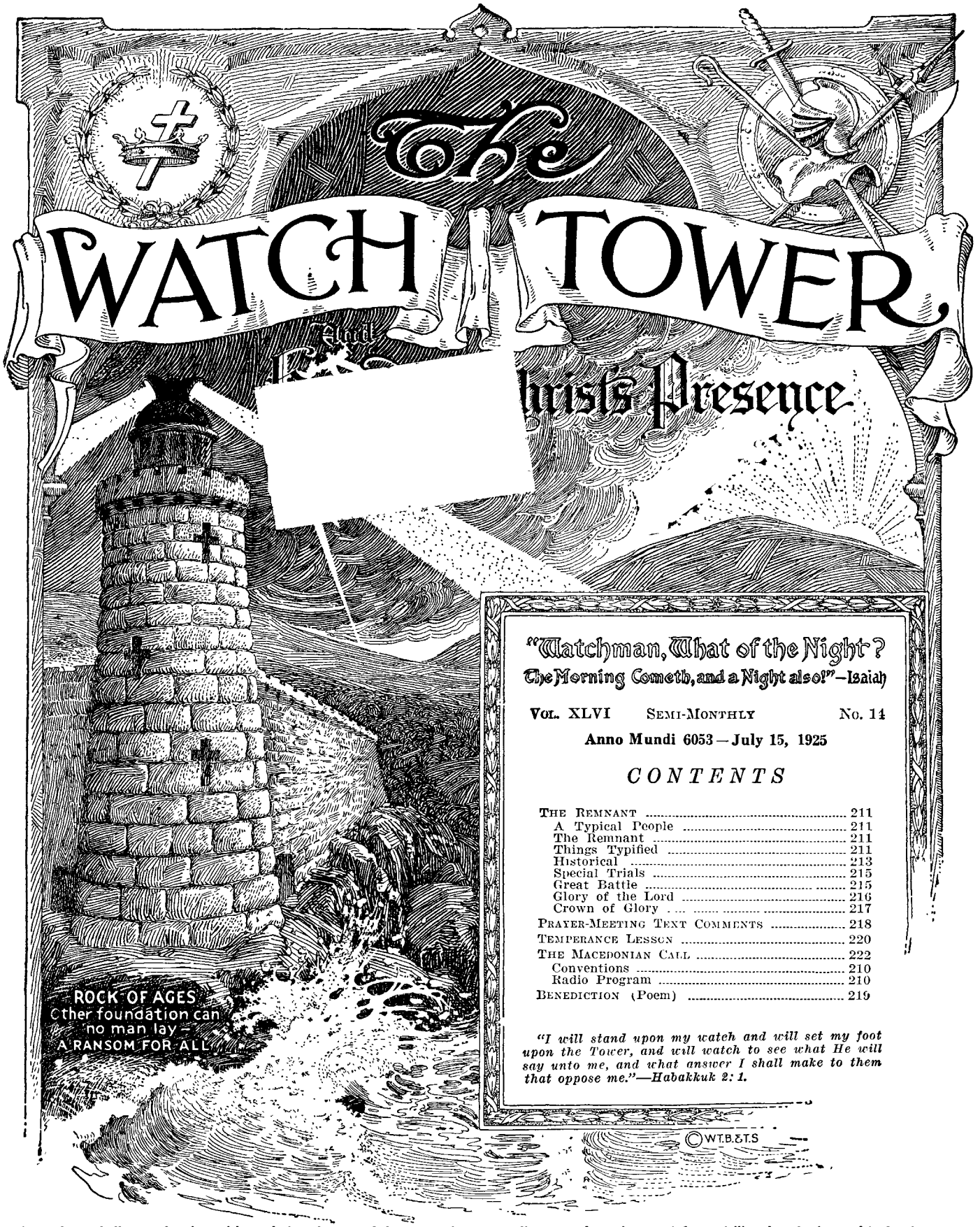
Sunday	**2** Ap. C	**9** 154	**16** 236	**23** 165	**30** 211
Monday	**3** VOW	**10** 329	**17** 1	**24** 219	**31** 216
Tuesday	**4** 148	**11** 310	**18** 332	**25** 53	
Wednesday	**5** 286	**12** 215	**19** 145	**26** 208	
Thursday	**6** 126	**13** 36	**20** 227	**27** 90	
Friday	**7** 184	**14** 303	**21** 107	**28** 157	
Sat.	**1** 125	**8** 255	**15** 39	**22** 275	**29** 65	

I.B.S.A. BEREAN BIBLE STUDIES

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

STUDY XII: THE SUBJECT OF THE ATONEMENT

Week of Aug. 2.....Q. 81-87 Week of Aug. 16.....Q. 95-101
Week of Aug. 9.....Q. 88-94 Week of Aug. 23.....Q. 102-110
Week of Aug. 31.....Q. 111-117



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

VOL. XLVI SEMI-MONTHLY No. 14

Anno Mundi 6053—July 15, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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CONVENTIONS

THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION will hold conventions as follows:

Springfield, Mass., August 13 to 16, inclusive, 1925.
Indianapolis, Ind., August 24 to 31, inclusive, 1925.
Wilmington, N. C., October 22 to 25, inclusive, 1925.

We make this announcement now in advance in order that the friends may arrange their vacation periods accordingly. More detailed information will be published later.

RADIO PROGRAMS

Broadcasting the truth has proven so satisfactory up to date that we suggest to the friends, wherever it is possible, to arrange for a good receiving set with a loud speaker and invite their neighbors in to listen to the program of the nearest station broadcasting the truth. We give here the time of the stations of which we are informed, and as others are added, broadcasting the truth, we will publish their schedules.

WBBR, New York City (official address, 124 Columbia Heights, Brooklyn, N. Y.), 272.6 meters. Sunday morning, 10:00 to 11:30; Sunday evening, 9:00 to 10:30; Monday, Thursday and Saturday evenings, 8:00 to 9:00; Daylight-Saving, E. Standard Time.

WORD, Batavia, Ill., (Official address, Webster Hotel, Chicago, Ill.), 275 meters. Sunday morning, 10:00 to 11:00; Sunday evening, 6:45 to 8:00; Monday, Tuesday, Wednesday, Thursday and Friday evenings, 8:30 to 9:30; Saturday evenings, 8:00 to 9:00. Daylight-Saving, Central Standard Time.

KFKB, Milford, Kansas, 286 meters. Sunday evenings, 8:30 to 9:30; Central Standard Time. Lectures and musical programs under auspices of Abilene Ecclesia.

CHUC, Saskatoon, Sask., Canada, 330 meters. Sunday evenings, 7:30 to 9:00; Monday and Wednesday evenings, 8:00 to 9:30, Mountain Standard Time. Lectures and musical programs under auspices of Saskatoon Ecclesia.

KNX, Los Angeles, Calif., Sunday evening, 7:00 to 8:00; Pacific Standard Time. Programs under auspices of Los Angeles Ecclesia.

KHJ, Los Angeles, Calif., 405 meters. Sunday evenings, 7:30 to 8:15; Pacific Standard Time. Programs under auspices of Los Angeles Ecclesia.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI JULY 15, 1925 No 14

THE REMNANT

"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.

THE Scriptures were written aforetime for the comfort of the Church. The above text, when understood, we believe will be among the most comforting to the Church at this time. The word "residue" means the remnant or remainder, which implies, of course, that there is a larger number that have been separated from the lesser. The phrase "in that day", which occurs so frequently in the prophecy of Isaiah, seems always to refer to the Lord's second presence, and particularly to the latter part of the pilgrimage of the Church on earth.

[2] The primary purpose of what is here written is to show that God foreknew and foreshadowed a remnant or residue class amongst those of the professed followers of Jesus Christ; that these would have special trials; that he specially favors such class at the very end of the age, and thereby the remnant will be greatly strengthened, comforted and carried through to victory.

[3] The mere fact that God singled out the descendants of Abraham and organized them into a nation means much. The further fact that such was the only nation God ever recognized makes the history of that people much more important. When Jacob had wrestled all night with the angel God changed his name to Israel. (Genesis 32:28) This was the origin of the name Israelite. It was at the death of Jacob that God first took cognizance of Israel as a nation. It was at that time that the memorable prophecy was uttered by Jacob, to wit: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."— Genesis 49 : 10.

[4] It was at the Passover that God made a covenant with Moses as mediator for Israel. That was the beginning of God's law arrangement with Israel. It was later at Mount Sinai that the Law Covenant was ratified and inaugurated with Israel. Afterwards Joshua led the hosts of Israel across the Jordan into the land of Canaan. At the end of the seventy years' captivity under the leadership of Zerubbabel a little band, approximately 50,000, returned to Palestine to rebuild the temple and the city. Those who did return considered themselves representatives of all Israel. As a matter of fact, however, there was but a remnant of Israel who returned from captivity.

[5] When Jesus entered upon his ministry many followed him. But when the truth began to search and test their hearts and faith "many of his disciples went back, and walked no more with him". (John 6:56) Thus a remnant was there shown. The doctrine or teaching of the remnant seems to run through the Scriptures and is especially associated with Israel after the flesh, and with Israel after the spirit.

A TYPICAL PEOPLE

[6] God's dealing with the nation of Israel was not merely for Israel's benefit. In fact the chief purpose thereof was to foreshadow some better things to follow. The value of the history of that people can be appreciated only now, and that by Christians who recognize that Israel was a typical nation or people, that the events in connection with the history of that people were divinely arranged and specifically recorded for the benefit of the Christians upon whom the end of the age has come.

[7] St. Paul, in plain terms, says that the law given to that nation was a shadow of better things to come. (Hebrews 10:1) Again he says: "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) We are warranted, therefore, in viewing the history of Israel, especially the prominent events appearing therein, in the light of present-day events, and applying the same to Israel after the spirit.

THE REMNANT

[8] St. Paul is authority for the statement that the Law was a schoolmaster to lead the nation of Israel unto Christ that she might be justified by faith. (Galatians 3:24) Had the nation and peoples of Israel exercised faith in Jesus as the Messiah no doubt the entire number of the members of the Body of Christ would have been

taken from Israel. In that event there would have been no opportunity for any Gentile to ever see the glorified Lord. The misfortune to Israel has resulted beneficially to those Gentiles who have profited thereby. The Israelites did not obey the Law. The Israelites did not learn the lessons that the "schoolmaster" was endeavoring to teach them.

[9] Of all the Jews who returned to Palestine after the Babylonish captivity, the major portion rejected the Lord, were disloyal to their covenant, and were cast off. But there was a small number who accepted Jesus as the Messiah. Probably many Gentiles thought that the Jews were forever and completely cast away from God. St. Paul says: "Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."—Romans 11: 1-4.

[10] With this setting in mind St. Paul emphatically adds: "Even so then at this present time also there is a remnant according to the election of grace." (Romans 11: 5) Thus the Apostle conclusively shows that there is a remnant of Israel after the flesh, which remnant accepted the Lord Jesus. Of course God foreknew this and he foretold it through the words of his prophet Isaiah: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."—Isaiah 1: 9.

[11] God thoroughly impressed it upon the mind of his Prophet on more occasions than one that there is a remnant in Israel. On one occasion Isaiah had a vision in which he saw the peoples of Israel, and described them as a people likened unto an olive tree with all the fruit shaken down, and again likened unto a vineyard with all the grapes gathered and only the gleaning work remaining to be done. He saw an Israel within an Israel. He saw really only a few of Israel who were loyal to God.—Isaiah 24: 13; 17: 6.

[12] If the things pertaining to Israel after the flesh find parallels in the events of spiritual Israel, may we not expect the conditions at the end of the Gospel Age to be similar to the conditions existing among the Jews at the end of their favor from God? A point so prominently made by the Prophet surely was for a purpose; and it seems manifest that the purpose of magnifying the remnant amongst Israel after the flesh was to call it to the attention of the remnant of Israel after the spirit. If this be true then there is a very important lesson here that the faithful class must get before the end of their earthly experience.

[13] The two sons of Isaiah were even named by the direction of Jehovah and for a purpose. We have the plain statement in the Scriptures that the Lord declared what the name of one of his sons must be. (Isaiah 8: 3, 4) That his sons were named for a purpose is definitely fixed by the language of the Prophet, which reads: "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) The words "signs and wonders" used in this text mean omens or signals pointing definitely to something else in the future. Otherwise stated, these sons of Isaiah were types of something to follow; and their names signified what they foreshadowed or represented.

[14] The name of one was Maher-shalal-hashbaz (Isaiah 8: 1), which means the severe and inevitable judgment wherewith and by which the Lord will visit his professed people. The other son was named Shear-Jashub (Isaiah 7: 3), which means "the remnant shall return", and pointed out particularly the mercy with which the Lord would receive his elect and with which, in the midst of apparent destruction, he would take care of and preserve his people and his kingdom.—(See marginal reading, also Smith's Bible Dictionary.)

[15] Thus by the names of these two sons God foreshadowed the dispersion of Israel in a time of great trouble and distress, and that a remnant of that people would return and would be saved for his kingdom; and that is absolutely according to the facts.

[16] As above cited, St. Paul specifically states that a remnant according to the election of grace are saved. Here then are some of the elect saved for the kingdom of God.

[17] If the things pertaining to Israel were typical these facts hold a great deal of interest and importance to the house of Israel after the spirit, particularly to that class to whom St. Paul addressed himself in Romans 11: 25, saying: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." It is out from the Gentiles that thereafter the greater portion of the kingdom class is taken.

[18] So few were there amongst the Israelites in Isaiah's time who were true and faithful to the Lord that the Prophet said: "Bind up the testimony, seal the law among my disciples." (Isaiah 8: 16) Thus he limits the faithful ones to the members of his family and those who are immediately associated with him. There was a real Israel and a nominal Israel. It was the real or faithful Israel who believed the Lord and obeyed his commandments to the best of their understanding and ability. This is the class also to whom the Prophet refers when he says: "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isaiah 53: 1) This remnant, the faithful class, are the "strong" ones mentioned in the same prophecy. "Therefore will I divide

him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah 53:12.

19 The strength of this class is in the Lord. Of themselves they are weak; but in the language of the Apostle: "When I am weak, then am I strong." (2 Corinthians 12:10) Referring to the last members of the Church on earth at the end of the age St. Paul says: "Finally, my brethren, be strong in the Lord, and in the power of his might."—Ephesians 6:10.

20 The Psalmist represents the same class, saying: "The Lord is my strength and song, and is become my salvation." (Psalm 118:14) And the same class again exultantly sings: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies." (Psalm 18:1-3) This is the "strong" class with whom the Lord will divide the spoil. (Revelation 3:21) "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." —Revelation 2:26, 27.

21 Again the Scriptures show that those who make up the remnant class are the ones whom the Lord chooses for himself, and who shall show forth the praises of the Lord, both here and hereafter. "This people have I formed for myself; they shall show forth my praise." —Isaiah 43:21; Ephesians 3:21; 1 Peter 2:9,10.

THINGS TYPIFIED

22 If the names of the two sons of Isaiah suggested things to come upon natural Israel, and that which did come upon Israel after the flesh was typical of something to happen to spiritual Israel, what conclusion then is to be drawn?

23 We suggest that it has pleased God to use this cryptic way of calling the attention of the watchmen to the severe and inevitable judgment wherein and by which the Lord is about to visit the world, and especially nominal Christendom, including those who profess to be the Lord's and who are not obedient to his commandments. At the same time, the naming of the other son, and the events which follow, foreshadow that there will be a remnant of professed Christians, namely, the very elect, and that these shall receive special trials, but that they shall have the mercy of the Lord, his great protection and preservation amidst a terrible time of trouble, and the glory of the Lord shall be upon them. If the Scriptures warrant this conclusion then the truly consecrated ones should take courage, be strong in the Lord, and joyfully press on in the battle for the right.

HISTORICAL

24 The Lord planted spiritual Israel, the Church, a pure and noble vine, and she degenerated into the strange vine of the earth. This is exactly in harmony with what he foretold by the prophet Jeremiah: "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.

25 Satan, in order to offset the mystery of God, established the mystery of iniquity, or lawlessness, and thereby corrupted the name of the Church. This was done in the early part of the Gospel Age. Papacy became an open ally with financial and political powers of earth, hence a part of Satan's organization. Martin Luther made a bold assault upon this unrighteous and unholy alliance, and the Protestant church organizations resulted. Within a short time, however, Satan overreached the Protestant denominations, and by the time of the second presence of our Lord these Protestant denominations had become a part of Satan's organization.

26 When Jesus was on earth he said: "When the Son of man cometh, shall he find faith on the earth? (Luke 18:8) It is easy now for any person to see how our Lord's words here uttered have been fulfilled.

27 Early in the time of the second presence of our Lord he, through his faithful and wise servant, began to have the pure message of the truth testified to the peoples of earth. The restoration of the great fundamental truths there began and progressed, until all the great truths that had long been hidden through the machination of the evil one were brought to light. This is exactly in harmony with the words of the Master: "Elias truly shall first come, and restore all things." (Matthew 17:11) Thus Jesus foretold the Church doing the Elijah work at the end of the age.

28 In Isaiah's day there was a wholesale turning away from the truth and from God. So few believed in the Lord that only Isaiah, his family and a few other disciples were to be found who were representatives of the truth and who worshiped and served the true God.

29 Prior to 1881 A. D. there was a great number of nominal Christians who had faith in the Lord and his Word, but thereafter there was a great and tremendous falling away. From 1874 to 1918 there were many who came to a knowledge of present truth, separating themselves from the denominations. These professed full consecration to the Lord. In 1918, as we understand, the Lord came to his temple, and judgment began first upon the house of the Lord and then upon the nations. —1 Peter 4:17; Psalm 11:4-7.

30 During the later years there has been a great falling away from the truth and from God. First, the major portion of the clergy are today Modernists, who deny God, his Word, the great ransom sacrifice, and in fact all the fundamental truths. Then, the Fundamentalists, though claiming to believe the Lord, hold stedfastly to the devil's organization; and we know that since 1917

there has been a great falling away of those who profess consecration to the Lord.

[31] Speaking a parable concerning the harvest period, Jesus said that there would be a falling away from amongst those who are gathered out of Babylon after his second coming. Undoubtedly reference is made to the latter end of the harvest period when Jesus says: "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. . . . So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just."—Matthew 13: 41, 49.

[32] The class mentioned in this last text could not be merely a nominal Christian class, for they must at one time have been prospective members of the kingdom, begotten and anointed of the holy spirit. Otherwise how could it be said that he would gather out of *his kingdom* those who offend and those who are lawless? Those who offend would mean those who entrap, entice and ensnare others, and thus draw them away from the truth; and the facts show that particularly since 1917 there has been a class of persons, claiming to be followers of the Lord and believers in his second presence, yet who have enticed and drawn away disciples after themselves, and even turned them away from the truth.

[33] Iniquity means lawlessness. The term must be applied to a class of lawless ones who claim to be working in the name of the Lord, who fail or refuse to recognize the Lord's way and hence decline to do his work in the way he has commanded. These separate themselves from those who are diligently and joyfully trying to do as the Lord has commanded. The class here mentioned as offenders and lawless ones the Lord, in the parable, says shall be gathered out of his kingdom at the end of the age.

[34] This is in harmony with the parable of the wedding garment. In that parable one appeared at the feast not having on a wedding garment, yet who claimed the privilege of being at the wedding. Such a one does not identify himself with those who strive to do the Lord's work in the Lord's way, and therefore he fails to put on and keep on the wedding garment. Have in mind that the garment is used for the purpose of identification; showing that a person belongs to a certain class. —See WATCH TOWER, February 1, 1925.

[35] The day of final reckoning comes. Concerning that day Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matthew 7: 22, 23) Surely this class works at something; but they work contrary to the way the Lord has commanded, therefore are lawless. Hence the Lord says to them: 'I never knew you. You have not obeyed my commandments.'

[36] The commandment of the Lord Jesus, especially from the time of the cessation of the World War to the final trouble, is that the good news of the kingdom must be preached to the whole world as a witness. (Matthew 24: 14) This must be the Lord's way because he said so.

[37] In the parable of the wedding garment Jesus says: "For many are called, but few are chosen." (Matthew 22: 14) Be it noted that no one is called of God until he makes a consecration of himself to do the Lord's will. Then he is invited to the heavenly calling. It would be inconsistent for God to call a sinner to be a member of his royal family. But when one fully consecrates himself to the Lord and is justified, he is justified for the express purpose of permitting him to be a part of the sacrifice which Jesus offers. This sacrificing is for the very purpose of enabling him, if faithful, to be a part of the glorified Body of Christ in the kingdom. Therefore the call of the individual invited to the high calling applies at the moment he is justified and not before. Those who will constitute the great company class were at one time of the called ones. Those who finally stand with the Lord in glory will be not only the called but the chosen ones who fight under the leadership of the great Captain, and who are faithful even unto death.—Revelation 17: 14; 2: 10.

[38] Again St. Paul refers to the last experience of the called ones while on earth when he says: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Hebrews 12: 22-24) Then, to show that at the time of approaching the inauguration of the kingdom there will be a shaking, St. Paul adds: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." —Hebrews 12: 27.

[39] It must be, then, that after all who can be shaken out are shaken out, those who remain will be, strictly speaking, the remnant after the spirit; in other words, the remnant of spiritual Israel. All the facts and circumstances in connection with the Church at the present time show that the Church's earthly journey is nearing completion. Reference is not made here to the shaking in order that anyone might be alarmed, but in order that the saints might be on the alert, and that if they find themselves entering into a time of special trials and testings they may not be taken unawares and become discouraged, but may rejoice in this as further evidence that the Lord is dealing with them and will shield and protect them if they remain faithful. The question is, Will each one learn his lesson and, amidst all the fiery trials, stedfastly hold to the Lord and joyfully obey his commands?

SPECIAL TRIALS

40 The remnant of the Lord's people, whether in the days of Isaiah or in the days we now see, have been and are subjected to special trials and difficulties. These fiery trials are necessary for the development and testing of the faith of his chosen ones. Those who, by the grace of the Lord, withstand these trials are precious in his sight. Note that the apostle Peter was addressing this identical class when he said: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."— 1 Peter 1: 7-9.

41 Those who keep the commandments of the Lord are the special targets for the darts of the adversary. Having these truths in mind we can better understand the words of our Lord as set forth in Revelation twelve, to wit: "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.

42 Seeing clearly that there is a remnant class, and knowing that the dragon means the devil's organization bent upon the destruction of the "seed of promise", we should have no trouble in understanding why the saints are now having so many fiery trials and difficulties. To such the Apostle is saying: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter 4: 12, 13) Are not the Lord's children now inclined to say: "How strange that there are so many trials amongst us!" But remembering where we are, and the battle that is on, we need not think it strange.

43 Again attention here is directed to the explanation of Revelation, twelfth chapter, as set forth in a recent issue of this journal. Many have dwelt particularly upon the "twelve hundred and sixty days" time feature, entirely overlooking the most important suggestion in that explanation, viz., *that the devil is specially making war on the "remnant"*. It seems the chief reason that the Lord permitted the publication of that explanation is that it might serve as a warning to the true followers of the Lord Jesus (the remnant), that there is a great conflict now on, and that it is a fight to the end. The devil will try to use this explanation in THE WATCH TOWER, of Revelation twelfth chapter, to plant a root of bitterness in some hearts and thereby overturn them. Brethren, do not be taken unawares. Keep in mind that the enemy is directing his assaults particularly against those who diligently strive to keep the commandments of the Lord. If your trials grow in severity be not discouraged. On the contrary be of good courage and the Lord will strengthen your heart. (Psalm 27: 14) The fact that you are trying to keep the Lord's commandments and are at the same time being assaulted by the devil is evidence that the Lord loves you. Being properly exercised by your experiences, keep your heart and mind fixed upon the Lord and continue to rejoice in him, because "the joy of the Lord is your strength".

GREAT BATTLE

44 That we are nearing the time of a great and final battle of the forces of darkness against the Lord is testified to by many Scriptures. (Revelation 17: 14; 16: 13-15; Matthew 24: 21, 22) It is the great battle of God Almighty. The prophets frequently referred to it as "the day of the Lord". The prophet Isaiah addresses himself to the faithful of Israel, therefore the remnant class, saying: "Ye are my witnesses, saith the Lord, and my servant, whom I have chosen . . . . Ye are my witnesses, saith the Lord, that I am God." (Isaiah 43: 10, 12) And again he 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.

45 Seeing then that the devil and his organization goes forth to make war with the remnant (Revelation 12: 17) it is quite evident that in this conflict Satan's chief purpose is to destroy the "seed of promise" now on earth, and to discredit God in the minds of the people, still hoping to maintain his power and receive the homage and service of the people.

46 As heretofore stated in THE WATCH TOWER, "Zion" means God's organization, as also does the word "Jerusalem". "Jerusalem which is above, . . . is the mother of us all." (Galatians 4: 26) The Church, therefore, is of Jerusalem, because born out of Jerusalem, or Zion, or God's organization.

47 Again there are many people on earth who claim to be followers of the Lord and who refuse to join with the Modernists in their denial of the Bible, and who refuse to join with the Fundamentalists or Modernists in support of financial and political powers; who, in other words, refuse to support these unrighteous causes. There are surely many individuals in these nominal systems who are honest and sincere and have placed themselves on the side of the Lord. They may be properly classed as belonging to Jerusalem. Surely all the spirit-begotten ones must be counted as of the Jerusalem class, because they claim to be on the Lord's side.

48 All the nations of the earth belong to Satan's organization. The ruling factors thereof, to wit: the financial, commercial and ecclesiastical, constitute the beast, which wars against the Lamb.—Revelation 17: 14.

49 The prophet Zechariah, referring to the day of the Lord, the time of the great conflict between the forces

of darkness and the forces of light, says: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. 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 residue 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 14:1-3) It hardly seems reasonably possible to apply this scripture to the Jews regathered to Palestine. Of the many Jews now in Palestine a very few of them have any faith whatsoever in God's promises. They are being gathered there in unbelief. Nor does it seem hardly reasonable that all nations would assemble in Palestine to war against the comparatively small number of Jews who would be there.

[50] Seeing that Jerusalem is a name applied to God's organization it would seem more reasonable to apply the above text to the devil's organization, representing all the nations of earth, gathered together in battle against those who refuse to join with them and who claim to be on the Lord's side.

[51] Jesus, referring to the things that would constitute proof of the end of the world and of his approaching kingdom, said, "Ye shall be hated of all nations for my name's sake." (Matthew 24:9) Experiences during the World War show that all the warring nations hated all who claimed to be on the Lord's side and who expressed their conscientious religious scruples against engaging in war. It is therefore reasonable to conclude that in the great and final conflict all the forces of Satan, that is, all the nations, will hate those who claim to be on the Lord's side, and who refuse to join with Satan's forces, and will hate them because of the name of the Lord.

[52] With these things in mind let us now notice again Zechariah fourteenth chapter, verses one to three. This scripture shows that its application is in "the day of the Lord", and that at that time all nations shall be gathered "against Jerusalem to battle". By this we would understand that all the nations of earth, under Satan's direction, would be gathered to battle against the Jerusalem class, viz., those who take their stand on the Lord's side; even as St. John shows: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." "And he gathered them together into a place called in the Hebrew tongue Armageddon."—Revelation 16:14, 16.

[53] Continuing, the prophet Zechariah says: "The city [meaning Jerusalem, those who claim to be on God's side] shall be taken, and the houses rifled, and the women ravished." (Vs. 2) The word "houses" here used, in the original has a variety of meanings, and it is properly applied to systems of Christianity claiming to represent the Lord; and the term "women" symbolizes or represents the denominations or sects. In this great and final conflict we may expect many professed Christians to pass through the great time of trouble and be cleansed thereby, as indicated by the words of the Revelator.—Revelation 7:14.

[54] Further, the Prophet says: "And half of the city shall go forth into captivity." The word "half" here does not warrant the conclusion that exactly one-half in number are captured, but it is properly translated by the best lexicographers as *a part*, therefore it should be said that one part goes into captivity, or falls to the enemy. The Prophet continues: "And the residue [remnant] of the people shall not be cut off from the city." That is, the remnant shall have the special protection of the Lord, and the remnant shall be delivered. Why? Because, "Then shall the Lord go forth and fight against those nations [the devil's organization] as when he fought in the day of battle."—Verse 3.

[55] Otherwise stated, we would understand this scripture to teach that in the great and final conflict of the devil's organization against the Lord's, Satan's chief purpose will be to destroy those who faithfully stand for the Lord; that there will fall in this time of trouble all the professed ones except those who are faithful to the Lord and who constitute "the remnant"; that the Lord has promised to preserve the faithful (Psalm 31:23), and that the Lord will fight for his people by manifesting his power in their behalf, and the remnant shall not be cut off. The fourth verse of this same fourteenth chapter of Zechariah then describes the feet of Jehovah standing upon the Mount of Olives which is, without doubt, a picture of God's authority being exercised through his kingdom of peace on earth. The context shows that the first three verses of the chapter refer to the final conflict mentioned by Jesus in Matthew 24:21, 22.

GLORY OF THE LORD

[56] "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue [remnant] of his people." (Isaiah 28:5) In connection with the doctrine or teaching of "the remnant" the Scriptures plainly speak, in this and other texts, of the glory of the Lord upon his people. Comparing scripture with scripture it is manifest that "the glory of the Lord" is the visible blessing of honor that he bestows upon his faithful witnesses. Glory means honor. To be singled out and distinguished or marked by the Lord with favor is to be highly honored of the Lord.

[57] The phrase "the glory of the Lord", or honor of the Lord, is used concerning God's deliverance of Israel from Egypt. The glory of the Lord was manifest in the cloud. (Exodus 14:19, 20; 16:10) Moses, after commanding the children of Israel what to do, said: "This is the thing which the Lord commanded that ye should do; and the glory of the Lord shall appear unto you."—Leviticus 9:6. See also verses 23 and 24.

[58] We are therefore justified in concluding that the honor or glory of the Lord upon his people would mean an outward manifestation of the Lord's presence with his people. Seeing there was an outward manifestation of God's presence and favor upon his people when he delivered them out of Egypt, is it not reasonable, in the light of the many scriptures bearing on the point, that the Lord will give some outward manifestation of his presence and favor to his faithful ones in the great final conflict?—Isaiah 58: 8.

[59] Having observed that the Lord is in his temple taking account of his servants and approving those who are found faithful, surely this is the time when the Prophet's words are fulfilled: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60: 1) In other words the Lord, having come to his people and commanded them what to do, and finding them faithfully performing such duties as they understand they must do, now outwardly manifests his favor toward them by honoring them with increased opportunities of service to represent him amidst all those about them, who represent darkness. The same class seems to be mentioned by the Prophet when he says: "For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand."—Psalm 149: 4-6.

[60] The faithful ones therefore have the assurance that no matter how much the adversary assaults them they have no need to fear. False teachers may attempt to come against them and to draw away disciples after them, but the faithful have the protection of the Lord. They wait upon the Lord, giving heed to his commandments, and are blessed of him. (Isaiah 30: 18) They may suffer many trials from within and trials from without, yet they need not fear. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."—Isaiah 30: 20.

[61] It is very manifest that God intends his work to go forward to a full consummation, and that the remnant which are the faithful shall not again be scattered by evil powers or evil teachers. The special shielding protection that the Lord puts around them is an open manifestation of his favor toward them. In the final conflict heretofore mentioned, should the Lord specially manifest his presence by giving protection to his people, shielding and preserving them from the enemy, and at the same time making them his bold and fearless witnesses, this would be a special honor from the Lord.

[62] The picture given in 2 Chronicles 20: 1-30 is undoubtedly for the purpose of encouraging the Church. The children of Moab, Ammon and mount Seir marched on Jehoshaphat, the king of Israel, to destroy him and his people. Jehoshaphat and the faithful Israelites represent the people of the Lord, while Moab, Ammon and mount Seir represent the devil's army. Jehoshaphat cried unto the Lord and the Lord sent him this message: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them; for the Lord will be with you."—2 Chronicles 20: 15, 17.

[63] Jehoshaphat was then instructed to appoint singers to go out before the army to sing. This instruction was followed: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten." (Verse 22) Even so in the battle with the forces of darkness in this end of the age. The battle is not the battle of the faithful followers of Christ, but the battle is the Lord's. The faithful ones who shall constitute the remnant will have a part therein in this, that they are told to sing. To sing means to joyfully proclaim the praises of another; and in this instance the saints are joyfully proclaiming the praises of the Lord and his kingdom, and because of their faithfulness, and loving devotion to the Lord, the Lord will preserve them. They have this precious promise: "O love the Lord, all ye his saints: for the Lord preserveth the faithful." (Psalm 31: 23) This is further proof that our strength is in the Lord and that the joy of the Lord is our strength.

CROWN OF GLORY

[64] "The Lord of hosts shall be for a crown of glory, and for a diadem of beauty, unto the residue of his people." (Isaiah 28: 5) The word "glory" here used means splendor or conspicuousness. If the Lord fights the battle for the remnant he thus makes them conspicuous and brings them into a position of splendor by reason of his special favor to them. This does not mean that these faithful ones are jewels in the crown of the Lord, but because of their unselfish devotion to him, because of their faithfulness, he greatly honors them. He is to them a crown of glory and he beautifies them. It is this same remnant class that the prophet of the Lord speaks of as beautiful on the mountains or kingdoms of earth, because they are declaring the message of peace and salvation, they are singing the praise of Jehovah and of the Lord Jesus, they are joyfully crying out to Zion: "Thy God reigneth."—Isaiah 52: 7, 8.

[65] Without doubt the Lord has called attention to these things at this time for the encouragement of those who are devoted to him. Notwithstanding that the members of the Church on earth are doubtless face to face with the greatest trials and difficulties they have ever had, they have the reassurance that faithfulness to the Lord will guarantee absolute protection. They who love the Lord will have boldness in this time of judg-

ment in the proclamation of the kingdom message, and will thereby prove their perfect love and faithfulness.—1 John 4:17, 18.

[66] The truly consecrated, seeing that the devil is making war upon the remnant, and love being the motive that prompts their action, they will be earnestly looking after the interests of their brethren, as well as of themselves. Seeing that the protection of God's people depends upon their love and faithful devotion to him, they will beseech one another to keep in the service, and be joyful and faithful therein.

[67] The words of St. Paul are more essential today than they were even when written, that we should present ourselves a living sacrifice, wholly acceptable unto the Lord, our reasonable service.—Romans 12:1.

[68] Having these many precious promises that the Lord will protect the faithful remnant, that he will be a crown of glory and a diadem of beauty unto them, we can with Brother Paul exclaim to one another: "Rejoice in the Lord alway: and again I say, Rejoice."—Philippians 4:4.

QUESTIONS FOR BEREAN STUDY

What text should be comforting to the Church, when rightly understood? What is the purpose of our present article? ¶ 1, 2.

What is the origin of the name "Israel"? What was the beginning of God's law with Israel? Does the teaching concerning "a remnant" run through the Scriptures, and to whom does the term apply? ¶ 3-5.

Of what value is the study of the history of the nation of Israel? ¶ 6, 7.

What is St. Paul's statement relative to the Law? Were all Israel cast off? ¶ 8-10.

What particular thing did Isaiah see? (Romans 9:6) Why is there something here of importance to Christians? ¶ 11, 12, 17.

What may we know about Isaiah's two sons? Of what were they signs? ¶ 13-16.

How do we know there were few true Israelites in Isaiah's day? Wherein is the strength of this class? ¶ 18-21.

If Isaiah's sons were for "sings", what is the lesson for us? ¶ 22, 23.

How was the true spiritual Israel planted? What did Satan do? What is the result in our day? ¶ 24-26.

What work did the Lord begin after his second advent? ¶ 27.

Is Isaiah's day, in some respects, to be compared with our own? ¶ 28-30.

Did Jesus predict a falling away from among those who had been gathered out of Babylon? What do his words imply? ¶ 31, 32.

How do the lawless manifest themselves as lawless? How does the parable of the Wedding Garment represent such cases? Will some be disappointed at the final outcome? ¶ 33-35.

What is the command of the Lord? ¶ 36.

When is a person called into the royal family? Are the chosen one's selected out of the called company? What is the purpose of justification? Is the inauguration of the kingdom to be a time of shaking? ¶ 37-39.

Is the remnant class subjected to special trials—continuously? Why is this so? Should we be dismayed at the trials? ¶ 40-42.

What is to be specially noticed in Revelation 12? Is there any excuse for a root of bitterness springing up in the heart? ¶ 43.

How do the prophets sometimes refer to the conflict of our day? Is there special comfort for those whom the Lord has made his witnesses? ¶ 44, 45.

By what names is God's organization sometimes known? Who may be said to belong to the "Jerusalem" class? How is Satan's organization identified? ¶ 46-48.

What, then, does the Prophet mean by saying, that God will "gather all nations against Jerusalem to battle"? ¶ 49-51.

Does the coming conflict seem to be world-wide in scope? What is the meaning of "city", of "houses", of "women"? How do we know that the Lord's people shall have special protection? ¶ 52-55.

What does the word "glory" mean in the texts under consideration? Does it seem reasonable that the Lord will give some outward manifestation of his approval of his own? ¶ 56-59.

Is there need of fear on the part of those who are faithful to the Lord? Is it likely that the Lord's people shall again be scattered? ¶ 60, 61.

What encouragement may we draw from 2 Chronicles 20:1-30? Whose battle is it? What is our part therein? ¶ 62, 63.

What does the word "glory" in Isaiah 28:5 mean? What is it that is beautiful about the Lord's people? Where do they get this beauty? ¶ 64-66.

Does Romans 12:1 have a continuous application to the faithful in Christ Jesus? Rightly exercised, what will the result be to them? ¶ 67, 68.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 19

"Thou wilt show me the path of life."—Psalm 16:11.

THERE is a way that leads unto destruction. That way is marked by arrogance, self-esteem, pride, ambition and disobedience. The Lord Jesus had long observed Lucifer taking this way. At all times Jesus has taken the very opposite course, that of complete humility and submissiveness to his Father's will, joyfully doing whatsoever his Father desired him to do. Prompted always by loving obedience, he had no desire to exalt himself. He saw that this way led to shame, ignominy and degradation as a man, even unto the most ignominious death. But he had and exercised full confidence in his Father. The Father rewarded him by showing him the way to life, and exalted him to the highest position in all the universe, that in due time every creature in heaven and earth shall worship the Lord Jesus.

This striking and forceful testimony is really magnified for the benefit of the Christian who follows in his footsteps. To such Jesus said: "I am the way, and the truth, and the life." All who really appreciate the privilege of receiving life everlasting on the divine plane, at the same time appreciate the necessity and privilege of being humbly and joyfully submissive to the Father's will; willing to put themselves in the background, never to magnify self but to seek always to magnify and glorify the Lord. They are conscious that

the Lord is with them through all their experiences; that where they are following he once traveled alone; that he is a great sympathetic and loving High Priest; and they know that continuing in this way they shall attain unto the crown of life. Thus again the Lord demonstrates that it is faith and loving devotion that he requires.

These faithful ones whom the Lord is developing are themselves being made comforters that they, through the consolation received, might bring comfort to the hearts and minds of others. It is their privilege now to point out to the peoples of earth that the way to life and happiness is through Christ; that his kingdom is at hand; that he is the great Deliverer: and that if they be submissive to his will, he will bring to them their great desire—life, liberty and happiness. Being comforted themselves they now are comforters. What a privilege thus granted to creatures on earth! They are rich in the blessing of the Lord. In proportion to each one's appreciation of this blessed privilege he will be anxious to give the message of consolation to the hungry souls of the world. The Lord has made this possible by putting the message of his kingdom in such a way that everyone who is consecrated to him, and who really loves him, can pass the good news on to others.

Let each one then who possesses this privilege prove his love and his devotion to the Lord by advertising the King and his kingdom.

TEXT FOR AUGUST 26

"The ransomed of the Lord shall return, and obtain joy."—Isaiah 35: 10.

MANY millions now sleep silently in the dust, the victims of death. They are asleep in Jesus, because the blood of Jesus has provided redemption for all. Many other millions of earth are in great sorrow because they have lost their loved ones. The clergy, claiming to represent the Lord, have utterly failed to bring to these sorrowing ones any consolation. Their failure has been due to the fact that they have not told the people concerning God's wonderful plan for the dead, as well as for the living. They have been more interested in magnifying themselves and ministering to their own ease and comfort and gain, even as the prophet of the Lord foretold that they would. But the arm of the Lord is not shortened.

To carry his message of comfort to the groaning creatures of earth God has chosen the humble and often despised ones amongst men. There is a little company of men and women whom we call colporteurs who go throughout the land bringing the message of consolation to the people. What a blessed privilege is theirs. Frequently a colporteur reports finding some poor souls whose loved ones have been snatched away by the great enemy death. The surviving ones are in great grief and sorrow. They have been taught that their loved ones are in torture, and this increases the anguish of the living ones. The colporteurs then are privileged to tell them of the great ransom sacrifice; how Jesus came to earth, died and rose from the dead, and how he is the way to life, both for the living and the dead; and that in due time their loved ones shall be restored to them. They are privileged to inform these sorrowing ones that God's great kingdom is now at hand, that first the Lord will restore the obedient living ones and then the ransomed of the Lord, which includes all who are in their tombs; these shall return from the land of death, the land of the enemy, and have a full opportunity for everlasting life. There is no message that could be brought to the people having so much real consolation as this. Therefore there are no people on earth so favored as the humble colporteur who can visit the poor, many of whom would not otherwise see the truth. It is a blessed privilege to be used as instruments of the Lord to lift the burden from the hearts of the sorrowing ones.

The Lord has made it possible for almost everyone in the truth to engage in this kind of work of consolation. In proportion to one's loving devotion to the Lord and appreciation of his loving kindness, they joyfully engage in the work of telling others of the great blessings that shall come to them through the great Redeemer. This is what the Apostle meant when he said that consolation comes to us from Jehovah; that we with the consolation with which we are comforted might be used to comfort others who are in sorrow.

Blessed is the one who is thus used to bring the message of consolation to the hearts of the sorrowing ones. Surely the Lord loves the colporteurs very much, and all who likewise engage in telling the people of his gracious plan, to lift them out of degradation and bless them with life, liberty and happiness on the earth.

You may be a servant of the Lord working in some isolated part of the field, but rejoice in the Lord, and again rejoice, because it is your blessed privilege to bear his message of consolation to other hungry hearts. Thus continuing faithful unto the end, in due time you shall stand in the presence of the Lord where there is fulness of joy and pleasures forevermore.

BENEDICTION

"May heaven sustain thee day by day,
And make thy generous heart of love
Rejoice through all the pleasant way
That God directs thy feet to move,
Inclining thee, just, generous, true,
Nobly thy Christian work to do;
Honored and loved and blessed of God,
O! sweet may be the pathway trod;
May heavenly light around thee shine,
Divinely blessing thee and thine!"

TEMPERANCE LESSON

——AUGUST 16—GALATIANS 5: 13-24——

DANGERS THREATENED EARLY CHURCHES—NO JUSTIFICATION BY WORKS—BLAMEWORTHINESS BELONGS TO EVIL-DOER.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7.

THE study today is set as a lesson on temperance and in the interests of prohibition. The scripture portion, from the epistle to the Galatians, is a welcome association with the current lessons, though the epistle was written many years after Paul's first visit to these churches. It will be noted that in this passage Paul mentions drunkenness only in connection with many other defilements which he names in detail and calls the works of the flesh; and he has nothing to say to the Galatians of any attempts which they or others elsewhere should make to eradicate drunkenness or any of the other evils from the community in which they live.

[2] In his letter Paul reminds the Galatians of what he had already said about these works of the flesh, and that it is impossible for those who indulge in them to enter the kingdom of God. The study affords an opportunity for a reminder of the conflict which every disciple of Christ must wage against all those forces of evil which war against him and would destroy his hope.—Galatians 5: 21.

[3] Paul would share with every man of good-will in detestation of drunkenness, at once so destructive to its victims and hurtful to the life of the community. But he was a true disciple of his Master. He knew that like his Master he was sent on a mission to preach the good news of the kingdom of heaven, of the power of Jesus to save a man from both the guilt and the power of sin. At the time of the first advent and the earliest proclamation of the Gospel, the world was almost without moral standards; it was in a bad, even degraded, condition (Romans 1: 21-32); but the apostles were not sent into the world to reform it, and they never interfered with the political matters of the countries into which they went, nor made any attempts to alter the manners and customs of the people.

[4] They carried a message which, received, was the most potent power for good and for righteousness, and they sought those who wanted to be in harmony with the Creator's will. Even so Paul, when instructing the churches by his epistles, has nothing to say to the effect that the disciples of Christ would at any time be called upon to amend the course of the evil world. They were to carry the message of reconciliation, and to be witnesses of the power of the grace of God to keep a man in loyalty to God and in purity of heart and life while yet living amidst the evil.—Galatians 1: 4.

[5] To understand why Paul writes so plainly to the Galatians respecting these things it is necessary to know something of the circumstances which called for the letter. There were two dangers always threatening the early churches; one of conduct, the other doctrinal; and both were vital to the interests of the Church, and to its individual members. Many of the converts to the Gospel came right out of heathen practices, and some did not at once or clearly perceive the necessity of absolute separation from the defiling influences and practices of their former habits of life.

[6] The other danger was from Judaizers. The Galatian churches, like all the others of those early days, were troubled with Jews who professed to accept the doctrine of Christ, but who at heart had not done so. These would have made use of Christianity to support Judaism. They taught that both the law of Moses and circumcision were necessary to salvation. They claimed that Paul himself must really have believed this or he would not have had Timothy circumcised (Acts 16: 3); and they would say that even Jesus himself said that he had to establish the Law. (Matthew 5: 17) Also they questioned Paul's authority to teach as an Apostle.

[7] After a brief statement respecting his early days and his conversion, and of his call to be an Apostle, he relates the fact, which they well knew, that the Lord had blessed his work in Galatia. (Galatians 1: 22-24) He claims that his authority and instruction were from the Lord. Indeed he was not known by face to the brethren in Jerusalem. Further, he had seen the need of contending with Peter in the matter of outward conformation to the Law.—Galatians 2: 11.

[8] Paul restates the fact that there can be no justification by the works of the Law, and that acceptance with God (or justification) is obtained only "in Christ". After this he shows that the salvation then being preached to gather the Israel of God was by faith only. Abraham, the father of the faithful and of the elect, was justified by his faith; and the Law, in which the Jews trusted, and which came 430 years after the Abrahamic covenant, did not annul that covenant. Abraham had promise of a seed who was to share the favors of his covenant to be a blesser.—Genesis 12: 2, 3; 22: 18.

[9] Paul shows that The Christ is that seed. (Galatians 3: 16) Jesus, though an Israelite under obligation to keep the Law, was called to do the will of God according to a life of faith, and to gain his reward in heaven; whereas life on earth was the reward for keeping the Law of Sinai. (Leviticus 18: 5) The faithful followers of Jesus were to share his hopes and his reward; and they, also, are the seed of Abraham. (Galatians 3: 29) Their changed outlook, and the corresponding change in manner of life, brought much suspicion and misunderstanding upon them. They were considered by all men as alien in spirit. Persecution followed, and the disciples

found they must enter into the sufferings of Jesus, as well as into his hope.—Romans 8:17.

[10] Paul shows that the bitterness of the Jews toward Jesus and his followers was no new thing, but was a continuance of an old evil spirit. It was even illustrated in Abraham's family by Ishmael's bitterness toward Isaac. Ishmael, son of a bondwoman, and who therefore could not inherit the promise to Abraham, represented the Jews who were in bondage to the Law, and who sought their inheritance by it; while Isaac, the true seed, represented Jesus and his faithful disciples, the seed of promise living according to faith. (Galatians 4:22-27; Hebrews 6:17) To find themselves designated Hagarenes was a hard thing for these Jews to bear, for they surely thought they were the chosen seed. (Matthew 3:9.) But the same thing applies today. The "Christian world" walks according to the elements of this world, and is in exactly the same position as the unfaithful Jew was then.

[11] Paul is especially concerned with the salvation of those who are of the faith; who seek the hope of the promises to the seed of Abraham. He is not unmindful of the needs of the great world; but he knows that God's blessing cannot go to the world till the "seed" is ready to bring the blessings. He therefore writes to these: "I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh." (Galatians 5:16) He continues: "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) Paul would have the disciple of Christ know and realize his freedom from the bondage of the law, and the power of Christ to enable him to be victorious over all the temptations of the fallen nature.

[12] The spirit of God given to the disciple is not impotent in the face of this or any other opposition (2 Corinthians 12:9); but because the flesh is strong there is temptation, and time and energy are consumed in the conflict between these two, and thus the Christian is prevented from doing the things he would, or of making the progress which seems possible to him. If the strength of the flesh could succeed in setting up a temptation which the spirit of God within the disciple could not eventually overcome, then the grace of God would be insufficient for the needs of the new creature, and he could not be blameworthy if he were a loser in the conflict.

[13] The holy spirit is the power of God to energize the disciple to righteousness. It works in him the desire to live according to righteousness, to love God and man. He who has this has entered into the royal law of liberty. —James 1:23-25.

[14] Paul says the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law; for the law was made for evil-doers. Those who have the spirit of holiness within themselves need no laws to restrain them from evil things and evil ways. On the contrary works of the flesh (which include things of the heart and mind as well as of the body) so degrading, cannot be overcome either by force of will or by the help of such a Law as Israel had. Let the disciple walk according to the spirit and he will not fulfil the desires of the flesh.

[15] Until the kingdom of heaven is established, and has broken the powers of evil and has established full prohibition of all forms of outward evil, and at the same time has spread abroad the knowledge of the goodness and the salvation of God, there is little that can be done for the fallen human family. To expect to overcome the power of evil, except by the power of God directly applied, is foolish. A man may be restrained from evil by being kept from it by force, either by his imprisonment or by the forcible repression of the form of evil which assailed him. But that does not alter the man, and may do him injury by calling forth other evil traits. The same is true in respect to a community of people.

[16] Attempt at reform can bring no more than temporary advantage, and as we have seen, may have the same effect as the Law had on Israel—engendering pride, hypocrisy and self-deception. Every good man longs to see all forms of evil restrained and done away with; but every Christian knows that the reformation of man can come only when the heart's desire is changed.

[17] The golden text of this study, "Whatsoever a man soweth, that shall he also reap," states a principle which obtains in all human life as in nature. But it should be noted that it is specially stated for the advantage of the professed disciple of Christ. He who has started in the narrow way of sacrifice, of true discipleship, must be watchful to see that he walks according to the spirit which God gives to every one accepted in consecration.

QUESTIONS FOR BEREAN STUDY

How does Paul mention drunkenness in today's lesson? Is it the business of the Church in the present life to eradicate evils from the world by forceful or legislative means? ¶ 1-3.

Has each Christian a little dominion of his own to be brought into subjection to the will of God? What is the mission of the true disciple? ¶ 2,3.

What was Paul's message, and does it have a sanctifying power over the honest-hearted? ¶ 4.

Who were the Galatian converts? What were the two dangers always menacing the early Church? ¶ 5,6.

Was it benefiting for St. Paul to remind the Galatians of his conversion and apostleship? ¶ 7.

How did St. Paul combat Judiasm? ¶ 8.

Who constitute the true seed of the Abrahamic promise? ¶ 9.

Where did the bitterness against Jesus as the "seed of promise" begin? Does the same bitterness obtain today? ¶ 10.

With what salvation was the Apostle especially concerning himself? For whom were his instructions given? ¶ 11.

What is the real import of Galatians 5:17? ¶ 11, last sentence.

Is the spirit of God impotent before any opposition? If anyone loses out in the race for the high calling, whose fault is it? ¶ 12, 13.

Are laws generally laws of restraint? If so, why? Under what law is the New Creation? When will the powers of evil be broken? Will holding a man in outward restraint reform him? ¶ 14-16.

What is the glorious reward of right-doing? ¶ 17.

THE MACEDONIAN CALL

——AUGUST 23—ACTS 16: 6-15——

LUKE JOINS MISSIONARY COMPANY—GOSPEL MESSAGE ENTERS EUROPE—DOORS OF OPPORTUNITY OPEN SILENTLY.

"Come over into Macedonia, and help us."—Acts 16: 9.

AFTER the churches which were established on Paul's first visit to Galatia had been visited, he and his little company preached throughout all those regions. They then purposed to go to the cities of the province of Asia Minor, perhaps choosing Ephesus as center, as he did later. But the Lord had other plans for Paul; for when some attempt was made to go there the spirit forbade them to preach in Asia.

[2] They proceeded northwest and came into the district of Mysia. Afterwards they purposed to go into the province of Bithynia, which lay to the northeast, bounded on the north by the Black Sea. But the spirit suffered them not. No reasons are given why they should not go westward to the cities of Asia Minor, nor eastward into Bithynia; but it is evident that the Lord had a purpose in hand. Thus prevented from turning to left or right they continued their way and came to Troas, a seaport almost at the entrance of the narrow channel of water which divides Asia and Europe, now known as the Dardanelles, and which was brought into prominence during the World War by reason of the great loss of life in the vain attempt of the British to force the channel.

[3] As soon at Troas was reached the reason appeared why they had not been permitted to travel to and preach in Asia Minor and Bithynia. Evidently on the night after their arrival Paul had a vision. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."—Acts 16: 9.

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[4] The account in Acts here changes from a narrative written by one who had been informed of the movements of Paul to one who is of his company. The writer says: "And after *he* [Paul] had seen the vision, immediately *we* endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." (Acts 16: 10) It is evident that Paul at once told his vision to Silas and Timothy, with Luke the writer of the Acts present, and that they reasoned on the Lord's providences in their journeyings. Having been prevented from preaching elsewhere, they now had arrived at the port nearest to Europe, and, as if waiting their coming, the man from Macedonia had appeared to their leader in vision calling for their help.

[5] They lost no time. Taking ship they called at the island of Samothracia, and the next day arrived at Neapolis. They did not wait at the seaport, but pushed on to Philippi, the chief city of that part of Macedonia, and a Roman colony. This was almost certainly the first time Paul had set foot in Europe. Each of the little company must have felt that the Lord was specially directing them, and each would feel that he must support Paul in the work to which the Lord had so evidently called him, and in which he was being guided.

[6] It is easy to think of them as meditating, with gladness and joy in their hearts, upon the way of the Lord, and questioning how his work should be commenced in Europe. The strange providences which had been over the Jews for some hundreds of years had served to scatter them abroad in all the east; and in all these towns and cities round about the east end of the Mediterranean there were Jews, for wherever there was trade they were to be found.

[7] They appear to have arrived in Philippi in midweek. Paul waited until the sabbath. While waiting, and surely inquiring, they learned that a little company went out of the city on each sabbath morn by the riverside in order to pray together. The four men went to the place and joined the worshipers, who evidently were mostly women; indeed the account reads as if all of them were women. One of them named Lydia, evidently a woman of some position and influence, for she conducted a business, listened with great interest to what was said. Luke says the Lord opened her heart, "that she attended unto the things which were spoken of Paul."—Acts 16: 14.

GOSPEL MESSAGE ENTERS EUROPE

[8] She was baptized, and her household also. How quickly this happened is not stated, but there is no reason for thinking that any time was lost. Lydia was evidently a woman of character and decision, for her household not only had confidence in her, but had been taught by her, and all were ready for the word of truth which the Lord sent by the Apostle.

[9] That Lydia was a large-hearted and true woman of affairs, with some measure of means at her disposal, is disclosed by her warm and generous but modest invitation to Paul and his company: "If ye have judged me to be faithful to the Lord, come into my house, and abide there." (Acts 16: 15) Evidently there was some demur, for it was not a small task to lodge and provide for four men. But she would not take a denial; she constrained them, and gained her way. Thus it was that the gospel of the kingdom of Christ first made its entrance into Europe.

[10] In this short account there are many lessons for the disciple, and much that is of interest respecting the Lord's manner of working for and through his people. In any study of the life of the early Church it should always be remembered that the Lord himself was ever its active Head (Ephesians 1: 22, 23), and that the work done by Paul, or by Peter, or by any of the other

laborers, was done under his guidance or supervision. Guided by the will of his Father, Jesus in heaven continued the work he began as a man. (Acts 1:2) The Father chose the direction in which the truth should go, east or west, north or south; and God's choice also was the choice as to whom it should go; but how the work should be done was the care of the great Shepherd of the sheep. (Hebrews 13:20) From the first that guidance has been through the holy spirit.

[11] But it is noticeable that as the account of the Acts of the Apostles proceeds, even the guidance of the Lord by the spirit seems to get less direct. In earlier days the expression, "the spirit said," may be found again and again. (Acts 8:29; 10:19) In today's study we have "the spirit suffered them not", indicating probably that circumstances became barriers placed in the way.

[12] After Paul had been separated unto the special work of preaching the gospel among the Gentiles, he does not appear to have judged it necessary to pray for special guidance as to when he should make a journey, nor where he should go. His statement of his mission is, "A dispensation of the gospel is committed unto me" (1 Corinthians 9:17); and he judged it right to go here or there as circumstances indicated. He appears to have the same relationship to the Lord as the Lord had to the Father. (Revelation 1:16, 20) Paul was under the general guidance of the Lord, but was left much to his own initiative. Sometimes doors were opened; sometimes they were closed.

[13] The apostle Paul was a man of conviction. He was not to be deterred by difficulties, nor did he continually stop to reason out whether or not he had a commission from the Lord. A man with less conviction, and therefore of lesser faith, would probably have doubted whether this journey, taken as a second choice after his original plan had been disputed and taken from him, was of the Lord. But Paul had no doubt, and the end of that journey in the happiness of Europe's earliest experiences, gave the full blessing on his faith.

[14] The book of the Acts of the Apostles is given to the Church to guide it in the providences of God in the same way as the Epistles are given to guide it in doctrine. It is proper therefore for the Lord's servants to understand that they should take these early accounts as their example in doing the Lord's work. Those to whom his work is entrusted or committed should proceed as if the work were their responsibility, always subject to the Lord's helpful or restraining intervention, and to expect him to shut those doors which would lead to work not then most fitted in point of time.

DOORS OF OPPORTUNITY OPEN SILENTLY

[15] Thus the Lord trains his servants. This method develops judgment, prevents a servant sitting down until he is told to get up. It is better to proceed with whatever is possible in the Lord's work, trusting to him to shut doors rather than to wait until doors are opened. Unless the mind is alert doors of opportunity may open and not be discerned as open. Doors often close with a bang, but they usually open silently. When there is a special need the Lord will do something which gives his servant a clear indication, even as he gave such to Paul at Troas, where, not thinking to go across into Europe, there was the immediate call: "Come over and help us."

[16] A publicist must seek open doors. The true-hearted servant of the Lord will do this, and may expect the Lord to close those ways which might be unfruitful, or the service not timely. He will always have full loyalty and obedience of spirit, and therefore a readiness to discern and obey. Paul was an obedient servant. A man of the fullest capabilities, he was ever the readiest to obey his Master's call, or follow his direction.

[17] These lessons are true to the personal life of the individual members of the Body of Christ as well as to the Church as a whole, and to those to whom the Lord has committed special responsibilities. Each has some interests of the Lord given to him as a charge; each must conduct his affairs as one responsible for making increase. The Lord's people should never allow themselves to be in doubt as to whether or not they are the Lord's, nor as to whether or not they have a commission from him.

[18] In consecration the Lord's people are as certainly separated to the Lord as Paul and Barnabas were when the spirit said, "Separate [them] ... for the work whereunto I have called them." (Acts 13:2) And this is specially the case in these days when the Lord has united his Church unto himself to do his work of proclaiming the kingdom and his presence. Each is responsible for his own fidelity, and each is also responsible for full cooperation with the Church as a whole.

QUESTIONS FOR BEREAN STUDY

Where did Paul purpose to go next? What place did he finally reach? What experience had Paul at Troas? ¶ 1-3.

What change takes place now in the account written in Acts, and what is the probable meaning of the change? When did Paul evidently first set foot in Europe? ¶ 4, 5.

When these staunch brethren discerned the leading of the Lord, how were they affected? Were Jews to be found everywhere? Where was the first meeting in Philippi held? Who is particularly brought to our attention? ¶6, 7.

Who was Lydia, and how did she respond to the Gospel message, as preached by St. Paul? ¶ 8, 9.

What are the lessons to be had from this narrative? Is it evident that there is a difference between being guided by Jesus personally and by the holy spirit? ¶ 10, 11.

What close relationship seems to have existed between Jesus and St. Paul? Was St. Paul permitted to use his own intelligence to some extent? ¶ 12, 13.

What specific value has the book of Acts to the Church? How should we proceed with the work which is committed unto us? ¶ 14.

Does having eyes open for opportunities of service assist us in the training by which the Lord develops the Church? How do doors of opportunity sometimes open and shut? ¶ 15.

Who only will seek the open doors, and give little heed to closed doors? Do we have responsibilities which must be lovingly met? Is there special reason for this being true at the present time? ¶ 16-18.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Green Bay, Wis.	"	3	Bruce's Crossing, Mich.	"	11
Marinette, Wis.	"	4	Superior, Wis.	"	12, 13
Vulcan, Mich.	"	5	Duluth, Minn.	"	14
Sault Ste. Marie, Mich.	"	6	St. Paul, Minn.	"	16, 17
Sault Ste. Marie, Can.	"	7, 9	Minneapolis, Minn.	"	18

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Thebes, Ill.		6	West Frankfort, Ill.		13
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Miles City, Mont.	"	10	Alliance, Nebr.	"	18
Billings, Mont.	"	11	Morrill, Nebr.	"	19, 20

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Broken Arrow, Okla.		3	Claremore, Okla.		10
Muskogee, Okla.		4	Sallisaw, Okla.	"	11
Peggs, Okla.	"	5	Fort Smith, Ark.		12
Muskogee, Okla.	"	6	Little Rock, Ark.	"	13
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Monett, Mo.	"	5, 6	Bolivar, Mo.	"	14
Pierce City, Mo.	"	7	Springfield, Mo.	"	16
Carthage, Mo.	"	9	Lebanon, Mo.	"	17
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Victor, Colo.	"	6	Fort Morgan, Colo.	"	14
Denver, Colo.	"	9	Sterling, Colo.	"	16
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Kentville, N. S.	"	5, 6	Stellarton, N. S.		17
E. Hall's Harbor, N.S.	"	7, 9	Sydney, N. S.	"	19, 20
South Rawdon, N. S.	"	10	Glace Bay, N. S.	"	21, 23
Halifax, N. S.	"	11, 12	Whitney Pier, N. S.	"	24
Brookfield, N. S.	"	13	Long Hill, N. S.	"	26

BROTHER H. S. MURRAY

Ipswich, S. Dak.	Aug.	2	Kennedy, Minn.	Aug.	11
Brisbane, N. Dak.	"	3, 4	Erskine, Minn.		13
Bismarck, N. Dak.	"	5	Thief River Falls, Minn.	"	14
Mofht, N. Dak.	"	6	Haug, Minn.	"	16
Fargo, N. Dak.	"	9	Zappel, Minn.	"	18
Neche, N. Dak.	"	10	Northome, Minn.	"	20

BROTHER G. R. POLLOCK

Pendleton, Ore.	Aug.	3	Weston, Ore.	Aug.	13, 14
Herminston, Ore.	"	4	Walla Walla, Wash.	"	16
Heppner, Ore.	"	5, 6	Pomeroy, Wash.	"	17, 18
Pendleton, Ore.	"	7, 12	Dayton, Wash.	"	19
Joseph, Ore.	"	9	Waitsburg, Wash.	"	20
La Grande, Ore.	"	10, 11	Walla Walla, Wash.	"	21

BROTHER V. C. RICE

Akron, O.	Aug.	2	Niles, O.	Aug.	11
Kent, O.	"	3	Youngstown, O.	"	12
Ravenna, O.	"	4	Alliance, O.	"	13
Warren, O.	"	5	Salem, O.	"	14
Mecca, O.	"	9	East Palestine, O.	"	16
Rosemont, O.	"	10	Columbiana, O.	"	17

BROTHER C. ROBERTS

Medicine Hat, Alta.	Aug	2	Regina, Sask.	Aug.	9
Maple Creek, Sask.	"	"	Brandon, Man.	"	10
Swift Current, Sask.	"	4	Souris, Man.	"	11
Moose Jaw, Sask.	"	5	Treherne, Man.	"	12
Mazenod, Sask.	"	6	Winnipeg, Man.	"	11, 16
Assiniboia, Sask.	"	7	Nakina, Ont.	"	18

BROTHER R. L. ROBIE

Minneapolis, Minn.	Aug.	2, 4	Ellsworth, Wis.	Aug.	10
Eureka Center, Wash.	"	3	Amery, Wis.	"	11
Taylors Falls, Minn.	"	5	Hillsdale, Wis.	"	12, 13
Centuria, Wis.	"	6	Stevens Point, Wis.	"	16
Grantsburg, Wis.	"	7	Waukesha, Wis.	"	18
St. Paul, Minn.	"	9, 14	Logansport, Ind.	"	19

BROTHER O. L. SULLIVAN

Memphis, Tenn.	Aug.	2	Evansville, Ind.	Aug.	10, 11
Guthrie, Ky.	"	3	Owensboro, Ky.	"	12
Hopkinsville, Ky.	"	4	Beech Creek, Ky.	"	13
Dixon, Ky.	"	5	Beaver Dam, Ky.	"	14
Paducah, Ky.	"	6	Elizabethtown, Ky.	"	16
Mayfield, Ky.	"	7	Sonora, Ky.	"	17

BROTHER W. J. THORN

Mapleton, Me.	Aug.	3, 4	Kennebunk, Me.	Aug.	13
Blaine, Me.	"	5, 6	Springvale, Me.	"	14
Woodstock, N. B.	"	7, 9	Worcester, Mass.	"	16
Old Towne, Me.	"	10	Pittsfield, Mass.	"	17
Bangor, Me.	"	11	Utica, N. Y.	"	18
Rockland, Me.	"	12	Buffalo, N. Y.	"	19

BROTHER T. H. THORNTON

Heaters, W. Va.	Aug.	2	Ashland, Ky.	Aug.	9
Charleston, W. Va.	"	3	Louisa, Ky.	"	10
Coco, W. Va.	"	4	Patrick, Ky.	"	11
Likview, W. Va.	"	5	Paintsville, Ky.	"	12
Nitro, W. Va.	"	6	McRoberts, Ky.	"	13, 14
Huntington, W. Va.	"	7	Lexington, Ky.	"	16

BROTHER S. H. TOUTJIAN

Paris, Tex.	Aug.	2	Dallas, Tex.	Aug.	9
Roxton, Tex.	"	3	Alvarado, Tex.	"	11
Wolfe City, Tex.	"	4	Cleburne, Tex.	"	12
Dallas, Tex.	"	5	Weatherford, Tex.	"	13
McKinney, Tex.	"	6	Terrell, Tex.	"	14
Plano, Tex.	"	7	Grand Sahne, Tex.	"	16

BROTHER J. C. WATT

Abilene, Tex.	Aug.	2	Alamogordo, N. Mex.	Aug.	10
Merkel, Tex.	"	3	Cloudcroft, N. Mex.	"	11
Barstow, Tex.	"	4	Alamogordo, N. Mex.	"	12
El Paso, Tex.	"	6	Albuquerque, N. Mex.	"	14
Valentine, Tex.	"	7	Phoenix, Ariz.	"	16
El Paso, Tex.	"	9	Yuma, Ariz.	"	17

BROTHER J. B. WILLIAMS

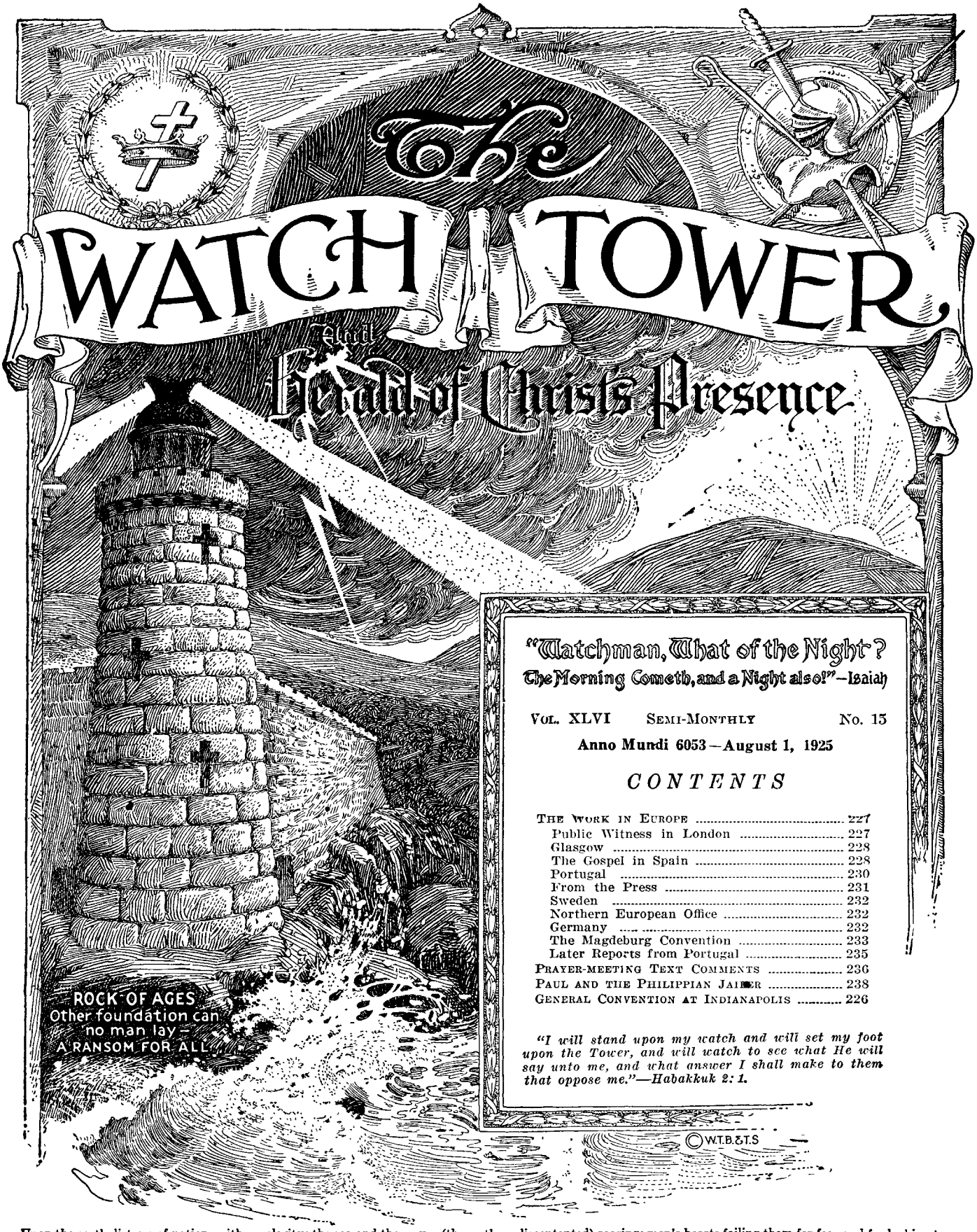
Endicott, N. Y.	Aug.	2	Syracuse, N. Y.	Aug.	9
Bainbridge, N. Y.	"	3	Rochester, N. Y.	"	9
Oneonta, N. Y.	"	4	Medina, N. Y.	"	10
Kingston, N. Y.	"	5	Lockport, N. Y.	"	11
Stottville, N. Y.	"	6	Niagara Falls, N. Y.	"	12
Albany, N. Y.	"	7	Tonowanda, N. Y.	"	13

VACATION

The vacation of the Bethel family will be August 22nd, to September 5th, 1925. During that period the office and factory will be closed.

The Watch Tower

and Herald of Christ's Presence



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

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Anno Mundi 6053—August 1, 1925

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

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13.29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

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

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

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GENERAL CONVENTION AT INDIANAPOLIS

As the time approaches the consecrated are preparing to journey to Indianapolis for the I. B. S. A. general convention. This will be the outstanding convention in America for 1925. It is held at the season of the year when most of the brethren take their vacations. This will increase the attendance. A large attendance is expected.

Monday, August 24th, will be assembly day. The first session of the convention will be a testimony meeting at 7:00 p. m., followed at 8:00 p. m. by the opening address. The convention will continue until Monday, August 31st.

Music adds greatly to a convention. If you play any instrument suitable for the orchestra bring it with you and join the orchestra. Report to the chairman upon arrival.

Friday, August 28th, is set aside for service day. Brother Johnson of Columbus will be in charge of the service arrangements. Immediately upon your arrival enter your name and automobile with him for service. Everyone will wish to engage in the service work.

The public meeting will be held Sunday afternoon and will be addressed by the President of the SOCIETY. Service day will furnish an opportunity for further advertising this.

Come in a proper attitude of heart to receive a blessing and be a blessing to others. Leave behind all faultfinding, murmuring, criticism and gossip. These do not belong to the children of God. Come with a heart and mind in harmony with the Lord, praying always for all saints and for the blessing of this convention. The American brethren can take a good lesson from our brethren at the Magdeburg convention. Come to grow in knowledge and the fruits of the spirit. Attend the meetings and participate heartily. Come with a keen desire to be a faithful witness and to magnify the name of Jehovah. Enter fully into the joy and spirit of the Lord.

Let all the brethren throughout the earth who are unable to attend this convention present the matter to the throne of heavenly grace that the Lord will use it as a tremendous witness to his name and kingdom.

All detailed arrangements will be made for the comfort of those attending. For assignments and other information address Bro. L. L. Bulleit, 717-719 J. F. Wild Bldg., 123 East Market Street, Indianapolis, Indiana.

SERVICE WEEK SEPTEMBER 7-12

I. B. S. A. Service Week will be September 7 to 12 inclusive instead of the last week of August as previously announced. This change is deemed advisable so that those who attend the Indianapolis convention may have ample time to return to their respective territories for participation in the great drive. Let each one pray the Lord's blessing upon our united efforts in this matter.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI AUGUST 1, 1925 No. 15

THE WORK IN EUROPE

THE proclamation of the kingdom message, in obedience to our Lord's command in Matthew 24:14, is close to the heart of every truly consecrated anointed Christian at this time. For this reason readers of THE WATCH TOWER are keenly interested in knowing how this work is progressing in various parts of the field. To this end, report is made of a recent tour in Europe by the President of the SOCIETY and others who accompanied him from America.

Sailing from New York on April 15th, on the "Berengaria", we landed at Southampton on April 22nd, and a few hours later were in London. A convention of the British brethren had been arranged for London, April 24th to 28th inclusive. The attendance of the brethren from various parts of the British Isles averaged about twenty-four hundred. There was marked enthusiasm manifested from the very beginning.

The first day's session was held in the London Tabernacle; and at the conclusion of the day the expression was heard from many lips: "This is the best convention I ever attended." When the convention concluded it was the unanimous opinion that never had a more spiritual uplift resulted from the assembling of God's saints in the same period of time than at the London Convention. It was a blessed season of fellowship. The discourses by the various speakers were instructive and inspiring. The convention was addressed by the following brethren from America: Brothers Martin, Salter, Kendall, Macmillan and Brother Rutherford. The British brethren were Robinson, Scott, Lloyd, Tait, Dey, Senior, Bowland, Burton and Hemery.

PUBLIC WITNESS IN LONDON

Sunday evening the public meeting, held at the Royal Albert Hall, was addressed by Brother Rutherford. This was one of the world-witness days, the subject being "The Time of Deliverance". The meeting had been well advertised. The doors were opened at six o'clock. Long before the hour queues of people had formed in the streets waiting for the great hall to open. Notwithstanding the fact that rain was falling, they kept in line; and when the hall was opened there was a great rush for the seats; and every available space in this, Great Britain's most magnificent hall, was filled in a few moments, and thousands waited on the outside, vainly clamoring to enter.

This is the fourth time that Brother Rutherford has addressed the public in this hall. When he entered the hall the audience received him with enthusiastic applause. An electric voice amplifier had been installed, and every person in the great hall could easily hear. It was remarked by many that never before had an audience in Royal Albert Hall listened with such marked attention. They seemed to hang upon every word of the speaker, and frequently the air was punctured by handclapping when points appealed to them. When the speaker had finished, this great audience stood silently for a moment and then after prayer lingered about, seeming reluctant to withdraw. Many books were sold in the hall, and many on the outside to those who could not enter. Without doubt this was the most successful meeting held at Royal Albert Hall in recent years.

The convention on Monday was enthusiastic. The discourse related more particularly to service. Tuesday was Service Day. With burning zeal the brethren went forth to the work, returning in the evening bubbling over with joy. They had had many blessed experiences. Many exceedingly inspiring experiences were related by the workers. If space permitted we would like to recount all of them; but attention is called to only a few.

One sister reported that when she called at a house the lady asked: "Are you connected with the Bible Students who published a book called 'Millions Now Living Will Never Die'?" Being answered in the affirmative, the woman said: "There is living upstairs an old man past eighty years of age, who has a copy of that book and has worn it out reading it. He can quote it literally from beginning to end; he is so thoroughly devoted to it." This woman was anxious to buy, and did buy the "Harp" for the benefit of the old gentleman.

Another woman was canvassed by an Irish sister. This woman is a Catholic. She strenuously opposed the sister who canvassed her. Her husband stood by and listened to the conversation and finally interrupted, saying, "Wife, that is the truth. We must have those books." And he bought them.

The report of the total number of books sold at the meetings and during the drive is as follows:

Books sold at Royal Albert Hall	1469
Books sold on Drive Day	1780

The convention concluded Tuesday evening with every heart rejoicing. The brethren went home with a feel-

ing that we are nearer the kingdom and the time of our boundless joy.

GLASGOW

May 2nd and 3rd a local convention was held at Glasgow, Scotland, attended by about twelve hundred friends. This convention was addressed by Brothers Tait, Salter, and Hemery, and Brother Rutherford. The public meeting was held at the Coliseum on Sunday evening. As usual, it was raining in Scotland; but this in no way deterred the Scotch people from coming. They stood in line long before the time for the meeting; the hall being full thirty minutes before the hour appointed for Brother Rutherford to begin his public address. It was received with profound interest and, unusual for the Scots, with applause. Truly the people seem hungry for the message of the kingdom and are earnestly looking to the day when they shall be delivered into freedom and blessings which Messiah's kingdom is sure to bring. An overflow meeting was addressed by Brother Salter at the Palace Theatre. This was also an enthusiastic meeting. Books taken at the public meeting totaled 298.

The Scottish brethren are in fine spiritual condition, and are enthusiastically pressing on in advertising the King and his kingdom. It was a happy season of fellowship. It has always been a blessed occasion to visit Glasgow. Quite a number of brethren attended from Ireland, and joined in the enthusiastic fellowship and rejoicing in the prospects of the blessings that are before the Church.

At noon on the 6th of May our party boarded an airship at Croydon, Surrey, for Paris. Exactly on time we were off and quickly rose to a height of two thousand feet, which average height the ship kept all the way to Paris. The weather was ideal, the country beautiful, and the trip one of unusual pleasure. Twelve persons were aboard the ship, besides the pilot; and it was a very pleasant journey. Exactly three hours were occupied until our great air vehicle safely landed in Paris.

The public meeting was held that evening in Paris. Probably two thousand people attended. Before Brother Rutherford came to the platform the audience was in an uproar. The subject had been advertised, "The Frauds of the Clergy Exposed." A number of the Catholic clergy with their cohorts were present. While a greater mass of the audience were opposed to the clergy yet, as the French usually do, they were bantering with each other and paid no attention to the speaker; and it was impossible to address them. A sentence of approval was received by vociferous applause by those who opposed the clergy, and by hisses from the other side; and then they would banter each other so much that it became absolutely necessary to abandon the meeting. Quite a large number, however, turned in their names for literature; and it is hoped that the meeting will result in much ultimate good, notwithstanding the interference.

THE GOSPEL IN SPAIN

The principal object of the European trip this year was an earnest desire to carry the message of the kingdom to Spain and Portugal. For many years Spain has been completely dominated by the Catholics, and it has been impossible for the message of the kingdom to be carried into that country. Last year applications filed on behalf of Brother Rutherford to speak in Spain were refused by the government. This year Brother George Young was sent from South America; and by the influence of the British Ambassador he was introduced to the government officials and filed the application for Brother Rutherford to speak. After some days of deliberation the Spanish government, which is a military government, issued an order permitting Brother Rutherford to speak in Barcelona and in Madrid.

It is not permissible to distribute handbills or dodgers in Madrid, Spain. The advertising necessarily had to be done in the newspapers. This was quite expensive; but the papers carried the notices, even the leading Catholic paper in Madrid.

The first point in Spain was Barcelona, a seaport on the Mediterranean. This is the city in which the inquisition was practised in the darker times, probably in a more malignant manner than in any other part of the earth. The old church still stands in front of which many martyrs were burned at the stake. The rooms are there where they were first taken before the inquisition court, tried and convicted, then were taken out into the churchyard and burned. Before being burned they were compelled to take mass, whether they believed or not.

It is recalled that St. Paul visited Spain in the days of his ministry. He speaks of making a journey there (Romans 15:24); and doubtless it was at Barcelona where he landed and where he preached the Gospel. Early in the Christian era darkness settled down over this country, and gross darkness held the people, but now the time of deliverance has come. The message which the faithful Apostle delivered then is now due to go to the people again.

Brother Young, who had gone forward to make arrangements for the meetings, was rather dubious about being able to go through with the meetings. He had been told by men in authority that as soon as it was discovered what we were doing, we would be literally kicked out of Spain. Others had made threats of violence. The brother was troubled as to whether or not he should arrange for the meetings. To use his own words, he said: "Shall I arrange for these meetings and have Brother Rutherford come here? If he is killed, I shall be responsible for it." About that time a letter was received by Brother Young from Brother Rutherford; and in the letter a paragraph for his encouragement had been written in which was quoted the scripture, Isaiah 51:16, as follows: "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." Continuing, Brother Young said: "When I read this text it so thrilled me that I said: Surely it is the Lord's will that I go ahead, and leave the result to him." The Lord rewarded his faith.

Eleven o'clock Sunday morning was the hour fixed for the Barcelona meeting. When our party approached the place of meeting, it was noted that several mounted police were present, also a special government guard. On entering the private room near the stage Brother Rutherford was met by the deputy governor, who greeted him cordially; and after some conversation together this official went on the platform with the speaker and remained throughout the entire discourse. Brother Young had engaged a gentleman who was an expert interpreter; and in order that the translation might be perfect it had been made in advance, and both parties read, first in the English and then in the Spanish. There was no disturbance during the meeting. At the conclusion the audience was asked to sign the address cards. Many of them came forward to the platform to hand them up to the speaker and to express their kind wishes. The number of addresses handed in at this meeting totalled 702. The attendance was upwards of 2,000. The deputy governor remained until after the meeting and expressed his great pleasure at listening to the discourse. We were very grateful in our hearts for this blessed opportunity of proclaiming the message of the Messianic kingdom in Spain and to see it received with such enthusiasm.

The same night our party took train for Madrid, arriving there on Monday forenoon. A public meeting had been arranged for Madrid for Monday evening in a theatre. It had been well announced in the newspapers. Arriving at the place of meeting we again found the military guard on hand. The governor of Madrid had sent the deputy governor to be present at this meeting. He greeted the speaker on his arrival, went on the platform, and remained throughout the entire discourse.

In one of the boxes was the British ambassador; and other men of importance, including Spanish officials, attended the meeting. The total attendance was approximately 1,200. The audience was attentive and respectful, and there was no disturbance. At the conclusion approximately 400 handed in their addresses. Doubtless trouble was avoided by reason of the presence of the military and the deputy governor. Knowing that the Lord has promised that all things shall work together for good to those who love him and who are called according to his purpose, we have reason to be thankful for the presence of this man of authority. It might not be amiss to suggest that the Lord took advantage of this condition to have the witness of his kingdom given before those in authority.

For some hours an opportunity to get the discourse published was being considered. Nothing can be published in Spain without a permit from the government, particularly relating to lectures of this nature. We were somewhat perplexed to know what should be done. Immediately following the lecture the deputy governor and the speaker were in a private room off the stage in conversation. At that moment the proprietor of one of the large newspapers entered, and was introduced to Brother Rutherford. The occasion was seized; and this remark was made by Brother Rutherford to the interpreter: "Ask the governor if he does not think it would be well for the people of Spain to have this lecture published in the press." The governor immediately responded: "I see no objection to it and see no reason why it should not be published. I think well of it." The newspaper proprietor also seized the opportunity; and without difficulty it was there arranged for the discourse to be published in full in one of the largest newspapers in Spain. In addition to this it furnished a way for the distribution of the same thing in tract form throughout Spain, thus enabling the witness to be given in the isolated parts where otherwise it could not have been taken.

At the conclusion of the lecture the speaker invited all the audience who desired a kingdom of righteousness, in which they might receive the blessings promised in the Scriptures, to arise. The entire audience arose, and respectfully stood in silence; and the interpreter, who professes to be a consecrated Christian, offered a very beautiful prayer in conclusion. The audience then pressed forward to shake the hand of the speaker and to hand up their addresses.

Amongst the interested listeners was a Catholic priest, garbed in the robes of his ecclesiastical order. It was observed that he was keenly listening to every sentence. He had a kindly face; and in due course, taking his position in line with others, he came forward to the platform and extended his hand, smiling, and addressed the speaker. He then inquired at what hotel Brother Rutherford was stopping, and was informed of the place. That night after Brother Rutherford had retired, his telephone rang; and he was informed that this Catholic priest was in the office in the hotel, desiring to speak to him. He was requested to return the next day. The next morning this priest returned to the hotel and had a very pleasant visit with Brother Rutherford. He took occasion to state that he is not in harmony with the old view of the Catholic church that the Millennium is past; that he confidently expects the Lord soon; that there is a strong sentiment amongst many of the humbler Catholics, amongst the Moors and amongst other peoples of Southern Europe, that the Lord is about due; and he expressed a keen interest in what he had heard the night before. He left a request for further literature. He stated that because of his views upon the coming of the Lord he temporarily had been denied some privileges as a priest, amongst which was the right to administer the mass; but that these favors

had now been restored to him. He proved to be a very interesting person, and there is hope that he may yet see more of God's wonderful plan and rejoice therein.

The Spanish people, generally speaking, are a good people. They have been kept largely in darkness relating to religious matters; but there is great hope that they will readily take to the message of the kingdom, in the Lord's due time. It was a great joy to the heart of each one of us to mark the witness given in this country for the first time and to see it received with such interest. We took train from Madrid to the next appointment, giving thanks to God and going on with courage to give the witness in Portugal.

PORTUGAL

Brother Young had taken a theatre in Portugal for the public address. A short time thereafter, and a few days before the time of the meeting, a revolution started in which there was open conflict between the government and the revolutionists, a number being killed. This battle continued for a day and a half. As a result of this, the meeting to be held in the theatre was canceled. Brother Young then, through the influence of the British ambassador, took up the matter with the Portuguese government and obtained the government hall known as "No Gimnásio do Liceu Camoes". Brother Young was informed that neither the British Bible Society nor any other Bible Society could obtain this government building for a lecture; but that because Brother Rutherford came from America and was somewhat known, the government granted its own building, above mentioned, for the holding of the public meeting. Opposers had informed Brother Young in respect to meetings in Spain and Portugal that if Brother Rutherford attempted to speak in this hall, the hall would be attacked with bombs. We trusted the Lord and went on.

We quote the words of Brother Young regarding conditions in Spain preceding the meeting in Spain: "The Secretary of the British Consul said: 'If the meeting is free, they will pack it with their own people; they will break the meeting up and kick you out of Spain.' He advised me not to try it. A lawyer, who was formerly Deputy of the House of Parliament in Spain, said: 'I have just come out of prison. I was speaking at a banquet the other night, and I was arrested, and put in prison for thirteen days. I would advise you not to hold any meetings here.' An interpreter, who assisted me in making the first arrangements, said: 'Is this conference in any way contrary to the Catholic Church? Because if it is, they will tear the place to pieces; and the speaker's life will be in danger.' "

Referring to conditions in Portugal preceding the lecture Brother Young said: "A young man who has become interested in the message, and who has been assisting me, was told by three different communists that 'if that American Judge tries to hold a conference in this city the place will be bombed.' Mr. Morton, the Secretary of the British Foreign Bible Society, said that we would encounter much opposition putting out our literature in Portugal. The Assistant Secretary of the Interior of Portugal issued the permit to hold the meeting in the government building. Formerly his position was that of Ambassador to the Pope of Rome, representing Portugal."

There was some delay in the work of the translator in getting the copy translated; hence we were delayed a few moments in reaching the hall. Long before the time of the meeting the hall, which seats 2,000, was jammed to its full capacity. There were rope ladders on the sides, and men had climbed these and were hanging on. There were scarcely any women in the place.

When the speaker and his attendants entered the hall they were received with much applause. The lecture immediately began, and was progressing nicely when some misguided man started trouble. The audience was decidedly in favor of Brother Rutherford and tried to quiet the disturbance. The disturbance continued for some time. But after much laborious effort Brother Rutherford had gained their attention and asked them to listen to him for three minutes. He began by saying: "I am an American gentleman. I came to Portugal with the assurance that I was going to have the privilege of addressing gentlemen. I have a right to presume because you have come here that you are gentlemen. I want every man in this audience who considers himself a gentleman to please be seated, and all who are not gentlemen and who do not wish to hear, to kindly withdraw." This seemed to appeal to the pride of many who caused the disturbance, and they quietly sat down. Then the speaker progressed with his lecture. At ten minutes to twelve o'clock midnight the lecture concluded, amidst prolonged and vociferous applause.

Some of the most interested ones present were the University students. To a man they were in favor of Brother Rutherford. They were led by their college professor. Many of them cried out: "We want to know how to live forever on earth." Brother Rutherford announced to the audience that if they were interested in other literature on the subject to leave their names and addresses. In response to this, 1,252 persons left their names and addresses.

It was midnight when our party began to push through the crowd to get to a taxicab waiting to take us to the hotel. The great audience remained, thronging the speaker and crying out in approval. They followed him to his taxicab, surrounded it, and kept on applauding until the taxicab got out of sight. It was gratifying to see the people of Portugal, so long dominated by priests and kept in darkness, beginning to get some light concerning the kingdom that shall bring blessings to all the families of the earth.

The press was very kind. The next morning the papers carried articles, favorably commenting on the

lecture. We insert herewith translations from two of these papers. First, the *Oseculo* said:

FROM THE PRESS

"The conference [public lecture] of Judge Rutherford of New York city was on the subject, 'How to Live on Earth Forever.' Before the hour arrived the hall was crowded by students, public employes, army officers, laborers, and many leaders.

"The lecturer was delayed somewhat in arriving; and when Judge Rutherford, accompanied by his secretary, Mr. Salter, and his interpreter, Mr. Jose Moreira, arrived, the audience received them with much pleasure and applause. Judge Rutherford then explained his intention in coming to Portugal, and said that he had not come to exact money from the people nor to convert them, but only that they might listen to a message of consolation. After he started his lecture, he quoted Bible verses showing that soon there would be a great change of conditions in earth for the betterment of the people.

"At this point a man in the crowd cried out: 'The lecture is not what is advertised; it is religious propaganda.' Then the trouble started. The majority of the audience was against the disturber, and vociferously tried to quiet the disturbance. The lecturer then advised the audience that he was not here to deceive them, that he had been deceived by religious leaders like they had, and that he had chosen this subject because God was their greatest friend and that the time had come for their blessing. He informed them that he was their friend. He then went on to explain the cause of the great War and stated that another war was impending, and that all nations are preparing for it. Judge Rutherford finished his lecture about midnight, after taking the addresses of all persons, more or less, who were listening to him."

Another large Portuguese newspaper said:

"Some days ago the lecture had been announced, by all means of public announcement, that Judge Rutherford of New York city would show humanity how to live in peace and joy forever on earth. There came a great multitude of people, among them men of years, their eyes shining with the hope to live forever as they listened to the speaker, and many University students, with expressions of devoutness on their faces, crying out that they want to live on earth forever. The hall was far too small for the thousands of people expecting to hear. The American explained the great way to live forever in peace. Judge Rutherford was interpreted by Mr. Jose Moreira. The speaker, in a convincing manner, proved to his audience that he was here to render them helpful service. While the great audience was hanging on his words, a man in the crowd rose and protested. The great majority wanted the lecture to go on but the small minority said that it had to stop because it was Protestant propaganda. The noise was very terrible. A gentleman (who was a University professor) begged the people to be quiet and listen to the lecture. The lecturer then asked that they give him five minutes to speak, and proposed that everyone who would like to have the lecture to go on to keep silent, and for the others to withdraw. Then he told them that if they wanted the lecture in print to write their names on slips. Then on the table were placed by the people a great number of papers giving their addresses. Judge Rutherford rose again between the shoutings of the audience, asking those who did not want to hear to keep silence. When the great American leader turned to well-known prophecies from Isaiah, Jeremiah and Daniel and explained to the audience that the way to live on earth forever in peace and happiness is to obey God's law, the disturbers again started a noise. But the conference went on to a finish, and the people listened with great interest to him and often applauded the speaker."

The *Diario de Noticios*, the other leading paper, of Lisbon, also carried a full report of the lecture the next day. The editorial notices announcing this lecture in printed form were published by the press as follows:

"The noted American lecturer, Judge J. F. Rutherford of New York, gave his great and inspiring lecture, 'How to Live on Earth Forever,' at 'no gimnásio do Liceu Camoes'. Lisbon, Wednesday night. Upwards of 2,000 people filled every available space of the hall, and thousands were turned away unable to gain admittance.

"Although there was some interruption by a few misguided ones, the great number of the people received the lecture with profound interest. Time and again the audience applauded the speaker; and when he had finished there was a tremendous and prolonged applause. The great crowd followed the Judge to his taxicab, cheering him loudly every foot of the way and expressing their good wishes. So many people desired to hear but were unable to hear that we publish the lecture in full. All who desire a copy of the lecture may obtain the same by addressing a letter to the OSECULO newspaper."

This ended the effort in Spain and Portugal for the present. Immediately steps were taken for the publication of the "Millions" book in the Spanish and Portuguese languages. Advertisements were placed in the papers, so that names are expected from many other parts of these countries, and at this writing they are already coming in from persons who are ordering the "Millions" book.

We have much reason to be grateful to the Lord for using this opportunity of giving testimony to the kingdom message and for manifesting his decided approval and blessing upon those who participated in it, and upon the message itself.

The total number of addresses handed in by the people in Spain and Portugal is 2,354. This is rather unusual. We have great hopes that the Lord will raise up in those countries some true and faithful witnesses who will carry on the proclamation of the message until the end shall come.

The following day our party left Portugal, by way of Paris, for Bern, Switzerland, arriving there late Saturday, May 16th, where we were greeted by a number of friends. A two-day convention was on, attended by approximately 1,500 of the consecrated Swiss brethren. It was a glorious convention and a spiritual uplift for all who attended. With joy written upon their faces the dear ones separated on Sunday night, more determined than ever to faithfully follow the Master and proclaim the message of his kingdom.

Incidentally we here report that the following day an inspection was made of the new building just completed by the SOCIETY at Bern, Switzerland. It is a splendid structure of modern style, and furnishes ample

quarters for our Central European printing and bookbinding plant, as well as for housing the hundred or more friends who are engaged in the work there.

SWEDEN

The next convention in order was Orebro, Sweden. Brother Macmillan, after visiting classes in Poland, had gone ahead to attend to some preliminaries at Copenhagen. The time was short and the distance long, and it was necessary for the journey to be made quickly. Consequently at 8:15 on the morning of May 21st, Brother Rutherford and Brother Martin took airship at Zurich, Switzerland, for Copenhagen. Stops on the way were made at Stuttgart, Leipzig and Berlin. On this journey we were in the air nine and one-half hours, sometimes flying at the rate of 120 miles per hour and from 3,500 to 4,000 feet above the earth. It was a wonderful trip, affording indescribable views of beautiful Switzerland and Southern Germany in particular. Over the placid lakes, the green forests, and the Black Forest of Southern Germany our airplane, like a mighty bird, sped on its way. It was a holiday; and all along the way crowds of people were out, cheering our ship and waving their handkerchiefs as it passed, not because we were on it, of course, for they did not know that, but because it was a happy day for many.

The journey was made without particular incident and without accident, except that we encountered a heavy wind in North Germany and Denmark, and our ship was delayed for one hour. Some alarm was felt at the airdrome; and when we arrived more than 100 people had come out to see if anything unusual had happened. We were the only passengers aboard; and when our ship alighted, the company of strangers sent up a great shout that the ship had arrived safely. We could not believe that this applause was for us, because they did not know us. They knew that we were two Americans coming from the south, and that was all. We were met with an automobile and had a thirty-minute drive to the ferry, where Brother Macmillan had induced the captain and harbor officer to hold the boat that crosses the bay to Sweden. Some 200 of the Danish friends were on the dock. These we did not have time to greet, except to wave our hankerchiefs as we rushed aboard the ship.

Two hours afterward we landed at Malmö, Sweden, and took a sleeping-car, which required us to change at five o'clock in the morning to a very ordinary car in which we journeyed to Orebro, arriving there 8:15 the morning of the 22nd, exactly twenty-four hours from the time we left Switzerland. This was a record-making trip for speed; but we were reminded how the Lord long ago foretold through his prophet that in the last days there would be much running to and fro. This prophecy is having an increased fulfilment in this, that nearly every country of Europe is putting in operation air service and a large number of airships. Germany has built in the very midst of Berlin a great airship field where numerous ships go and come. We were informed that beginning in June an airship would arrive at that airdrome every ten minutes during the day from different parts of Europe. These airships are now used for commercial and passenger traffic. They may be used for something else in the near future.

The convention had already begun at Orebro, Sweden; but coming at such a rapid pace, we had arrived before expected. About 500 brethren attended the convention, which was addressed by Brothers Macmillan, Martin, Harteva, Lundborg, Eneroth, Lüttichau, Brother Rutherford, and others. While the attendance was not so great, it was a unanimous verdict that this was one of the most blessed conventions ever held in Scandinavia. The friends were joyful in the Lord, showing their appreciation of the privilege, which they manifested in activity in the service, as well as in their greetings of each other. It was also a blessed season of fellowship.

NORTHERN EUROPEAN OFFICE

It was deemed best for the interest of the work in Scandinavia and Northern Europe that a general office be established, known as the Northern European Office, which is to have general supervision of the SOCIETY'S work in Norway, Denmark, Sweden, Finland, Lithuania, Latvia, and other states along the Baltic Sea. Into these latter named states the message is just now entering, and the hope is to spread the Gospel quickly through them. Brother Dey, of London, was requested to accept the post as the SOCIETY'S representative and general manager for the Northern European Office; and after a few days prayerful consideration his answer was: "Here am I, send me." Brother Dey gives up an important government position in London to enter the service of the King of kings and to devote all of his time thereto. This new office will have general supervision of the publication of THE WATCH TOWER, in all the languages published, in the countries above mentioned, also the appointment of pilgrims and the organization of the service work. Brother Dey has general supervision of the work. This office is established at Copenhagen, Denmark.

COPENHAGEN

On returning from Sweden we stopped a day in Copenhagen and had a meeting with the friends, which was attended by about 400. It was a very happy time and a period of sweet fellowship with the brethren.

GERMANY

Pentecost time is a holiday season in Europe. The SOCIETY'S manager at Magdeburg had early in the winter made an urgent request that Magdeburg have a convention for the German friends at Pentecost season. It was thus arranged. The convention began Friday, the 29th of May, and concluded Monday evening, June 1st.

It is difficult to find words to describe this convention. Visiting brethren from other parts of Europe and America were all heard to say: "It is marvelous; wonderful!"

THE MAGDEBURG CONVENTION

The first session of the convention opened with nearly 10,000 friends present. Brother Rutherford made the opening address, which the friends received with great joy and enthusiasm. The music was such as the Germans alone can make. There was an orchestra of 125 instruments; and each one who played was a consecrated brother or sister. The orchestra was led by a brother who is a professional orchestra leader. The singing was led by a professional chorister. The great audience seemed to have been trained; for the time was perfect and the singing inspiring. The main hall is a large machinery hall in which 8,000 friends were seated. A short distance away a tent was erected, and in this and in front of it were upwards of 5,000 friends seated. Another hall nearby with a capacity of approximately 1,000 was filled. Voice amplifiers were installed on the speakers' platform in the main hall, and these connected with other voice amplifiers in front of the tent and another in the small hall.

Brother Balzereit had conceived a unique idea: A large portrait of each speaker had been painted; and when he was speaking in the main hall, this portrait was hung in front of the audience at the tent and they could look at the face and hear his voice. In fact, those in the tent and in the smaller hall some hundred feet away could hear more distinctly than others who were in the main hall nearby. The company installing the voice amplifiers did splendid work and every word of the speaker could be distinctly heard.

By Sunday afternoon there were upwards of 14,000 brethren in these various halls. They were not walking about the grounds; they were listening to the discourses. No one seemed to be hunting recreation or a place for private conversation, but everyone was earnestly bent upon what the speakers had to say. They would sit quietly for hours, arise and sing, and sit down to listen again. In this regard it was a most remarkable convention. It probably did not exceed Columbus in numbers; but the writer has never attended a convention in which there was such a quiet, respectful, devout spirit shown by all present. There was no gossip, no disorder. The brethren everywhere on earth could take a good lesson from this convention. Never was such real devotion manifested in such a company, we believe. THE WATCH TOWER has time and again called attention to the fact that the Lord's people when assembled should be quiet and respectful, even while the speakers are not on the platform. It has been difficult for this lesson to be learned; but the German brethren have learned it. At least they practise it, much to their praise.

Another place had been provided for feeding the multitude. Sandwiches, sausage, water, coffee and light beer were served at a nominal cost; and these dear souls would get some lunch in one hand and a mug in another and stand quietly about, eating their lunch. Then they would return to their seats in the meeting places. Adjoining the main hall are a number of buildings provided for the housing of machinery and cattle during the State Exhibition. These were provided with army cots, and thousands of the brethren slept on the ground in these cots. They were provided without cost to them. The sisters were in one great place and the brothers in another.

Many of these dear souls journeyed for long distances on bicycles; many others walked; some drove in motor cars and trucks for three hundred and four hundred miles. Many special trains had been arranged to bring the friends to this convention, and it was expected that the railroad companies would grant reduced rates; but at the last moment these rates were withdrawn. It was estimated that 24,000 friends would have attended the convention had the railroad rates been reduced so that they could have come at the minimum expense. Hence many in such large classes as Dresden could not come.

What the Lord has done for Germany since the war is marvelous in our eyes. Prior thereto the company was small. Today there are 32,000 subscribers to THE WATCH TOWER in Germany. How many more read it we do not know. There are 232,000 copies of the German GOLDEN AGE going out at each issue.

The public meeting at Magdeburg was held Sunday evening at 7:30. At six o'clock the strangers began to come and practically filled the main hall, while the friends filled the other hall and the tent, and thousands stood outside. In addition to the 14,000 and more brethren there were between 5,000 and 7,000 strangers who got within ear-shot of the speaker. It was an inspiring sight. When Brother Rutherford had finished his public address, he requested everyone present to arise who desired to see the kingdom of the Lord, such as he had described, established in the earth. Without a single exception that great audience rose, and stood in silence. Then they were asked to sing and, with the orchestra leading, everybody joined in song, after which Brother Hemery offered a prayer. And still the strangers lingered and seemed loathe to go away.

The convention was addressed by the following brethren: Brothers Balzereit, Martin, Cuno, Zimmer, Hemery, Salter, Buckholz, Herwendale, Decker, Binkele and Brother Rutherford. Without a single exception the great audience hung upon every word the speakers uttered.

On Sunday morning Brother Rutherford addressed the convention; and after reviewing the great privileges that had come to the people of the Lord and the number that had received the message of the truth since the war, he asked all in the audience who had received the truth since 1922 to rise. The result was astounding. Fully two-thirds of that great audience stood up, a great number of these being young men and young wo-

men. We were reminded of how the Lord had poured out his spirit at Pentecost; and now on this anniversary Sunday of Pentecost morning the spirit of the Lord was manifest upon the young men and maidens, so many of whom were showing forth his spirit; and of how some of the older ones were dreaming dreams and slacking their hand in the Lord's service. It really suggested the thought that the Lord would have his work done in due season, and that he would permit those to do it who really appreciate the privilege. Never was such a privilege given to human beings; and those who really enter into it with the right spirit are filled with joy, and appreciate the promise that "the joy of the Lord is your strength".

When Brother Rutherford had finished his address to the convention, in which he had stated that the Lord had stopped the war and held back the trouble to give an opportunity for a witness to the truth, and that the major portion of those present had come into the truth during that period of time, it was remarked by a number that that company of brethren were so enthused and devoted to the Lord's cause that they would willingly march into the cannon's mouth.

In the testimony meetings the friends respectively took their position before the voice amplifiers, and their testimonies bore witness to the joy of the Lord in their hearts. One of the most remarkable things was that practically every one who testified spoke of the joy he or she had in the Lord. Their faces were happy and were wreathed in smiles. They were not boisterous, but showed a deep devotion to the Lord and to his cause.

At five o'clock Monday afternoon the President of the SOCIETY made his final address to the convention. The chairman of the convention requested that Brother Rutherford wait until the friends arranged to bid farewell in their own peculiar way. It was not known what they were going to do. Between the entrance of the great hall and the main thoroughfare there is a wide street, probably 1,500 to 2,000 feet long. The friends had marched along the street and had formed two lines about ten or fifteen deep on either side, the entire length of the street, the line turning down into the main thoroughfare of the street, leaving between the two lines a narrow space. At the entrance of the hall were motor cars in which the speakers were to ride through this lane and receive the farewell of the brethren.

These motor cars were not used. It was thought to be rather unbecoming to ride while the others stood; so Brother Balzereit and Brother Rutherford, heading the line of speakers, slowly marched through this long lane of brethren on either side of the street, while all sang "God be with you till we meet again" and waved their handkerchiefs continually, the orchestra leading in this music. All along the way the brethren were shouting "Auf wiedersehn", "God be with you till we meet again," and "God bless you". When reaching the far end of the line and standing in a motor car, we looked back over the sea of joyful faces and the waving handkerchiefs of 14,000 people. It created such a commotion in the neighborhood that men, women and children were looking out of windows, while many others climbed trees and many were out on the housetops, to look on. A large number of police were present, and they were very respectful and very orderly. The captain, with some of his lieutenants, stood at the far end of the lane at military attention when Brother Rutherford passed; and even these stern officers of the law could not resist a pleasant smile. Brother Martin remarked: "The Kaiser never had such a reception or farewell as this. He may have had an enforced one, but never such a voluntary one inspired by love."

This demonstration was not an honoring of a man or of any men, but was really a spontaneous outburst of loving devotion to the Lord, our King, and love for all who are standing shoulder to shoulder, battling for the cause of the kingdom. This great convention at Magdeburg will mark one of the green and joyful places of the Church along the way. It will not be forgotten. A few opine that its influence will be felt throughout Germany in the future and probably in some other places.

One of the foremost dailies at Magdeburg, Germany, the Magdeburg *Anzeiger,* gave a lengthy and interesting report of the great convention at Magdeburg, under the caption, "The International Bible Students at Magdeburg." We quote in part as follows:

"The International Bible Students have come from all parts of the fatherland to their centrally located headquarters at Magdeburg. Enormous crowds are attending the convention, and a conservative estimate of the audience at the great meeting addressed by Judge Rutherford, on the evening of Pentecost, gives the number as 20,000, including the 16,000 Bible Students that had come to Magdeburg. Mr. P. Balzereit, the chairman of the Bible Students, introduced the speaker; and Mr. Binkele, the representative of the Association in Europe, translated the discourse.

"Mr. Rutherford explained, while the audience listened in profound silence, that the empire of Satan has been governing the world right along, but that the kingdom of our Lord will soon make an end of everything evil, that, following the great impending time of trouble, the Messianic kingdom will be set up, where love will be enthroned, and where hate, selfishness, strife, death and sickness will be utterly abolished. When asked how many desired such a kingdom, all present raised their hands. The great hall, the smaller hall, and the large tent were crowded to capacity (effective loud-speaker arrangements conveying the message to every part of the grounds). All the Bible Students wore badges. They exhibited an admirable patience in the face of inadequate transportation facilities for handling such crowds without delay."

A Socialist newspaper at Magdeburg, in speaking kindly about the aims of the Bible Students, threw an interesting sidelight on the well-known socialistic viewpoint for the redemption of the world. We quote in part what the *Volksstimme* (Peoples' Voice), of Magdeburg, published about the International Bible Students:

"Large numbers of adherents of the International Bible Students have arrived from all sections of Germany on

Pentecost. Since the church played party politics after the war and sided with those who took advantage of the general distress, they could not give to people who need religion that which they required. As a result small sects have grown into great movements which have encircled the world. One of the largest of these is the International Bible Students Association. They are at enmity with the evangelical church because they do not approve of priestly dominion or the support of the ruling classes by the church. And the gentlemen of the church do not have much good to say about the Bible Students; for there is a competition which can be felt.

"The sacrificing spirit of these people is to be admired. They have come from all over Germany, from the remotest nooks and corners, suffering much privation in so doing. They are chiefly people from the proletariat, which naturally suffered most from the general distress of the times. But whether one must follow their faith in the prophecies of the Bible, is another question.

"As Socialists we also fight for the aim of the rule of justice and truth in the world. But as Socialists we know that the capitalistic order with its classes cannot be changed by the erection of the 'kingdom of Jesus'. Only a logical, economical development into socialism will introduce justice and truth into the world. The Socialists want to organize and fashion affairs with the help of science and technics and the great mental abilities of mankind, so that human egoism finds no possibility for action. This end cannot successfully be obtained merely by faith, but requires also fighting, aggressive fighting. This the Bible Students decline to do; for they are prevented by their faith in the coming reign of Christ.

"The great gathering was therefore not a gathering of workers, as we know that word, but rather a time for meditation, an hour of deliberation for the people, something which they need and require. The auditorium were filled to the last seat, and the speakers addressed the audience through a loud speaker. Music and general singing gave great solemnity to the occasion. The halls were beautifully decorated."

The truth has had a wholesome influence in this part of Germany. The office has been at Magdeburg only about two years. The class there has increased in numbers more than 200 since the convention one year ago. The work at the office and factory has greatly increased, more than 100 brethren now being employed in the work there; and arrangements are now under way to enlarge greatly the capacity for the manufacture of books and the printing of other literature for the spreading of the Gospel of the kingdom.

We were reluctant to leave Germany. There seemed to be a drawing that held us there, regardless of any nationality. In fact, the Lord's people know no national lines. Friends had come from England and Scotland, from Denmark and Finland, from Russia, and from Switzerland, as well as from America. They all enjoyed the sweet unity that should bind closer together the hearts of Christians. Late Monday night, June 1st, our train left Magdeburg for Cologne, Germany. There a special airplane awaited; and our party flew away to England, making the journey in a little more than three hours.

The Lord's blessings upon this European tour has been made manifest in a marked degree.

LATER REPORTS FROM PORTUGAL

Since the public meetings in Spain and Portugal the following letters have been received from Brother George Young who was left there:

Our loving Father has used your lecture to stir all Portugal, as it were, in one day. The message has been called to the attention of the people far and near. In addition to the 1,252 names handed in at the lecture over 50 came in by mail, and in reply to the newspaper announcements over 800 letters and postcards have been received. Each one of these had received the copy of your lecture. Many cards and letters of appreciation have been received and requests for more information. God has richly blessed the effort to proclaim the kingdom message. The number of interested friends is increasing daily.

Since April 1st over 86,000 "Where Are the Dead" and "Millions" tracts have been distributed in Lisbon and Porto; 397 books have been sold, and we have 100,000 assorted Portuguese tracts ready to go out in the other principal cities of Portugal. If it meets with your approval I can have one of the friends go to Funchal, capital of the Cape Verde Islands, and another to the Azores. I will await your approval. Funchal has over 30,000 people and the Islands 189,000. There are many Protestant churches there.

I have held a number of meetings with the interested in Lisbon, and the prospects for establishing a class are good. Looking to God for grace and guidance, will leave nothing undone to spread the message. God's power has been wonderfully manifest in opening the way for the lectures in both Spain and Portugal.

Martial law is still in force here. All public meetings of every kind are prohibited. Three nights after your lecture the Chief of Police was shot while leaving his house.

In closing I may say the past few weeks have been the most trying in my Christian experience. The arranging of three public lectures held simultaneously in three different cities over 700 miles apart, in nations of foreign language, under martial law, in the center of Papal power and with no brethren to help, coupled with the uncertainty of outcome, was a heavy weight. Yet our loving Father overruled all frailty to his glory. He opened seemingly impossible doors. His time had come for the public proclamation of his holy message in these dark countries—the first time since the days of the apostle Paul that such a public witness to the truth has been given in these lands.

Now I can look back with thankfulness and joy at the privilege of having been permitted to assist in this work; and when I say that after the second day in Madrid I had given up and was about to write you that I did not think it possible nor safe to go ahead with arrangements, you will realize how our loving Father providentially opened the way for this witness.

In another communication from Brother Young he writes as follows:

Greetings in the name of our Redeemer and Saviour! This is just a line to say that letters are pouring in from all over Portugal asking for a copy of your discourse. I had to drop everything and attend to the correspondence. I am glad to say that tonight we are mailing out over 2,000 letters, containing your lecture. Your lecture has stirred Portugal from end to end. Letters have come in from the Brazilian Consulate, from a Portuguese Marquis, from a General, and from Judges, Lawyers, Doctors, etc., etc.

From twenty to thirty people are now attending the studies here, nearly all former adventists. The prospects are good for establishing a permanent class in Lisbon.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR SEPTEMBER 2

"Be not afraid, the Lord is with thee."—Deuteronomy 20:1.

JEHOVAH had sent his people Israel into Egypt for a purpose. The government of Egypt had wickedly oppressed them for a long while. Their cries were heard in heaven. God sent his servant Moses into Egypt to deliver his people from the oppressors. The request was respectfully made before the government that the Israelites be permitted to go and worship their God. To this, and like requests, the government uttered defiance against God.

Pharaoh had said in reply to one of these requests: "Who is God?" And in substance God had declared that he would show the defiant ruler who Jehovah is. After a number of plagues had been visited upon Egypt the Israelites were delivered from the oppressor in a miraculous and spectacular manner. The government of Egypt fell. In his due time God gave the Israelites his fundamental law and statutes by which they would be governed in matters in general. In the course of instructions Jehovah said to them in the words of our text: "Be not afraid of them [the enemies]; for the Lord thy God is with thee."

The Israelites were used in a representative capacity. They represented the chosen nation of the Lord; that is, spiritual Israel called to show forth the praises of God. (1 Peter 2:9) The government of Egypt was the government of Satan, the god of that nation, and representatively stood for all organized powers of the evil world. Seeing that the Scriptures justify the conclusion herein stated, it is then proper to assume that the new creation is privileged to claim the precious promise of this text.

The little company of the Lord's people are daily going out to battle for the cause of righteousness by announcing the King and his kingdom. The world powers being under the control of their god, the enemy Satan, the representatives of the Lord are often oppressed, ill-treated and despitefully used. But they are not to fear, for the reason that they are engaged in the Lord's business and are under his care and protection. The Father of mercies and God of all comfort now says to these faithful representatives of his: "Be not afraid of thine enemies; for the Lord thy God is with thee." Therefore let each one engaged in the Lord's service be of good courage and press on.

TEXT FOR SEPTEMBER 9

"As he is, so are we in this world."—1 John 4:17.

WRITING for the encouragement and comfort of the Church, St. John here directs attention to the Lord Jesus Christ. He here shows the oneness of Christ and his body members in this, that Jesus is the Head and that his true and faithful followers constitute the Body. Whatsoever therefore the course taken by the Head must be the course of action taken by the members. Our Lord was in this evil world, but he was not of it. Satan is the god of this evil world; hence the righteous One could have nothing whatsoever to do therewith. For the same reason no true follower of Christ can sympathize or cooperate with the evil world. The allegiance of our Lord was wholly to the heavenly Father. Our allagiance likewise must be to Jehovah.

While in this world, Jesus devoted his time and his faculties to giving a testimony concerning his Father and his kingdom. That was his vocation. Nothing else he did. Such must be the vocation of each one of the faithful followers of Christ. It will be necessary for them to do some work to earn the necessities for bodily sustenance; but such is their avocation, not their vocation. Even while laboring with their hands the faithful body members give testimony concerning the King and his kingdom.

That which prompts such course of action is love. The only thing that hinders the operation of love is selfishness. The only reason one fears is because of self. He who fears cannot be perfect in love, for the very reason of his self-interest.

Having this in mind St. John wrote: "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."—1 John 4:17, 18.

Now since we are in this world, and our position is similar to that of our Lord when he was here, it becomes our privilege and bounden duty to declare the message of the kingdom. This is the day of judgment; hence now is the time above all times for the Christian to declare boldly and fearlessly the message of the King. Doing so, he will be comforted by the Lord, because he will be joyful in his heart; and joy in the Lord invariably brings both comfort and strength to the Christian.

TEXT FOR SEPTEMBER 16

"Thine eyes shall see the King in his beauty."—Isaiah 33:17.

JEHOVAH delights in bestowing his favors upon those who honor him. His dealings with men show this even from the earliest days of the human race. The reason for this probably lies deeper than sometimes we have thought.

From the days of Eden Satan has been the enemy of God and of everything righteousness. He has defied Jehovah and put forth his greatest efforts to hold men within his grasp. God could have prevented him from doing this; but the fact that he has permitted him shows

that it is God's purpose to have his intelligent creatures learn that the course of the enemy leads to disfavor and ultimate death, while the righteous course, which the great Creator marked out for man, leads to life and happiness.

Jesus plainly says that "this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent."

In the text under consideration the prophet shows that there are sinners in Zion. This means that there have been some who have come into God's organization who have not been wholly faithful to him. Because of their unfaithfulness they become afraid. Those who really love the Lord will not be afraid. They trust implicitly in the Lord. These are the ones that are the beneficiaries of this precious promise.

The prophet Isaiah, in the 33rd chapter, shows how the faithful in the Church will be greatly favored by the Lord by being able to have a clearer vision of the Lord's dealings with his people, and especially when Christ comes to his temple. This of course does not mean a man seeing with his natural eyes, but that he will have a clearer understanding of God's great plan for the Church and for the deliverance of the world. This clearer vision will comfort him; and he will have joy in his heart, even as the prophet foreshadowed. These see the kingdom afar off; yet they rejoice greatly because of the full assurance that comes from the Lord's providential dealing with them; and patiently and joyfully they continue in the Lord's service until they receive the blessed command to advance to a higher place.

TEXT FOR SEPTEMBER 23

"Let the children of Zion be joyful in their King."—Psalm 149: 2.

IN ITS broader use, the term Zion means God's organization, which of course is always righteous. At times some become members of his organization who turn to unrighteousness. The term "Jerusalem" often means the same as Zion. Jerusalem, says the apostle Paul, which is above, is the mother of the antitypical Isaac class; viz., the Church. (Galatians 4: 26) It is this Zion, God's organization, that gives birth to the new nation, the kingdom of the Messiah, the new order of things. Of necessity this takes place when the Lord takes unto himself his power and begins his reign. This we understand transpired in 1914, and between that and 1918 Satan was cast out of heaven. The King of Zion is Christ Jesus, the Lord of lords.

When the Lord comes to his temple, and finds there approved ones, he invites such to enter into his joy. It is befitting that the bride class should rejoice in the presence of the Bridegroom. The Psalmist here pictures this class as rejoicing in their King. This is exactly in harmony with St. Paul's statement: "Rejoice in the Lord alway: and again I say, Rejoice." (Philippians 4: 4) This joy is not in self nor in anything about us. The joy of the Church is in the Lord, and that joy is really the strength of those on earth who are part of Zion and who constitute a part of the chosen nation of the Lord.

Being joyful in the Lord, these go forth with the message of his kingdom, moved by love for him. Such cast aside all fear and are frankly outspoken in the publication of the message of the King and his kingdom, even as St. John said they would be.—1 John 4: 17, 18.

Let all the saints now be encouraged. Let them all be joyful in the Lord our King. Those who are thus joyful in their King will not refrain from telling others about him and the blessings his kingdom will bring.

TEXT FOR SEPTEMBER 30

"God will teach us, . . . and we will walk in his paths."—Micah 4: 2.

WHILE Satan, the enemy of God and righteousness, still exercises his power over men, it is impossible to teach all people the truth. Only those who have a desire for a better and happier condition will give heed to the message. When Satan is restrained, and his power over the people gone that he may deceive them no more, then the message of the truth will freely flow and be freely received by the millions of earth.

At this time it is the privilege of the anointed ones of the Lord to joyfully carry the message of the King to the teachable ones of earth, that they may see in advance the way that the Lord has prepared for them. It is their privilege and duty to comfort all such. It is also the privilege and duty of the anointed, as opportunity is afforded, to tell all the message of the kingdom, whether they heed or not. They are to be the witnesses of God on earth, to state to the people that when the judgments of the Lord are in the earth then the people will learn righteousness and oppression shall cease. This is a message of consolation, and it will find a place in the hearts of very many and bring peace to their troubled souls.

Let each one, then, of the anointed of God remember what the Lord has said to them: "Ye are my witnesses, that I am Jehovah." Therefore with gladness of heart go forth to testify concerning his holy name. Tell the people of the goodness of our God, and declare unto them that in his own due time God will teach them and they shall walk in his paths.

PAUL AND THE PHILIPPIAN JAILER

——AUGUST 30—ACTS 16:16-40——

PAUL AND SILAS PUT INTO PRISON—IMPRISONMENT TURNED INTO JOY—PHILIPPIAN CHURCH PRECIOUS TO PAUL.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

LUKE gives no record of what Paul and Silas did during their first week in Philippi. They would certainly spend as much time as possible with Lydia and her household. At meal-times and when the day's work was done—and probably some business was even deferred for a season—the little company of evangelists and their earnest hearers would go over the things which Paul taught.

[2] When sabbath came around they all went to the riverside to the accustomed place of prayer. But as they were going they were met by a young woman who was possessed with a spirit of divination, and who turned and followed them, crying out, "These men are the servants of the most high God, which show unto us the way of salvation." (Acts 16:17) Since there is no good reason for thinking that this was the first time the young woman had seen Paul, it is to be assumed that during the week the brethren had been busy speaking to the townspeople, telling their message of the kingdom, and manifesting that they were servants of the living God.

[3] Apparently on this sabbath morning Paul took as little notice of the woman as possible; but day after day she persisted in following them about. This grieved him for the work's sake; for, even though she told the truth, Paul wanted no help from the demons. He determined to act, and to the evil spirit which possessed her he said: "I command thee in the name of Jesus Christ, to come out of her." (Acts 16:18) There was quick obedience to the command; the spirit left her. Apparently she was a slave, owned by a number of men, "her masters," who made profit by the debauchery of her mind. Their loss maddened them; they seized Paul and Silas and dragged them into court, and had them brought before the Roman magistrates. Pointing out that Paul and Silas were Jews, they laid charges against them, saying, "These men . . . do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans."—Acts 16:20, 21.

[4] The multitude, who were not Romans, but were easily deceived as crowds are by a cry of patriotism, were immediately stirred against Paul and Silas; and the magistrates being no less stirred rent off the clothes of the two good men and commanded that they should be beaten. This was readily done. Paul and Silas were beaten with many stripes then were cast into prison, the jailer having charge to keep them safe. He interpreted the charge as meaning that he should put a little trouble into his service, and he "thrust" them into the inner prison; and, to add to their discomfort, he made their feet fast in the stocks. Thus within a short time Paul and Silas were fast in the innermost place of the prison at Philippi.

[5] Beaten and wounded, disgraced in the eyes of the people, false charges laid upon them, their friends unable to help them, theirs was a sore case, and the happening could have been a sore trial to them. But so sure were they in the hands of the Lord that they did not specially concern themselves. At midnight they prayed and sang praises unto God. Their hearts were gladdened because they could suffer for their Master's sake, and for the honor of his name. All the prisoners heard them; for their singing was no quiet duet but the bursting forth of two hearts praising God in unison of heart and voice.

[6] Suddenly there was a great earthquake. The prison foundations were shaken, the walls tilted, locks and bars snapped, all the doors were thrown open, and every prisoner's bands were loosened from their fastenings. But as soon as that was done the foundations settled; the earthquake had done its work. The keeper of the prison, awaking out of his sleep and finding the prison doors open, drew out his sword to kill himself; for he expected, perhaps knew, that if the prisoners under his care escaped from whatever cause he must forfeit his life.

[7] The doors had been thrown in such manner that Paul in the inner prison could see what the man was about to do, and he cried with a loud voice: "Do thyself no harm; for we are all here." (Acts 16:28) The jailer, on hearing this, called for a light that he might go in to them in the inner place; then he ran in trembling, and fell before them. He brought them out, and speaking as to his superiors he said: "Sirs, what must I do to be saved?" (Acts 16:30) He knew of the things which had happened in the town, and of the charges that had been made against these men. He realized this strange thing was a divine manifestation in their favor, and therefore that God was taking note of what was done to them. The people, the rulers, and he himself had treated them badly. He was afraid. But there was more than fear; he was in a humble mind, as his cry indicates; he was ready to listen to their teaching. So, that same hour, Paul and Silas, bruised and sore as they were, but stimulated by this sudden intervention by the Lord, as every lover of God is when there is an ear opened for the truth, talked to the jailer.

[8] The jailer was told of the message of love, the good news of the kingdom, and had explained to him the way of the Lord. And he believed, and all his household, for they had been called to listen; and they were saved even as Paul had said: "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.*" (Acts 16:31) Then during those same dark hours the jailer washed their stripes; and when he had done that he and all his household were baptized. He then took them into his house and provided food, and they ate and rejoiced together.

9 The next morning the magistrates sent their officers to the prison with instructions to the jailer to "let those men go". (Acts 16:35) Whether the earthquake had shaken the town or only the jail we do not know; it is evident that something had shaken the magistrates, for they had no care for or sympathy towards these men whom they had ruthlessly and unjustly thrust into prison. But Paul would not be so easily dismissed, and, incidentally, the magistrates needed a lesson. The freedom was declined; the officers were told to carry a message to their masters saying that they themselves should come and bring them out of jail since they had been unlawfully treated and condemned; they were Roman citizens, and therefore had rights which had been denied them. This had more effect on the magistrates than the earthquake had; for this, reported to Rome, would mean much to them, and they feared. A Roman citizen had certain rights which every representative magistrate must respect. Rome was brutal; but Rome was just in these things, and would not allow its representatives to trample on its instructions.

10 It was not that Paul wanted to have them come and apologize for what they had done, but for the reason that had he and Silas accepted what was offered to them, they would have gone forth as pardoned criminals, and Paul would not have that on record if it could be avoided. It was not pardon he sought at their hands, but a clean record.

11 Paul and Silas might have escaped this unjust punishment if, when charged, they had claimed their Roman citizenship and their rights. But neither would do that; for they would not escape suffering for their Master by such a claim. Now when that was past they presented their rights as citizens. If they had sought to avoid the suffering they would have lost that wonderful night's experience, and the whole Church would have been the poorer.

12 The magistrates came and pleaded with them to come out of the prison, and brought them out openly into the city before the populace, and desired them to depart. Paul and Silas agreed. But they went to the house of Lydia, and after the brethren had been gathered they spent some time in comforting them, before they departed. We do not again hear of Lydia, nor of the jailer; but we know that the experiences of those days brought lasting good. A church was established there, and the church in Philippi was ever very true to Paul, and their interests were very near to his heart.

13 The establishment of the church in Philippi, the first in Europe, seems as if it was to be typical. First there was sweetness of the joy of finding hearts ready for the truth, and the pleasure of instruction. Then came the experiences with the young woman obsessed with an evil spirit. Lastly there was the sharp experience of suffering at the hands of an unruly bench of magistrates backed by an equally unruly crowd of mischievous and thoughtless men. The first experience was the message of the Lord. He knew of those few faithful women who met regularly to pray for some light; and his faithful servants got the joy of being his messengers, the means of answering the women's prayers.

14 The other two experiences were immediately of the devil, but were overruled by the Lord for the advancement of His interests. The case of the young woman was an attempt on the part of Satan to discredit the message of the gospel. If he through her said the same thing as the apostles, there was nothing fresh in their message, and its source was tainted. Satan had followed the same plan with the Lord; and the Lord in casting out the demons had set the example of the manner of dealing with all such. (Mark 1:24) The other sharp experience was an endeavor to intimidate Paul and Silas, perhaps to cause them to think that they had made a mistake, and should return to Asia Minor. Probably these faithful servants realized this, and sang the praises of God asserting their faith and their purpose.

15 The men who owned or controlled the obsessed woman are well represented in many today. Those men had not the slightest hesitancy in making gain by wasting her life and mentality. Her welfare was nothing to them; they wanted only the gain she brought them. They were true representatives of that great Babylon which deals in souls of men. (Revelation 18:13) As soon as they saw that their hope of gain was gone, they became virtuous patriots all at once. They professed to be law-abiding citizens. They haled Paul and Silas before the magistrates on the charge of being troublers of the city, teaching things contrary to the laws of the country. They were patriotic supporters of religion, law, and good order. It was a sudden zeal; but it has been seen of late years well-matched. And the same spirit still exists, and will surely exert itself as opportunity comes.

QUESTIONS FOR BEREAN STUDY

Had the little Philippian church reason for being a happy company? When the little company met on the next sabbath, did "Satan come also"? ¶ 1, 2.

Why was Paul grieved at having the truth thus proclaimed? What did he do, and what was the uproar that followed? ¶ 3.

What shameful experiences did Paul and Silas undergo? Were they disheartened? ¶ 4, 5.

What shook the foundations of the prison? What was the jailer about to do? What saved the jailer from death? ¶ 6, 7.

How did the imprisonment turn out for Paul and Silas, and the jailer and his household? In what particular way did the jailer show his appreciation? ¶ 8.

What was it that shook the magistrates? Was there a sense of justice in the Roman government, even though it was brutal and hard as iron? ¶ 9.

What was the object in Paul's bringing the magistrates to time? How could Paul and Silas probably have escaped the punishment which they received? Was there a noble example in this? Who follows it? ¶ 10, 11.

Were Paul and Silas in a hurry to leave town at the request of the magistrates? What were the good results from the Philippian experience? In what respect were these experiences pictorial? ¶ 12-14.

Who are represented in the owners of the obsessed woman? How did they seek to cover their pious fraud? ¶ 15.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Elma, Ia.	Aug 19	Lake Mills, Ia.	Aug. 26
Waucoma, Ia.	" 20	Estherville, Ia.	" 28
Fayette, Ia.	" 21	Superior, Ia.	" 30
Oelwein, Ia.	" 23	Estherville, Ia.	Sept. 1
Waterloo, Ia.	" 24	Inwood, Ia.	" 2
Clarion, Ia.	" 25	Alton, Ia.	" 3, 4

BROTHER J. A. BOHNET

Dix, Ill.	Aug. 17	Indianapolis, Ind.	Aug. 24-31
Alma, Ill.	" 18	Vandalia, Ill.	Sept. 1
Flora, Ill.	" 19	Patoka, Ill.	" 2
Rinard, Ill.	" 20	East St. Louis, Ill.	" 3
Clay City, Ill.	" 21	Carlyle, Ill.	" 4
Vincennes, Ind.	" 23	St. Louis, Mo.	" 6

BROTHER H. H. DINGUS

Casper, Wyo.	Aug. 20, 23	Big Springs, Nebr.	Sept 1, 2
Slater, Wyo.	" 25	North Platte, Nebr.	" 3
Cheyenne, Wyo.	" 27	Brady, Nebr.	" 4
Laramie, Wyo.	" 28	Overton, Nebr.	" 6
Cheyenne, Wyo.	" 30	Ericson, Nebr.	" 7, 8
Carpenter, Wyo.	" 31	Litchfield, Nebr.	" 9, 10

BROTHER A. D. ESHLEMAN

Henryetta, Okla.	Aug. 17	McAlester, Okla.	Aug. 24
Muskogee, Okla.	" 18	Stuart, Okla.	" 25
Stigler, Okla.	" 19	Wilburton, Okla.	" 26
Tamaha, Okla.	" 20	Lutie, Okla.	" 27
McCurtain, Okla.	" 21	Fanshawe, Okla.	" 28
Quinton, Okla.	" 23	Albion, Okla.	" 30

BROTHER A. J. ESHLEMAN

St. James, Mo.	Aug. 19	Flat River, Mo.	Sept. 2
Leasburg, Mo.	" 20	Farmington, Mo.	" 3
East St. Louis, Ill.	" 21	Burch, Mo.	" 4
Terre Haute, Ind.	" 23	Frederickton, Mo.	" 6
Indianapolis, Ind.	" 24-31	Dexter, Mo.	" 7
St. Louis, Mo.	Sept. 1	Holcomb, Mo.	" 8, 9

BROTHER M. C. HARBECK

Detroit, Mich.	Aug. 16	Brazil, Ind.	Sept. 1
Fort Wayne, Ind.	" 17	Pana, Ill.	" 2
Columbus, O.	" 18, 19	Decatur, Ill.	" 3
Dayton, O.	" 20, 21	Chicago, Ill.	" 4
Cincinnati, O.	" 23	Lake Mills, Wis.	" 5-7
Indianapolis, Ind.	" 24-31	Madison, Wis.	" 8

BROTHER M. L. HERR

Holyoke, Colo.	Aug. 18	Waldo, Kans.	Aug. 27
Denver, Colo.	" 20	Solomon, Kans.	" 28
Cheyenne Wells, Colo.	" 21, 23	Abilene, Kans.	" 30
Russell, Kans.	" 24	Junction City, Kans.	" 31
Dorrance, Kans.	" 25	Randolph, Kans.	Sept. 1, 2
Salina, Kans.	" 26	Manhattan, Kans.	" 3

BROTHER W. M. HERSEE

Stellarton, N. S.	Aug. 17	Charlottetown, P. E. I.	Aug. 29, 30
Sydney, N. S.	" 19, 20	St. Peter's Bay, P. E. I.	" 31
Glace Bay, N. S.	" 21, 23	Hazelbrook, P. E. I.	Sept. 1
Whitney Pier, N. S.	" 24	Amherst, N. S.	" 3
Long Hill, N. S.	" 26	Moncton, N. B.	" 4, 6
Pictou, N. S.	" 27	St. John, N. B.	" 7, 8

BROTHER G. R. POLLOCK

Dayton, Wash.	Aug. 19	Seattle, Wash.	Aug. 26
Waitsburg, Wash.	" 20	Port Townsend, Wash.	" 27, 28
Walla Walla, Wash.	" 21	Seattle, Wash.	" 30
Yakima, Wash.	" 23	Olympia, Wash.	" 31
Ellensburg, Wash.	" 24	Aberdeen, Wash.	Sept. 1
Roslyn, Wash.	" 25	Centralia, Wash.	" 2

BROTHER V. C. RICE

Lisbon, O.	Aug. 18	Bellaire, O.	Aug. 25
East Liverpool, O.	" 19	Wheeling, W. Va.	" 26
Negley, O.	" 20	Clarington, O.	" 27
Power Point, O.	" 21	New Martinsville, W. Va.	" 28
Toronto, O.	" 23	Marietta, O.	" 30
Steubenville, O.	" 24	Stockport, O.	" 31

BROTHER C. ROBERTS

Brandon, Man.	Aug. 3	New Liskeard, Ont.	Aug. 16
Souris, Man.	" 4	North Bay, Ont.	" 17
Treherne, Man.	" 5	Mattawa, Ont.	" 18
Winnipeg, Man.	" 7, 9	Huntsville, Ont.	" 19
Nakina, Ont.	" 11	Bracebridge, Ont.	" 20
Timmins, Ont.	" 13, 14	Toronto, Ont.	" 23

BROTHER R. L. ROBIE

Logansport, Ind.	Aug. 19	Waynesburg, Pa.	Sept. 4, 6
Kokomo, Ind.	" 23	Canonsburg, Pa.	" 7
Indianapolis, Ind.	" 24-31	Kittanning, Pa.	" 8
Newark, O.	Sept. 1	New Kensington, Pa.	" 9
Wheeling, W. Va.	" 2	Greensburg, Pa.	" 10
Washington, Pa.	" 3	Pitcairn, Pa.	" 11

BROTHER O. L. SULLIVAN

Sonora, Ky.	Aug. 17	Chicago, Ill.	Aug. 31
Cecilia, Ky.	" 18	Gratiot, Wis.	Sept. 1
Rineyville, Ky.	" 19, 20	Monroe, Wis.	" 2
Brandenburg, Ky.	" 21	Monticello, Wis.	" 3
Louisville, Ky.	" 23	Madison, Wis.	" 4
Indianapolis, Ind.	" 24-30	Lake Mills, Wis.	" 5-7

BROTHER W. J. THORN

Pittsfield, Mass.	Aug. 17	Indianapolis, Ind.	Aug. 24-31
Utica, N. Y.	" 18	Chicago, Ill.	Sept. 1
Buffalo, N. Y.	" 19	Burlington, Ia.	" 2
Cleveland, O.	" 20	Omaha, Nebr.	" 3
Galion, O.	" 21	Ravenna, Nebr.	" 4
Anderson, Ind.	" 23	Arvada, Wyo.	" 6

BROTHER T. H. THORNTON

Lexington, Ky.	Aug. 16	Indianapolis, Ind.	Aug. 24-31
Frankfort, Ky.	" 17	Ashland, Ky.	Sept. 1
Shelbyville, Ky.	" 18, 19	War, W. Va.	" 2, 3
Jeffersontown, Ky.	" 20	Honaker, Va.	" 6
New Albany, Ind.	" 21	Coeburn, Va.	" 20
Madison, Ind.	" 23	Pennington, Va.	" 22

BROTHER J. C. WATT

Alamogordo, N. Mex.	Aug. 10, 12	San Diego, Calif.	Sept. 6
Albuquerque, N. Mex.	" 14	Oceanside, Calif.	" 7
Phoenix, Ariz.	" 16	Santa Ana, Calif.	" 8
Yuma, Ariz.	" 17	Anaheim, Calif.	" 9
Los Angeles, Calif.	" 23	Brea, Calif.	" 10
Long Beach, Calif.	" 30	Whittier, Calif.	" 11

BROTHER J. B. WILLIAMS

Clymer, N. Y.	Aug. 18	Elkhart, Ind.	Sept. 1
Erie, Pa.	" 19	Sturgis, Mich.	" 2
Cleveland, O.	" 20	Otsego, Mich.	" 3
Springfield, O.	" 21	Kalamazoo, Mich.	" 4
Richmond, Ind.	" 23	Three Rivers, Mich.	" 6
Indianapolis, Ind.	" 24-31	Jackson, Mich.	" 7

BROTHER L. F. ZINK

Lynn, Mass.	Aug. 16	Plymouth, Mass.	Aug. 23
Cliftondale, Mass.	" 17	North Duxbury, Mass.	" 24
Boston, Mass.	" 18	Plympton, Mass.	" 25
Quincy, Mass.	" 19	Taunton, Mass.	" 26
Stoughton, Mass.	" 20	New Bedford, Mass.	" 27
Brockton, Mass.	" 21	Fall River, Mass.	" 28

BETHEL HYMNS FOR SEPTEMBER

Sunday		**6** 120	**13** 218	**20** 89	**27** 99
Monday		**7** 128	**14** 269	**21** 284	**28** 266
Tuesday	**1** 62	**8** 331	**15** 325	**22** 288	**29** 105
Wednesday	**2** 192	**9** 230	**16** 293	**23** 289	**30** 129
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I.B.S.A. BEREAN BIBLE STUDIES

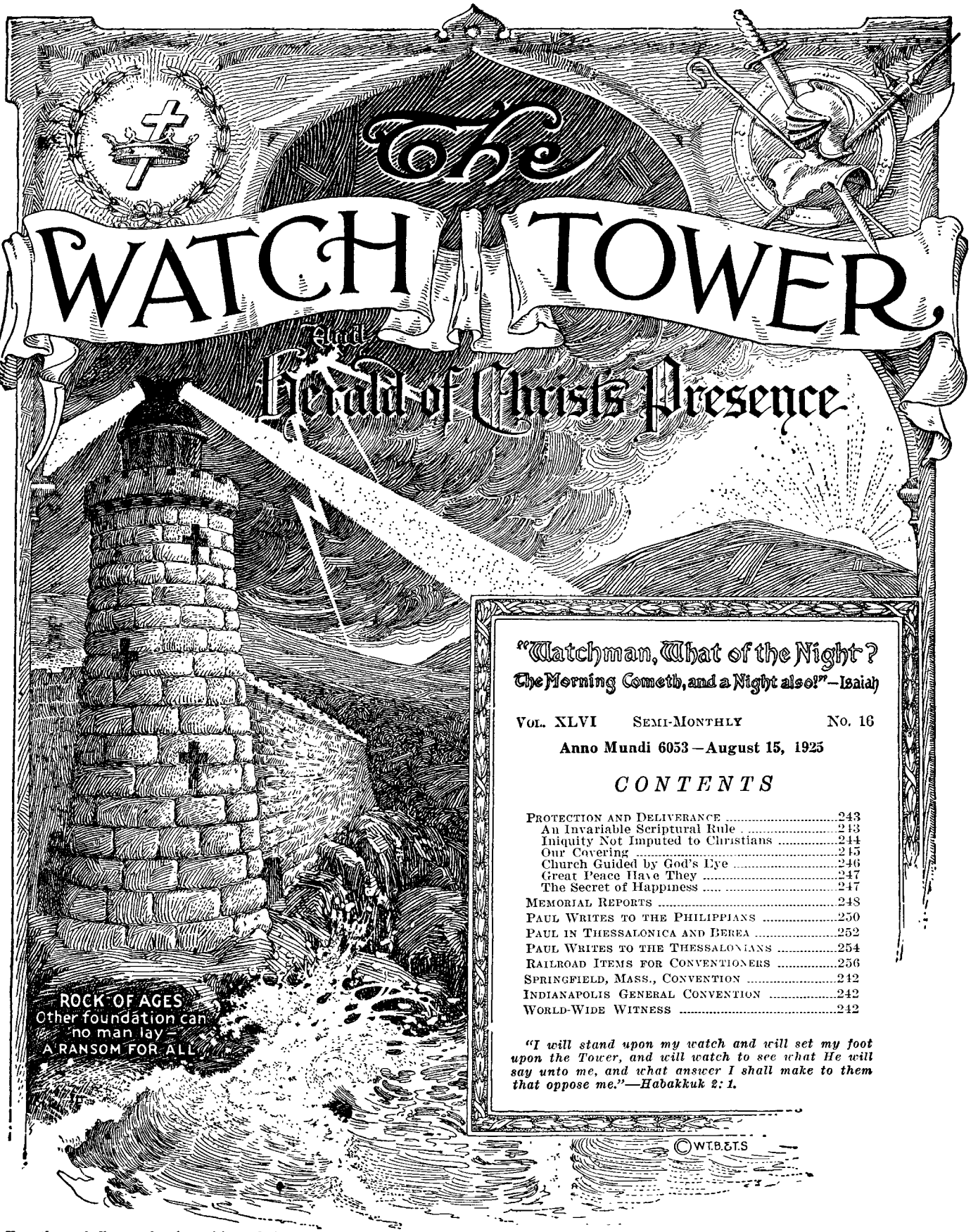
By Means of "The At-one-ment"

STUDY XII: THE SUBJECT OF THE ATONEMENT

Week of Sept. 6 . . . Q. 118-124 Week of Sept. 20 . . . Q. 133-141

Week of Sept. 13 . . . Q. 125-132 Week of Sept. 27 . . . Q. 142-150

The WATCH TOWER and Herald of Christ's Presence



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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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SPRINGFIELD, MASS., CONVENTION AUG. 13-16

The Springfield, Mass., Chamber of Commerce is cooperating with the SOCIETY to make this four days' convention a success. They write: "The Springfield Chamber of Commerce, in behalf of the City of Springfield, will do everything possible to see that your stay here in Springfield is comfortable, profitable and spiritually beneficial." For further information address Bro. A. E. Poor, Secy., 457 Riverdale St., West Springfield, Mass.

INDIANAPOLIS GENERAL CONVENTION, AUG. 24-31

As the time approaches the consecrated are preparing to journey to Indianapolis for the general convention. This will be the outstanding convention for 1925.

Monday, August 24th, will be assembly day. The first session of the convention will be a testimony meeting at 7:00 p. m., followed at 8:00 p. m. by the opening address. The convention will continue until Monday, August 31st.

Friday, August 28th, is set aside for service day. Brother Johnson of Columbus will be in charge of the service arrangements. Immediately upon your arrival enter your name and automobile with him for service. Everyone will wish to engage in the service work.

The public meeting will be held Sunday afternoon and will be addressed by the President of the SOCIETY. Service day will furnish an opportunity for further advertising this.

Good board is obtainab'e $1.00 a day and up; room at hotel with bath, three in a room $1.50 a day up. For further information apply to Bro. L. L. Bulleit, 717-719 J. F. Wild Bldg., 123 East Market Str., Indianapolis, Ind.

WORLD-WIDE WITNESSES

Reports come from some parts of the country that the enthusiasm for the world-wide witnesses has not been up to the standard recently. Let us all have in mind, dear brethren, that unity of action, on the same day and the same subject, is bound to have a tremendous effect. Keep in mind always that Jehovah's words apply to the church now: 'Ye are my witnesses.' (Isaiah 43:10) If we are witnesses for the Lord, then we must give the testimony. If the friends find that they are financially unable to have large public meetings, then arrange for many small ones.

The next public witness will be on Sept. 13th, and the topic will be "The Year of Jubilee". Let each one of the elders who is qualified to give a public address prepare for this day, and let every class arrange for meetings either small or large. Please order immediately handbills required for this witness that we may print them before our vacation period, which begins on August 21st.

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PROTECTION AND DELIVERANCE

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."—Psalm 32:7.

THE Christian well knows that this is the time of peril often mentioned in the Scriptures that would come in the last day. Those Christians who are now diligently striving to keep the commandments of God are beginning to appreciate from experience that the Devil is making war upon the remnant of spiritual Israel with the wicked purpose of destroying the remnant of the "seed of promise". The entire world is in a day of strife and distress. The remnant is in the world but not of the world. The remnant is in great danger, and yet the Lord has graciously made provision for their protection. A realization of this brings peace of mind and heart. It is important to keep in mind the gracious goodness of our Lord.

[2] Protection means preservation from annoyance, injury and loss. One who is truly protected is completely shielded from danger, and made secure against injury or loss. Deliverance means the act of freeing one from a perilous position or condition by providing a way for complete escape. It means redemption and salvation. If there is complete protection and adequate provision made for the deliverance of the Christian in this time of peril then it is well that Christians have knowledge of such facts. Knowledge therefore will bring peace of mind and comfort and joy of heart.

[3] God's Word is the great storehouse of knowledge for the Christian. At the proper time the Lord sees to it that there is brought forth from his great storehouse just such truths as may be needed by those who seek to know and to do his holy will. It is upon this spiritual food that the new creature is permitted to feed and to be nourished and strengthened. These great and precious truths are so hidden in cryptic phrase that they cannot be understood and appreciated until God's due time. Without doubt the Lord intended that thus it should be.

[4] Many of the Psalms were written by David and for the benefit of the class which he foreshadowed. The name David means beloved. His words are the words having application to the Christ, the Beloved of God. Among these wonderfully beautiful and consoling Psalms are Psalms 32 and 33. The connection between them is shown by the praise of the last verse of the 32nd Psalm, which is continued in the first verse of the 33rd.

AN INVARIABLE SCRIPTURAL RULE

[5] Every Bible student knows that the Psalms are not arranged in chronological order, nor in the order of interpretative sequence. But there are guides which lead the student in the way of understanding, and following such guides he finds a fruitful field for thought. One of the invariable rules of the Scriptures, specifically noticeable in the writings of the prophets, is that when the church is bidden to rejoice and sing or shout for joy reference is had to the time of our Lord's second presence, when the night of sin and darkness is past and the millennial morning has come. A few examples here will illustrate the point: "O sing unto the Lord a new song: sing unto the Lord, all the earth. . . . Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. . . . Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." (Psalm 96:1, 10, 13) "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isaiah 26:1, 2) "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."—Isaiah 28:5.

[6] The church, as the bride of Christ, has long been waiting for the return of her beloved Bridegroom. Now since he has come how can she keep back the songs of praise? Of course God foreknew this and he caused his prophets to foreshadow it. The Christian, therefore, should be joyful at all times now even amidst trials and tribulation because the King is here.

[7] The salient points in Psalms 32 and 33 to which it is desired here to direct the reader's attention are: (1) The blessedness of the man to whom the Lord does not impute iniquity; (2) the joy which follows a confession of sin or wrong-doing, and the rest which consciousness of forgiveness by the Lord and return to his favor brings; (3) that after God has forgiven him, and as long as the creature is faithful, God will preserve him in time of trouble; (4) that realizing God's goodness

these praise him upon the harp and with the new song, (5) because they understand his Word and know that his way and his providences are right, and (6) because they see his purposes are being carried out, and (7) because they have assurance that he will continue to bless them with the knowledge of truth in due season and will preserve them and deliver them. Note now the opening words of the Psalm:

INIQUITY NOT IMPUTED TO CHRISTIANS

8 "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Psalm 32:1, 2) In his clear and lucid argument concerning justification by faith St. Paul quotes these words of the Psalmist. His argument is to the effect that non-imputation of sin to the Christian is equal to the actual imputation of righteousness. Otherwise stated, where one has an abiding faith in Christ and in God's Word and has an honest and sincere desire in his heart to be free from sin and to be righteous, God can treat such an one as whole or righteous. Jesus announced the rule that where one desires sin, even though he does not commit the overt act, yet sin is counted unto him because of the desire. (Matthew 5: 28) The reason is that God looks upon the heart. That is to say, God counts evil unto a man who has evil intent whether he commits the overt act or not; and likewise God counts righteousness unto the Christian who is not righteous, because of his heart's devotion to righteousness.

"CONFESS YOUR FAULTS ONE TO ANOTHER"

9 The experiences coming to all Christians are recounted by the Psalmist in verses three and four: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer." He who sins tries frequently to hide his sin from others and to forget his own wrong-doing, and may even endeavor to conceal his iniquity from God. But no Christian can long deal with sin in this manner. This is not God's way of dealing with such. God will not permit the sin to be hidden by anyone except himself. When a Christian has taken the wrongful course his conscience often will trouble him, and sometimes the pressure becomes so great that the joy of life seems to be burned out as by a scorching summer sun. Because of his love for his begotten son the Lord thus permits pressure to be placed heavily upon him and by this means he brings his child to a knowledge of his proper condition. A similar condition David describes in verses three and four above quoted.

10 It would not be proper for a Christian to tell his weaknesses or wrong-doings to everyone. If he has injured another he should acknowledge to the injured one the wrong done and do his best to rectify the wrong. St. James says: "Confess your faults one to another." (James 5:16) This does not mean to confess them to everyone. The wrong-doer, feeling deeply the sorrow resulting from his wrong, desires to unburden himself to some friend; and to do so he should go to one in whom he has confidence, confess to his brother and then ask his brother to pray for him. "The effectual fervent prayer of a righteous man availeth much." (James 5: 16) There would be no advantage, however, in parading his wrong before the congregation or before several. It would only furnish food for gossip.

11 When a wrong-doer acknowledges his sin unto the Lord but pleads the merit of Christ as a basis for his forgiveness, then comes sweet relief. (1 John 2: 2; 1:9) Consciousness that the sin has been forgiven and that the wrong-doer is once more in favor with the Lord brings peace and joy of heart. Thus God covers the sin. This he does by imputing the merit of Christ Jesus. This describes the experience of the individual.

12 "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Psalm 32:5) Who is the speaker here? Clearly the language reveals that the speaker representatively speaks on behalf of the church as a whole. Then arises the question, What experience of the church as a whole does this recorded incident describe? It fits exactly the experience of the church collectively through which she is passing at the end of the Gospel Age. Today the church is seeing and realizing her position much more definitely than ever before, because she is near to the perfect day. The church now sees herself more distinctly pictured, both in the prophecies and in the Psalms. Very frequently the inspired writer represents the church as a whole rather than individual saints.

13 Christ Jesus is the Head of the church and therefore the spokesman and principal part of it; and the speaker, of course, represents both head and body. The sixty-ninth Psalm serves as an example of this: "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. For the zeal of thine house hath eaten me up; and the reproaches of them that reproach thee are fallen upon me." (Psalm 69:7-9) These verses of the Psalm apply to the Lord Jesus; and yet verses five and six of the same Psalm confess foolishness and guilt. The latter verses then surely represent our Lord and Head as taking the blemishes of the body members to himself.

14 With this in mind it seems quite clear that the speaker in Psalm 32:5 is the true church during the second presence of the Lord. These words of the Psalmist express the sentiment of the truly consecrated ones who realize the goodness of the Lord toward those who have not been so faithful to the Lord as they might have been. At the beginning of our Lord's second pres-

ence there were many who trusted in the precious blood of Jesus Christ, none of whom had a clear understanding of the ransom or atonement work. The false doctrine of the trinity had blinded these true and honest Christians to the beauty of the ransom. There could be no clear understanding of the atonement by any one who was holding to the doctrine of the trinity.

15 The Lord came, and began to send out his message of truth to the people. He selected a faithful servant and made him wise unto the truth and put into the mind of that servant the pure food for the household of faith. Brother Russell was that favored servant and he was faithful to his charge. He was greatly honored of the Lord and he proved his faithfulness and devotion and showed a proper appreciation of that honor. The Lord used him to bring clearly to the attention of the church the great fundamental truths so long hid under the debris of human errors induced by Satan's fraud and deceptions. Then the church began to realize that she was defiled by errors. She gladly acknowledged it and called upon the Lord to lead her into the true light. Thus the Psalmist says representatively of the church: "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."—Psalm 69:5, 6.

OUR COVERING

16 Verses one and two of Psalm 32 represent those whom the Lord has forgiven and whose imperfections he has covered. This covering is the merit of Christ Jesus imputed to such as confess their transgressions and crave the Lord's forgiveness, and who have a desire to do the Lord's will. We must not confuse this covering with "the robe of righteousness". (Isaiah 61:10) We have formed the erroneous habit of applying the robe of righteousness as a covering for the defects of each member of the body of Christ. The term robe of righteousness does not appear in the New Testament. It is the prophet Isaiah who used the term and illustration. It is quite manifest that it does not apply to the individual but to the body members of Christ, the church, in a collective sense. It seems clearly to apply to the people of God who are joyfully proclaiming "the day of vengeance of our God" and the good news of the kingdom, and by this good news they bring comfort to those that mourn.

17 In the same sixty-first chapter of Isaiah the prophet mentions those who are anointed to preach the good tidings. When the Bridegroom comes to his temple, that is, to those who are fully devoted to the Lord, such are joyful; and they must have some covering in keeping with their office and commission which the office carries with it. The robe of righteousness, therefore, represents the covering furnished to those who are prospective members of the bride at the time of the Lord's coming to his temple, the ones receiving it being those whom he finds upon examination as approved. This is in harmony with the parable of the talents. When the Lord comes to reckon with or to take account of those to whom he has committed the interests of his kingdom and finds that the faithful ones have increased their talents he manifests his approval by saying, "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter [now] into the joy of thy Lord." Such approval of the Lord is equivalent to bringing the approved ones under his robe of righteousness.

18 To this same class the Lord's prophet addresses his words in Isaiah 52:1: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." The travel-stained garments that the faithful brought from Babylon will not do now. They are not suitable for her condition with the Bridegroom present. Satan accusingly pointed to these soiled garments worn by the true Joshua, the faithful church, and by this means accused her. The Lord rebuked Satan and through his own messenger says concerning the faithful: "Take away the filthy garment from him [Joshua, the church]. And unto him he said, . . . I will clothe thee with change of raiment." (Zechariah 3:1-4) This again is a picture of the bride receiving the robe of righteousness when the Lord comes to his temple.

19 The receiving of the robe of righteousness is marked by the time of rejoicing, because it is the time when the Bridegroom has come to the bride. The members of the bride class are the priests under the great High Priest. Note now the words of the Psalmist in support of this thought, when he says: "Let thy priests be clothed with righteousness; and let thy saints shout for joy. . . . I will also clothe her priests with salvation; and her saints shall shout for joy."—Psalm 132:9, 16.

20 When those who are inclined toward God see the manifestation of his favor upon those members of the church who are boldly and joyfully declaring his presence they are influenced to seek the Lord more earnestly, and they have the assurance that they shall be heard. This is pictured in Psalm 32:6, which reads: "For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." The expression "when thou mayest be found" is rather singular. Does not this seem to have special reference to the time of the Lord's second presence, particularly when he comes to his temple after having taken unto him his power to reign? Such is the time when the face of God is turned toward his people. This is the time of refreshing, not for the world but for those who have been waiting for the Lord to come unto his own and who realize his presence. Surely this is what is meant by the apostle's words in Acts 3:19 as times

of refreshing" which the church is now enjoying. The blessings of the world come thereafter. It is also the time when the great water floods prevail and when trouble is upon the world.

[21] Trouble surrounds the church, but God becomes her hiding place. The floods of trouble envelop others but shall not come nigh to the chosen of the Lord. This is his precious promise in verse seven: "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." (Psalm 32:7) This should bring consolation to the Christian, and it does. Those who are of the temple class and who are therefore under the robe of righteousness, appreciate the fact that the times are perilous; never was danger so great, yet at the same time they feel absolutely secure in the strength of the Lord. They find themselves compassed with songs of deliverance and they sing for joy. Surely this is the happy condition of the temple class at this time. They know that the time of deliverance is at hand, even as Jesus long ago told them to expect.—Luke 21:28.

CHURCH GUIDED BY HIS EYE

[22] The Lord in his temple is shielding, protecting, fitting and leading his people, and to them he says: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." (Psalm 32:8) These words cannot apply to the individual. No one can claim the precious promises until he becomes a member of the church. The promise is that the Lord will guide his church. With this thought in mind let us also remember that the Lord will reveal to his church his great truth when he sees it is good for her to have the same. No man is entrusted with the interpretation of the Scriptures. They are not of private interpretation. The Lord is his own interpreter, and uses such instruments as he may choose to bring to his church the things that he desires her to have. It has been suggested by some that the article on the twelfth chapter of Revelation in March first WATCH TOWER is of private interpretation. But it is not of private interpretation; it is merely applying to the Scriptures long ago written in prophetic phrase the facts as we know them now to exist. The time has come for this scripture to be understood; and the Lord promised his people, his church, to convey an understanding of it, and those who appreciate it rejoice.

[23] There are some who have no understanding, as the Psalmist shows, and these the Lord must treat like the horse or the mule. They must be guided by the bridle or held by the bit, since they do not recognize that the Lord is instructing his people and guiding them with his wisdom. Not being anxious to walk with the company of the Lord's little ones, such accept what doctrines they may choose to accept and walk according to their own individual wisdom. To these the Psalmist says: "Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about." (Psalm 32:9, 10) This seems to apply to those who have held high places amongst the brethren, who have been privileged to have the truth, but have misused it.

[24] The meek, loyal and faithful ones, on the contrary, are anxious to know the Lord's way and to work as the Lord directs. So glad are these that they cannot keep back the singing. Joy is really the criterion by which each one is measured. This is the time of rejoicing, not a time of murmuring. Those who are under the robe of righteousness, and who have on the beautiful garments of salvation, have likewise put on the wedding garment and are keeping it on, and are singing the praises of the Lord. The joy of the Lord is their strength. To these the Psalmist says: "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."—Psalm 32:11.

[25] Psalm thirty-three is really a continuation of Psalm thirty-two. It is the same class covered with the robe of righteousness. These are commanded to sing; and it is becoming to such to sing, which means they are joyfully proclaiming the message that the kingdom of heaven is here. It is the only fitting thing for them to do. If the opportunity to serve the Lord with joy is not gladly accepted as a great privilege, much is lost. St. Paul stated that the crown of life is for those who love the presence of the Lord. If one really loves the Lord's presence he is so joyful in the Lord that he cannot keep still. He greatly desires that the beauty and glory of the kingdom shall be made known to others. He is anxious to tell the poor world of the marvelous blessings the Lord has in store for the people.

PRAISING HIM WITH THE TEN-STRINGED HARP

[26] The Psalm opens with the words: "Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise." (Psalm 33:1-3) Not only are those who have on the robe of righteousness and who have put on the wedding garment, told to sing, but they are also bidden to take the harp of God, the instrument of ten strings, and play on it. They are told to sing the glad new song of the Lord in his temple, and of the day of deliverance of his church. They are told to sing loudly; that is, gladly and boldly to declare the message of the kingdom. They are directed to play skilfully, which means to go about the Lord's work so that it is done in harmony with the Lord's will, not carelessly but carefully. The King's business requires the best.

[27] Why do the Lord's faithful ones sing? The Psalmist answers: "For the word of the Lord is right; and all his works are done in truth." (Psalm 33:4) Those

who are thus singing are no longer tossed about by every wind of doctrine. They know they are right and they have complete confidence in what they know. They know they have the truth and it is a joy to them to serve it. There is great strength in their complete confidence in the Lord; they know the Lord's power has no limitation.

28 As God's goodness begins to be made manifest in the earth the old heaven and the old earth begin to pass away to make room for the new. The Psalmist therefore refers to the creation of the world with the present heavens, in conjunction with the formation of the new heaven and the new earth. In the past God gathered the waters together and stored up the depths. Now the inhabitants of the earth are commanded to stand in awe of the Lord. (Psalm 33:5-11) God's Word abounds with expressions of consolation to the Christians. Truly and forcefully does the apostle say to all the fully consecrated: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1:3, 4.

GREAT PEACE HAVE THEY

29 Those who are thus comforted of the Lord have no occasion to fear. They cannot be frightened by any force the enemy may bring against them. And why? Because they trust in the Lord and truly love him. Where there is perfect love there is no fear. To such is the precious promise made: "Thou wilt keep him in peace, peace, whose mind is stayed on thee; because he trusteth in thee." (Isaiah 26:3) There is no occasion for the truly consecrated child of God to be in a disturbed condition of mind, at least for any length of time. Storms may arise and for a moment these may disturb his equilibrium; but instantly turning his heart and mind to the Lord there comes that sweet peace, peace, known only to those who are the Lord's and who trust him implicitly. Why has the Lord granted this extra measure of peace to his people at this time? The answer is, Because he sees that they need it. The whole world is in a state of turmoil, the sea and the waves are roaring and men's hearts are failing them for fear. But this should not disturb the Christian.

30 God's purpose now is to establish the world that it cannot be moved. His purpose is to use his own children in connection with this establishing work. These are his representatives. They are his witnesses. He has placed his Word in their mouths. He has commissioned them to act for him. He is sending them forth to do his work. To do this they must be at peace and enjoy that peace of God which passeth all human understanding. These must truly stay their minds upon him. This means the fastening of the mind upon the Lord and his precious promises, even as the stay or guy cable is used to hold steadfast the mast. This done, and confidently trusting the Lord, such enjoy the blessed peace of God. They know that no evil can befall them because he has so promised.—Psalm 91:10.

31 So long as Christians are faithfully serving the Lord in doing the work which they are commissioned to do they feel and are absolutely secure against the enemy's attack. These are they to whom the Lord has said: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isaiah 51:16) And how shall the Christian prove his perfect love for the Lord? Inspired by the holy spirit St. John answers the question: "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) As the Lord Jesus was the representative of his Father on earth so now are the body members representing the Lord and his kingdom. These are no part of the world. They are the ambassadors for Christ's kingdom and their allegiance is wholly to the Lord.

THE SECRET OF HAPPINESS

32 If you are not so happy as you would like to be, if you are unable to truly say that you are rejoicing in the Lord and that the joy of the Lord is your strength, then ask yourself: Am I really doing my best to show forth the praises of my God and my great Redeemer? Do I really love and trust the Lord fully and completely? In this evil day am I really boldly declaring the message of his kingdom? It may be that you cannot truly answer these questions in the affirmative, and if so it may be that this is the reason why you are not fully rejoicing in the Lord. If that be true, then gird up the loins of your mind, turn your heart truly to the Lord, trust him implicitly and with real earnestness perform the duties of your office according to your commission. Remember that your commission is now to declare that this is the day of the vengeance of our God and that therefore the trouble is upon the world; that the further terms of your commission is to declare that the King is here and that his kingdom is majestically taking its place and soon the great clouds will be lifted and the people shall be delivered. You have been comforted in your own heart. Now comfort those that mourn with the comfort wherewith you are comforted.

33 Time is no more. By that is meant that no longer are we to deeply concern ourselves about time. The Lord is in his temple. The King and his kingdom are here. Whether all the church is taken beyond the vail in 1925 or not is a matter of little moment. If we realize that we have found a safe hiding place in the Lord and

that we are commissioned to be his witnesses, then let us delight ourselves in the Lord and joyfully perform the blessed duties granted unto us whether on this side a few months or a few years. As did St. Paul now must each of the truly consecrated say, "This one thing I do." We are here to represent the King and his kingdom. As to time there is no limitation. It is now henceforth and forever, and blessed is the privilege that the Christian thus enjoys.

QUESTIONS FOR BEREAN STUDY

Do perilous times now prevail? Who only are assured protection at this time? What does it mean to be protected and delivered? ¶ 1, 2.

Upon what is the new creature nourished? For whom were the Psalms principally written? What two Psalms are especially consoling? ¶ 3, 4.

Are the Psalms arranged in chronological order? When a scripture bids the church to rejoice and sing, to what time does it usually refer? For what great event has the church long waited? ¶ 5, 6.

What are seven salient points in Psalms 32 and 33? ¶ 7.

The Lord "imputeth not iniquity" to whom? Does the Christian sometimes take a wrongful course? How does the Psalmist describe the feelings of such? ¶ 8, 9.

Is it proper for the Christian to confess his faults to everybody? When and how does a transgressor obtain sweet relief? ¶ 10, 11.

The speaker in Psalm 32:5 represents whom? Why does the church realize her position in the Scriptures more clearly than heretofore? What constitutes the principal part of the body of Christ? Does the Lord take the blemishes of the body? ¶ 12, 13.

To what time does verse 5 apply? What doctrine has hindered Christians from understanding the atonement? Who was used of the Lord to clarify the matter? ¶ 14, 15.

Is the covering mentioned in verses 1 and 2 identical with "the robe of righteousness"? What is the meaning of the latter, and how does it apply? ¶ 16, 17.

Explain the meaning of the garments mentioned in Isaiah 52:1, 61:10, Zechariah 3:1-4, and Psalm 132:9, 16, respectively. ¶ 18, 19.

Why does the Psalmist say that the godly shall pray "when thou mayest be found"? When was the church expected to enjoy "times of refreshing"? ¶ 20.

What constitutes our "hiding place", and how is this true? Why should Christians be specially joyous now? ¶ 21.

How does the Lord instruct and guide the church? What is meant by the statement that the Scriptures are not of "private interpretation"? How does the Lord treat those who lack understanding and neglect his instructions? Whose mouth must be held in with bit and bridle? ¶ 22, 23.

Why is joy a criterion by which the Christian's standing may be measured? Why is this the time preeminent for rejoicing? Will all who "love his appearing" receive the crown of life? ¶ 24, 25.

What are those who have on the robe of righteousness bidden to do? Why do they feel like singing? ¶ 26, 27.

As the new kingdom comes in what happens to the old? Does the faithful Christian have any occasion for fear? Why has he an extra measure of peace? ¶ 28, 29.

What part have we in establishing the new order? What is the Christian's commission? ¶ 30, 31.

If we are not so happy as we should be what is probably the cause? What is the remedy for an unhappy condition of mind? ¶ 32.

Should the Lord's people at this time be overanxious about times and dates? What is the principal thing for us to consider now? ¶ 33.

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PAUL WRITES TO THE PHILIPPIANS

——SEPTEMBER 6—PHILIPPIANS, CHAPTERS 1 TO 4——

TRINITARIAN DOCTRINE NOT TAUGHT—PAUL'S OWN COURSE OF HUMILIATION—HOLY SPIRIT EMPOWERS CHRIST'S FOLLOWERS.

"I can do all things in him that strengtheneth me."—Philippians 4:13, A. S. V.

PAUL loved all the churches, but the church in Philippi had a special place in his heart. It represented his first work in Europe; and the bond of love was strengthened by their mutual joy in the Lord. The epistle to the Philippians is the freest and most personal of all of St. Paul's epistles to the churches. To them he can speak freely of his love, and tell them that they are his joy and crown.

[2] The letter is one of the "captivity" epistles, written during the time of Paul's first Roman imprisonment, and therefore long after Paul was first in Philippi. It is written out of the fulness of his experience. The particular occasion of the letter was to thank the brethren in Philippi for their care for him in his necessity (Philippians 4:18); and at the same time to exhort them to lay more secure hold of the hope set before them.

[3] In the matter of care for Paul the Philippian church has an honorable place. Without doubt all the churches loved that ardent servant of the Lord; but not all loved him equally well, and it seems as if it were only Philippi which took care for him. They followed him with their gifts as well as with their prayers. They had sent a message to him at Rome to tell him of their love as well as to show it by their gift—a wise thing, for many a love-gift loses much of its value because it is expected to speak for itself. This care must often have cheered and encouraged Paul, and have been one of the things which made his hard life easier to bear. The fire which was lit on the first visit, through his imprisonment, always burned brightly.—Philippians 1:5.

[4] In writing to the Philippians Paul had no errors of doctrine to correct for them, and therefore the epistle is not like those to the Galatians and to the Corinthians, where the brethren had fallen under the spell of false teachers. But the Philippians, though they all loved Paul, needed to be reminded of their obligation to love each other. The apostle was very desirous that both he and they should complete the race successfully. He tells them of his own hopes and strivings, and urges them to run as he does that they may obtain their reward.

[5] Paul tells them what is necessary to do this: They must stand fast together; they must strive together for the faith of the Gospel (Philippians 1:28); for it is only by so doing that they will be able to stand. The fight of the enemy is against the church, and no man can fight that battle single-handed. Paul appeals to them to be of one mind, of one accord. (Philippians 2:2) When one thinks too highly of himself he is in great danger; such a tendency often brings disaster to oneself, and is harmful to any community. To avoid this, let everyone think more highly of his brother than he does of himself; let none think as much of his own affairs as he does of his brother's welfare.—Philippians 2:3, 4.

TRINITARIAN DOCTRINE NOT TAUGHT

[6] To state the need for humility, and to show its value in God's sight, and how he rewards it, Paul then writes a passage which has been made to support the doctrine of the Trinity, that darkening error which assumes that Jesus and God are essentially the same, two manifestations of one person; and therefore the text has been made to mean exactly the opposite of what the apostle said. Paul says, "Let this mind be in you, which was also in Christ Jesus," who, being in the form of God, had no thought of assuming authority not given to him. (Philippians 2:6) Jesus willingly submitted to Jehovah's will in his plan for human redemption, which involved the prospect that Jesus should divest himself of his great reputation in heaven to become a man. This Jesus did; and, further, when a man he as willingly submitted to be deprived of human reputation, even to suffering the shameful death of the cross. He lived for the glory of his Father, and willingly suffered for man's sake. Because of this, God highly exalted him, and gave him a name above every name.

[7] To avoid the plain meaning of the passage, and so as not to have an open contradiction of their doctrine of the trinity, the translators of various versions have made the text say that Jesus did not think it "robbery" to be like God—a foolish statement; as if he felt himself to be of lesser dignity, but yet had a perfect right to the highest place. One phase of God could not rob another, nor would want to do so. Nor could one person in a trinity of divine equals reward another for humility. Truth is grand, but error becomes ridiculous.

[8] The Philippian brethren, ardent lovers of Paul and of the Lord as they were, had allowed jealousies and rivalries and misunderstandings to affect their lives. Paul knew that wherever these things exist there is lack of that humility which is necessary to be pleasing to God. "Wherefore, my beloved, . . . work out your salvation [as Jesus did] with fear and trembling." (Philippians 2:12) He also reminded them of those false teachers, whom he had no hesitancy in describing as dogs and evil workers, who would deceive them and destroy the vision of the hope, and thus the hope itself.

[9] After telling of the Lord's humiliation, he tells of his own course. He had given up much that was dear to him, but he had seen its utter worthlessness. Many a man has foolishly boasted of what he has done, and of

the sacrifices he has made; but Paul was so sure he stood right with the Lord that he could speak of himself as an example of sacrifice and willingness to suffer (Philippians 3:17); even as he said on another occasion: "Be ye followers of me, even as I also am of Christ."—1 Corinthians 11:1.

[10] In the passage set for our study Paul tells how he came to see the worthlessness of the things in which he formerly trusted; then he tells of his present hope, and his confidence of sharing the glory to come. He says: "If any man thinketh that he hath whereof he might trust in the flesh, I more." (Philippians 3:4) He recounts his standing in Israel, tells of his earnestness in the Law, his zeal, and his persecution of the church, and says that touching the righteousness which is of the Law he led a blameless life. Certainly Saul of Tarsus did not have the spirit of the law; for he had not learned what it meant to love his neighbor as himself. But when he finally saw the gift of God in Christ, whatever things he had counted gain actually became loss, and as dross which must be cast away.

[11] Then he tells them of the hope that works in him, and how he would exchange anything he could have in order to know Christ, and the power of his resurrection, to have the fellowship of his sufferings, and to be made conformable unto his death. For he wishes to attain to the same resurrection as Jesus had; that is, the out-resurrection (*exanastasin*), the resurrection out from among the dead; for the resurrection of Jesus is always spoken of in the New Testament as being out from (among) the dead.—See *Diaglott*.

[12] Paul tells the Philippians that he still counts himself as one who has not attained that for which he was apprehended by God in Christ; but he always presses on toward the mark which has been set, the prize of the high calling of God in Christ Jesus, and has a confident expectation of being joined to the Lord and being made like him. (Philippians 3:14) He urges them to follow him as he follows Christ.—Philippians 3:17.

[13] This declaration of his personal experiences is one of his grandest passages; indeed, it is perhaps the most personal passage in all his writings; nowhere else does he express his personal hope and strivings as here. The power of the resurrection of which he writes should not be understood as meaning only that power which changes the earthly phase of the new creature into the heavenly. As the context shows, Paul is writing of present experiences. He associates the power of Christ's resurrection with bearing the suffering of Christ, and the ability to be made conformable to his death. He means that life-giving force which comes from Christ, the Head, to the members of his body, even as the nerve force in the human body is formed in the brain and gives life and vigor to the body. Christ is our life.—Colossians 3:4.

[14] There is another way of expressing the work of the holy spirit, which instructs and guides, and of the law of the spirit of life, which operates in the new creature even as the law of sin and death operates in and controls the old creature, the will of the flesh. It is only as the power of Christ's resurrection works in his followers that they are able to become conformable to his death. The mighty power which brought Christ from the dead, works in us to all patience and long-suffering.

A MUCH MISUNDERSTOOD TEXT

[15] The Christian world does not like theology; it wants to be free from any obligation to do the will of another —even the will of God. Today all the world is ready to quote, but misapply, Paul's words respecting purity of mind: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8) These words are accepted by all men of thought and good desire, whether or not they accept Paul as an apostle of Jesus and a preacher of his gospel. They are accepted as if they were a means of self-salvation.

[16] But Paul is no supporter of the "new thought" way of regenerating man. His words are true and good for every man to follow, yet taken by themselves they are powerless as a means of salvation. A man may keep his body clean, and it will have a good effect on his mind; he may keep his mind clean and obtain a cleansing effect on his general disposition; but neither the one nor the other, nor both together, can cleanse the heart from its evil or remove the passions of the flesh. The fact is that Paul's words are not intended to stand alone; they must be taken in conjunction with what he has just said about following the narrow way in the footsteps of the Lord.

QUESTIONS FOR BEREAN STUDY

Why did the Philippian church have a special place in the heart of St. Paul? When was the Philippian epistle written? How did the Philippians prove their love for Paul? ¶ 1-3.

Of what were the Philippians reminded? What were Paul's instructions? What was his admonition in respect to humility? ¶ 4, 5.

Is Philippians 2:6 a support of the doctrine of the trinity? What is the real teaching of the passage? ¶ 6.

Does the attempt of the translators to cover the real meaning of the passage appear foolish in the light of the truth? ¶ 7.

What caused the lack of humility in the lives of some of the brethren at Philippi? ¶ 8.

In what way is Paul an example to us? Is it safe to trust in the flesh? ¶ 9, 10.

How determined was Paul to gain the prize of the high calling? What does it mean to have a resurrection "out from among the dead"? What is associated with this out-resurrection? ¶ 11, 12.

What is meant by the "power of his resurrection"? What is it associated with? How does the mighty power in Christ work in us? ¶ 13, 14.

Why does not the "Christian world" like theology? In what way should the Apostle's words in Philippians 4:8 be understood? ¶ 15, 16.

PAUL IN THESSALONICA AND BEREA

——SEPTEMBER 13—ACTS 17: 1-12——

JEWS AND GREEKS ACCEPT CHRIST—FAITH FOLLOWS HONEST SEARCH FOR TRUTH—GOD'S APPEAL THROUGH FULFILLED PROPHECY.

"Prove all things; hold fast that which is good."—1 Thessalonians 5: 21.

AFTER the farewell meeting with the brethren in Philippi, Paul and Silas and Timothy journeyed southwest on the road to Amphipolis, about thirty miles distant. Luke seems to have been left behind in Philippi, for the writer now reverts to the third person; he no longer writes "we" but "they". No stay was made, but they went on to Apollonia, another journey of about thirty miles. Neither did they stay there; probably there was no synagogue in either city. They continued on to Thessalonica, nearly forty miles further, where there was one synagogue of the Jews, some evidence that there were not many Jews in that part of Macedonia.

[2] Paul followed in Europe the course he had taken in Asia, namely, always to begin his ministry with his own people if that were at all possible. As his manner was, Paul went to the synagogue. (Acts 17: 2) It seems to have been a regular custom with the rulers of the synagogue to give opportunity for speech to any distinguished visitor who appeared to have ability to address the congregation. It was these opportunities that Paul sought, following the example of Jesus, as at Nazareth and Capernaum. (Luke 4: 16, 31) It was at once evident to Paul that there was interest in Thessalonica, and he prepared to stay.

[3] There is no reason for thinking that he and Silas had a supply of money to enable them to live without earning some; indeed it is certain they had no such supplies. There were two things that Paul attended to when first he entered into a city. The first was to see if there were any "hearing ears". If he found there were some ready to listen, the second thing was to obtain work, that he and his company might support themselves. Paul reveals in his first epistle to the Thessalonians that that was what he did. He says: "Ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." We may expect that Silas was of the same mind as Paul. Probably young Timothy stayed in the lodgings to look after what was necessary, and to write out such things as Paul would have to dictate.

JEWS AND GREEKS ACCEPT CHRIST

[4] For three sabbaths Paul was given opportunity to speak in the synagogue. He reasoned with the Jews out of the Scriptures, "opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."—Acts 17: 3.

[5] Paul read from the Scriptures and, as Ezra did, he gave the sense of the various passages to his hearers; then bringing the scriptures together he set forth his argument that the Messiah must suffer even unto death; must rise again from the dead; and he averred that these things had been fulfilled in Jesus of Nazareth. Being fulfilled, every true-hearted lover of God must receive this gospel of the kingdom. Those who received it would enter into the blessings which God was then giving to his people. His reasoning was powerful, and the new light thrown on the Scriptures was convincing. Some Jews believed and consorted with Paul and Silas, and many more devout Greeks believed. Besides these there were not a few women of local note who believed; and the epistle to the Thessalonians shows that many turned from idol worship to serve God.—1 Thes. 1: 9.

[6] All this excited those Jews who did not believe what Paul said concerning their Scriptures and Jesus. They were moved with envy. These Jews believed they were commissioned to teach the world; but their synagogue was of minor importance in the town, and they were doing very little to bring the people to believe in the God of Israel as the living God. Now Paul and his companions had come preaching about the despised Jesus of Nazareth, and within a month had created a sensation in the town and turned many of the synagogue into believers in Jesus.

[7] Truth coming amongst them had the effect that it always has. Some were lifted by it to a higher life; those who refused it debased themselves. These envious men gathered to themselves certain lewd, worthless men of the baser sort, men who might be found in the market-place; not like the men in the parable, looking for someone to hire them, but waiting for mischief. These men, being paid for their job, soon set all the city in an uproar. They marched to the house of Jason; but Paul and Silas were not there.

[8] The crowd drew Jason and certain brethren to the rulers of the city, crying that "these men who have turned the world upside down are come hither also". They laid a charge against Jason that he had harbored them, and said that all these men did contrary to the decrees of Cæsar, and claimed to be the servants of another king, one Jesus. (Acts 17: 6, 7) These things troubled the people and the rulers of the city; but the rulers, not having Paul and Silas before them and finding no charge that could lie against Jason and the other brethren, took security of them to keep the peace, and let them go. The leaders of the rabble had mistimed their attack. Paul and Silas met the brethren that night, and were sent by them to Berea, a journey of forty-five miles. Timothy was left in Thessalonica.

[9] In Berea these two noble men immediately began their work. They went into the synagogue. There they

found that which cheered their heart; for they met a company of men and women whose minds were neither dull with apathy nor filled with prejudice. Paul had not to wait there three weeks as at Thessalonica before he could get the truth sufficiently in the minds of the brethren for them to lay hold on it. They received it readily, and immediately began to search. Indeed they "searched the scriptures daily [to see] whether those things were so. *Therefore* many of them believed." (Acts 17:11, 12) This would be the natural consequence of a readiness of mind combined with searching of the Scriptures. Neither at Berea then, nor at any time since, could it be otherwise than that belief would follow such an attitude. Wherever there is readiness of mind, that is, willingness to be taught, coupled with searching the Word of God to see "if these things be so", faith follows, and the truth is accepted.

10 In these days when the message of the kingdom is again being preached, many who have alertness of mind have searched the Scriptures to see if these things were *not* so. Therefore they have *dis*believed. The same is true of those who, knowing the truth, take a criticizer's attitude. Those who look for truth find it, those who look for error find what they look for.

11 In Berea also honorable women of the Greeks, and men, not a few, believed. But neither the apostle nor the brethren were allowed to have peace; for when the Jews of Thessalonica heard that the Word of God was being preached by Paul at Berea they came and stirred up the people. (Acts 17:13) The brethren judged it well that Paul should leave; but Silas stayed in Berea.

12 The course which Paul took at Thessalonica is that which all the servants of the gospel of the kingdom must take, whether it be as it was with Paul, making the announcement of the grace phase of the kingdom, or as now at the time of the second advent when the power phase of the kingdom is announced. Jesus did not send out the apostles merely to announce the fact that he had come from heaven with a message from God, had died and had been raised again from the dead, and that there was salvation in accepting him. He sent them out to show that the things which God had done in and by himself were in fulfilment of his own Word, long ago spoken through his prophets.

13 Fulfilment of prophecy is the appeal which God makes respecting himself. It is his evidence of the fact that he is God, not only working all things according to his own will, but working according to a plan which in his own way he has declared beforehand. Paul's argument in Thessalonica must have taken such form as this: That Messiah must come first in a lowly way (Micah 5:2); that he must be despised and rejected of those to whom he carried the message of God (Isaiah 53:3); that he would die apparently as a sinner, and yet according to the will of God, who would exalt him to the highest place (Isaiah 53:12); and that therefore the Messiah, the promised deliverer and the hope of Israel, would first of all be rejected by those to whom he brought salvation. Paul then argued that Jesus had fulfilled these scriptures; that the gospel of the kingdom had been preached in a way that proved its reality (Isaiah 61:1; Luke 4:18, 19), that Christ had died and had been raised—a fact witnessed by many with whom Paul himself had conversed, and which had been demonstrated before 500 men at one time.—1 Cor. 15:6.

14 In the same way must the Lord's people now witness to the prophecies of the Scriptures and to the corroborative facts of present world events. God foretold through his prophets that the Messiah would come in a time of great trouble (Daniel 12:1); that the foundations of the earth would be broken up (Psalm 46); that the whole earth would be bound together in combination (Zephaniah 3:8); and that the ravages of war would make the earth desolate. (Isaiah 34:1) Jesus added to these prophecies his own great words recorded chiefly in Matthew 24, telling of the signs of his second coming, and thus identifying his return with the establishment of God's promised kingdom.

15 We are witnesses that God is doing these things, working through natural events; even as Jesus was put to death through the wickedness of the Jews. Thus we are witnesses for God, not only to give an explanation of the singular things that are happening, and to comfort the people concerning the outcome, but to the honor and glory of God as the Maker and Upholder of all things.—Isaiah 43:10.

16 We may have confidence that men and women of goodwill will hear the message and receive it to the joy of their hearts. It is reasonable to speak these things as far as possible to the ear of those who have some knowledge of the way of the Lord; thus following Paul's example of going first to the Jews. This has been done, and these have now had a witness sufficient to have brought all men into the knowledge of the truth.

QUESTIONS FOR BEREAN STUDY

Where did Paul go after leaving Philippi? What was Paul's custom on arriving at a city? ¶ 1-3.

What opportunities had Paul on three consecutive sabbaths? What was Paul's line of reasoning? ¶ 4, 5.

Did Paul's preaching please everybody? Who were moved with envy? What is the effect of the truth prior to setting up the kingdom? What elements did the religious leaders draw upon to raise an uproar? ¶ 6, 7.

What charge was laid against Jason? Where did Paul and Silas then go? ¶ 8.

What cheered Paul and Silas at Berea? What follows a proper searching of the Scriptures? ¶ 9, 10.

What caused the strife in Berea? What course must Christians follow now? Is there something besides personal salvation for the Christian to proclaim? ¶ 11, 12.

How does God make an appeal respecting himself? How may one come to know God? What was probably Paul's message at Thessalonica? ¶ 13.

In what special points should our message correspond to that of Paul? ¶ 14.

As witnesses for God, how should we conduct ourselves? Has our witnessing been in vain? ¶ 15, 16.

PAUL WRITES TO THE THESSALONIANS

——SEPTEMBER 20—1 THESSALONIANS, CHAPTERS 1 TO 5——

THESSALONIANS EXAMPLES OF FAITH—SOME LACKING IN GENEROSITY—SOUGHT ONLY TO PLEASE GOD.

"In everything give thanks."—1 Thessalonians 5:18.

PAUL'S letter to the Thessalonians was the first written of all the epistles to the churches. Paul had a big heart, large enough to enable him to have both the care of and the love for all the churches he had served; and he had a very warm place for the Thessalonians as well as for the Philippians. His letter shows his great love and tender care for the welfare of those whom he had to leave so hurriedly. Chased out of Thessalonica by persecution, he left unwillingly, but not because he was not ready to obey the Lord's direction, whether it was revealed by vision or through Satan's moving evil men to force him on. He had become warm-hearted towards the Thessalonians. They were men not easily moved. They were not so noble as those whom he later found in Berea; but they stirred Paul; his somewhat combative mind would be rather glad to be exercised if the argument was for the elucidation of truth. He never suffered fools gladly, but he was never wearied of talking about the truth to those of honest heart. At last he found them receptive, and his fatherly care was exercised for their well-being.

[2] We do not know how long Paul stayed in Thessalonica, but even if he stayed two months ere he was forced away they were still immature on doctrine. In 1 Thessalonians 2:18 he says that once and again he would have returned to Thessalonica (perhaps from Berea, perhaps from Athens), but the Lord's "pillar of fire" led him on. As soon as possible he sent Timothy, who later had followed him to Corinth, to inquire of their welfare; and he was quite unrestful until he heard that they were holding to the truth, and were making good progress in it.—1 Thessalonians 3:5.

THESSALONIANS EXAMPLES OF FAITH

[3] The portion of the epistle which is specially set for our lesson gives an account of Paul's manner of life as he entered in amongst them, serving the Lord and serving them. It is, of course, both helpful and instructive to all, but is especially so for those who are privileged to do service for the Lord. Although only a comparatively short time had elapsed since he had been in Thessalonica, he writes to them as if they had been long in the way of the Lord. The reason is that they were a company of very earnest men who saw the truth clearly, and gave themselves whole-heartedly to the Lord and to the service of the truth. They were examples to all that believed in Macedonia and Achaia. (1 Thessalonians 1:7); that is, these men and women were examples not only in faith, but in their earnestness in telling others of the truth and in seeking to honor the Lord and God, who had sent the truth forth.

[4] Because of this all the country round about knew of the faith of the brethren in Thessalonica and therefore had a witness of the message of the kingdom. There can be no question that progress in the heavenly way is according to the measure of consecration, and the zeal in which it is carried out. It was seen then in Paul's day, as it is seen now in our day, that those who give themselves wholly to the Lord make rapid progress in knowledge and in the ability to serve. It is a noticeable fact that many quite young in the truth are found well able to enter fully into the work of the Lord and are often both better instructed in the Word and more developed in the spirit than some who have been long years in the truth. In the case of the brethren in Thessalonica many had come right out of paganism. They had "turned to God from idols to serve the living and true God; and to wait for his Son from heaven". —1 Thessalonians 1:9, 10.

[5] Paul had hardly gone when there entered amongst the brethren some who sought to persuade them that he was not a trustworthy teacher, and who questioned his authority to teach. Hence it is that when writing Paul speaks of himself and of his manner of service amongst them. (1 Thessalonians 2:10) He was more than once met with rumor that he made his living by means of his preaching. Like many other charges made, there was in this a measure of truth which made it necessary that he must speak of himself. Evil men do not stop to question how true their statements are. Sometimes they manufacture their lies; most frequently, and from their point of view most to be desired, their method is to wrest truth into the form of a lie. These "half-truths" are always more difficult to deal with, and more frequently have a greater possibility of hurting.

[6] We have previously seen that Paul's regular habit was to get work as soon as he settled in a town, whether he expected to make only a short stay or a lengthened one. As soon as he saw there was spiritual work to be done in Thessalonica he and Silas obtained manual work that they might be chargeable to none, and therefore be free men to come and go as they would, and might also be free from any suggestion of living at the expense of others. Hence Paul, without any tone of complaint, reminds the brethren of their knowledge of how Silas and he came to them. They had been shamefully treated at Philippi, and had suffered much; and when they arrived at Thessalonica they were still sore from the whipping so unjustly inflicted upon them.

[7] At Thessalonica Paul and Silas had much contention with those who listened to them, but in honesty and without guile and in simplicity of heart they served and

preached and lived openly before all men. Paul calls God to witness (1 Thessalonians 2:5) that they had neither flattered anyone nor sought specially to please anyone nor manifested covetousness nor sought glory. And while as apostles of Christ they might have been burdensome, rather they had been as a nurse cherishing her children; they had been as gentle and as generous as a mother.—1 Thessalonians 2:7.

SOME LACKING IN GENEROSITY

8 In Philippi Paul had been ready to accept the large-hearted generosity of Lydia. He saw there was no meanness in her disposition, and therefore she had no fear that these men were seeking their own; for a generous and hospitable disposition can see generosity and frankness in others. With the brethren in Thessalonica matters were different. There they were contentious; that is, they were not merely slow in taking in the message, but rather fought it in an argumentative manner. And then, as now, for human nature is ever the same, Paul knew that an obstinate and contentious disposition does not usually go with a generous spirit. He saw at once then that it would be wiser that they should not accept any hospitality, and that they should work for their living. To this end, and that they might be free for such times when they could meet with the brethren, they labored night and day in order to be able to spare other precious hours in helping the brethren into the way of the Lord.—1 Thessalonians 2:11.

9 The epistle shows the effectiveness of the simplicity of Paul's manner of life. It seems very evident that had he gone to Thessalonica with show and with claims for their attention, and making demands upon them, this epistle, so full of instruction for the Lord's people, would not have been written. And Paul sought to do his Lord's work in as simple a way as was possible, without making any show in the flesh. He was started thus by his Master; for when he began his work there was no great send-off of this great apostle to the Gentiles and the teacher of the church. It was as if the Lord said to him that he wished him to serve in simplicity. The acknowledgement he would get as an apostle would result from the brethren seeing that he was a true servant of the meek and lowly Jesus.

10 Also Paul always had in mind the high calling of God in Christ Jesus. In 1 Thessalonians 2:12 he says his object was to get the Thessalonians to "walk worthy of God, who hath called you unto his kingdom and glory". No one can do this without suffering at the hands of evil men. And he reminds the brethren that their faithfulness brought them sufferings and that in this they shared with all the churches in Judea and elsewhere; for everywhere there were evil men who were contrary to all men, who killed the Lord Jesus, slew their own prophets, and chased the apostles from town to town. They pleased not God and were contrary to all men. (1 Thessalonians 2:15) These men would forbid the apostles to speak to the Gentiles, lest the Gentiles should hear of the blessings of God. In this they were filling up the measure of their iniquity, and the wrath of God was coming upon them to the uttermost.

SOUGHT ONLY TO PLEASE GOD

11 Paul saw that the course the Jews were taking was that which must fulfil those prophecies which foretold their desolation, and which would inevitably lead to their destruction as a nation and cause that they should be turned out of the land which God had given to their fathers. (Deuteronomy 28:63-68) He writes of the uttermost wrath of God, but he never mentions wrath following them in the grave. Paul had no place for the dogma of eternal torment which later was fastened upon the churches and which has been so freely taught by the denominations. He knew that in God's own due time the Jews would come back to the blessings of God, and that with their return would come the times of restitution for all peoples.—Romans 11:15.

12 Paul treated himself as one with responsibility upon him. The apostles had been entrusted with the gospel; and they preached it, not seeking popularity nor the pleasure of men, but that they might be found pleasing to God. In this he is, of course, an example to all servants of Jesus Christ.

13 Our special text, "In everything give thanks," is really a keynote to the apostle's success. Paul had a grateful heart. No one ever did anything for him without being remembered, and the act was stored in his memory as a refresher for days to come. He was grateful that God had called him who had done so much to thwart the purpose of God. He was grateful that the Lord had chosen him and favored him so highly. His gratitude carried him on. However narrow he was in those earlier days when he had an abhorrence of truth being disseminated except by the orthodox methods, he became in this a good disciple of the Lord Jesus, and an imitator of God.—1 Corinthians 11:1, *Diaglott*.

QUESTIONS FOR BEREAN STUDY

Was there much contention at Thessalonica? Why and how did Paul meet the contention? ¶ 7.

Why was the generosity of Lydia accepted in Philippi? Why did Paul and Silas labor with their own hands at Thessalonica? ¶ 8.

What happened after Paul's departure? How do evil men make statements? Is a half-truth hard to deal with? ¶ 5, 6.

Who are most benefited by our lesson? How were the Thessalonians examples to other? What was the result of their activity? ¶ 3, 4.

Which epistle did Paul write first? Why did Paul reluctantly leave Thessalonica? How was Paul's fatherly care manifested? ¶ 1, 2.

Is there effectiveness in simplicity when it comes to preaching the truth? How was this demonstrated? Is it reasonable that evil men should always oppose the heavenly message? ¶ 9, 10.

Upon whom does the wrath of God come? When does it come? ¶ 11.

What responsibility had Paul? What is the keynote of the apostle's success? ¶ 12, 13.

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Vandalia, Ill.	Sept. 1	Kane, Ill.	Sept. 8
Patoka, Ill.	" 2	East St. Louis, Ill.	" 9
East St. Louis, Ill.	" 3	Bunker Hill, Ill.	" 10
Carlyle, Ill.	" 4	Gillespie, Ill.	" 11
St. Louis, Mo.	" 6	Springfield, Ill.	" 13
Belleville, Ill.	" 7	Taylorville, Ill.	" 14

BROTHER H. H. DINGUS

Big Spring, Nebr.	Sept. 1, 2	Ravenna, Nebr.	Sept. 11, 13
North Platte, Nebr.	" 3	Grand Island, Nebr.	" 14
Brady, Nebr.	" 4	Hastings, Nebr.	" 15
Overton, Nebr.	" 6	Loomis, Nebr.	" 16, 17
Ericson, Nebr.	" 7, 8	Wauneta, Nebr.	" 18
Litchfield, Nebr.	" 9, 10	Wilsonville, Nebr.	" 20

BROTHER A. D. ESHLEMAN

Tuskahoma, Okla.	Sept. 2	Achille, Okla.	Sept. 14
Antlers, Okla.	" 4	Atoka, Okla.	" 15
Foreman, Ark.	" 6	Ada, Okla.	" 16, 17
Idabel, Okla.	" 7	Hickory, Okla.	" 18
Valient, Okla.	" 8	Madill, Okla.	" 20
Durant, Okla.	" 9-13	Ardmore, Okla.	" 21

BROTHER A. J. ESHLEMAN

St. Louis, Mo.	Sept. 1	Holcomb, Mo.	Sept. 8, 9
Flat River, Mo.	" 2	Neeleyville, Mo.	" 10
Farmington, Mo.	" 3	Minimum, Mo.	" 11
Burch, Mo.	" 4	Poplar Bluff, Mo.	" 13
Frederickton, Mo.	" 6	Chaonia, Mo.	" 15
Dexter, Mo.	" 7	Ava, Mo.	" 16, 17

BROTHER M. C. HARBECK

Brazil, Ind.	Sept. 1	St. Paul, Minn.	Sept. 10
Pana, Ill	" 2	Minneapolis, Minn.	" 11
Decatur, Ill.	" 3	Fargo, N. Dak.	" 13
Chicago, Ill.	" 4	Bismarck, N. Dak.	" 14, 17
Lake Mills, Wis.	" 5-7	Arena, N. Dak.	" 15, 16
Madison, Wis.	" 8	Max, N. Dak.	" 18, 20

BROTHER M. L. HERR

Randolph, Kans.	Sept. 1, 2	Achilles, Kans.	Sept. 10, 14
Manhattan, Kans.	" 3	Atwood, Kans.	" 11, 13
Riley, Kans.	" 4	Oberlin, Kans.	" 15, 16
Clay Center, Kans.	" 6	Lenora, Kans.	" 18
Jamestown, Kans.	" 7, 8	Jamestown, Kans.	" 20
Lenora, Kans.	" 9	Horton, Kans.	" 21

BROTHER W. M. HERSEE

Hazelbrook, P. E. I.	Sept. 1	Moore's Mills, N. B.	Sept. 13
Amherst, N. S.	" 3	Woodstock, N. B.	" 14, 15
Moncton, N. B.	" 4, 6	Blaine, Me.	" 16, 17
St. John, N. B.	" 7, 8	Quebec City, P. Q.	" 20
Tracy Station, N. B.	" 9, 10	Montreal, P. Q.	" 21, 22
Rollingdam Station, N. B.	" 11	Iroquois, Ont.	" 23

BROTHER G. R. POLLOCK

Aberdeen, Wash.	Sept. 1	Puyallup, Wash.	Sept. 9
Centralia, Wash.	" 2	Bremerton, Wash.	" 10
Chehalis, Wash.	" 3	Alderwood Manor, Wash.	" 11
Long Branch, Wash.	" 4	Everett, Wash.	" 13
Tacoma, Wash.	" 5-7	Arlington, Wash.	" 14
Enumclaw, Wash.	" 8	Sedro Woolley, Wash.	" 14

BROTHER V. C. RICE

Parkersburg, W. Va.	Sept. 1	Mowrystown, O.	Sept. 8
Gallipolis, O.	" 2	Felicity, O.	" 9
Huntington, W. Va.	" 3	Covington, Ky.	" 11
Ashland, Ky.	" 4	Cincinnati, O.	" 13
Ironton, O.	" 6	Wilmington, O.	" 14
Portsmouth, O.	" 7	Chillicothe, O.	" 15

BROTHER R. L. ROBIE

Newark, O.	Sept. 1	New Kensington, Pa.	Sept. 9
Wheeling, W. Va.	" 2	Greensburg, Pa.	" 10
Washington, Pa.	" 3	Pitcairn, Pa.	" 11
Waynesburg, Pa.	" 4, 6	Pittsburgh, Pa.	" 13
Canonsburg, Pa.	" 7	Duquesne, Pa.	" 15
Kittanning, Pa.	" 8	McKeesport, Pa.	" 16

BROTHER O. L. SULLIVAN

Gratiot, Wis.	Sept. 1	Oconomowoc, Wis.	Sept. 9
Monroe, Wis.	" 2	Kenosha, Wis.	" 10
Monticello, Wis.	" 3	Racine, Wis.	" 11
Madison, Wis.	" 4	Milwaukee, Wis.	" 13
Lake Mills, Wis.	" 5-7	Oshkosh, Wis.	" 14
Waukesha, Wis.	" 8	Appleton, Wis.	" 15, 16

BROTHER W. J. THORN

Chicago, Ill.	Sept. 1	Rapelje, Mont.	Sept. 9
Burlington, Ia.	" 2	Sanders, Mont.	" 11
Omaha, Nebr.	" 3	Miles City, Mont.	" 13
Ravenna, Nebr.	" 4	Melstone, Mont.	" 14
Arvada, Wyo.	" 6	Wason Flats, Mont.	" 15, 16
Billings, Mont.	" 8, 10	Dore, N. Dak.	" 18, 20

BROTHER T. H. THORNTON

Indianapolis, Ind.	Aug. 31	Bristol, Tenn.	Sept. 23, 24
Ashland, Ky.	Sept. 1	Asheville, N. C.	" 25, 27
War, W. Va.	" 2, 3	Flat Rock, N. C.	" 28
Honaker, Va.	" 6	Columbia, S. C.	" 29
Coeburn, Va.	" 20	Savannah, Ga.	" 30
Pennington, Va.	" 22	Jacksonville, Fla.	Oct. 1

BROTHER J. C. WATT

San Diego, Calif.	Sept. 6	Hawthorne, Calif.	Sept. 13
Oceanside, Calif.	" 7	San Pedro, Calif.	" 14
Santa Ana, Calif.	" 8	Eagle Rock, Calif.	" 15
Anaheim, Calif.	" 9	Redlands, Calif.	" 16
Brea, Calif.	" 10	San Bernardino, Calif.	" 17
Whittier, Calif.	" 11	Colton, Calif.	" 18

BROTHER J. B. WILLIAMS

Elkhart, Ind.	Sept. 1	Albion, Mich.	Sept. 8
Sturgis, Mich.	" 2	Battle Creek, Mich.	" 9
Otsego, Mich.	" 3	Marcellus, Mich.	" 10
Kalamazoo, Mich.	" 4	South Bend, Ind.	" 13
Three Rivers, Mich.	" 6	Niles, Mich.	" 14
Jackson, Mich.	" 7	Benton Harbor, Mich.	" 15

BROTHER L. F. ZINK

Plympton, Mass.	Sept. 1	E. Greenwich, R. I.	Sept. 8
Taunton, Mass.	" 2	Attleboro, Mass.	" 9
New Bedford, Mass.	" 3	Pawtucket, R. I.	" 10
Fall River, Mass.	" 4	Woonsocket, R. I.	" 11, 13
Newport, R. I.	" 6	Milford, Mass.	" 14
Providence, R. I.	" 7	Franklin, Mass.	" 15

SERVICE WEEK SEPTEMBER 7-12

I. B. S. A. Service Week will be September 7 to 12 inclusive instead of the last week of August as previously announced. This change is deemed advisable so that those who attend the Indianapolis convention may have ample time to return to their respective territories for participation in the great drive. Let each one pray the Lord's blessing upon our united efforts in this matter.

RAILROAD ITEMS FOR CONVENTIONERS

Friends expecting to attend the Indianapolis or Springfield Conventions should advise ticket agent at least a week in advance so as to insure his having the necessary special ticket forms on hand.

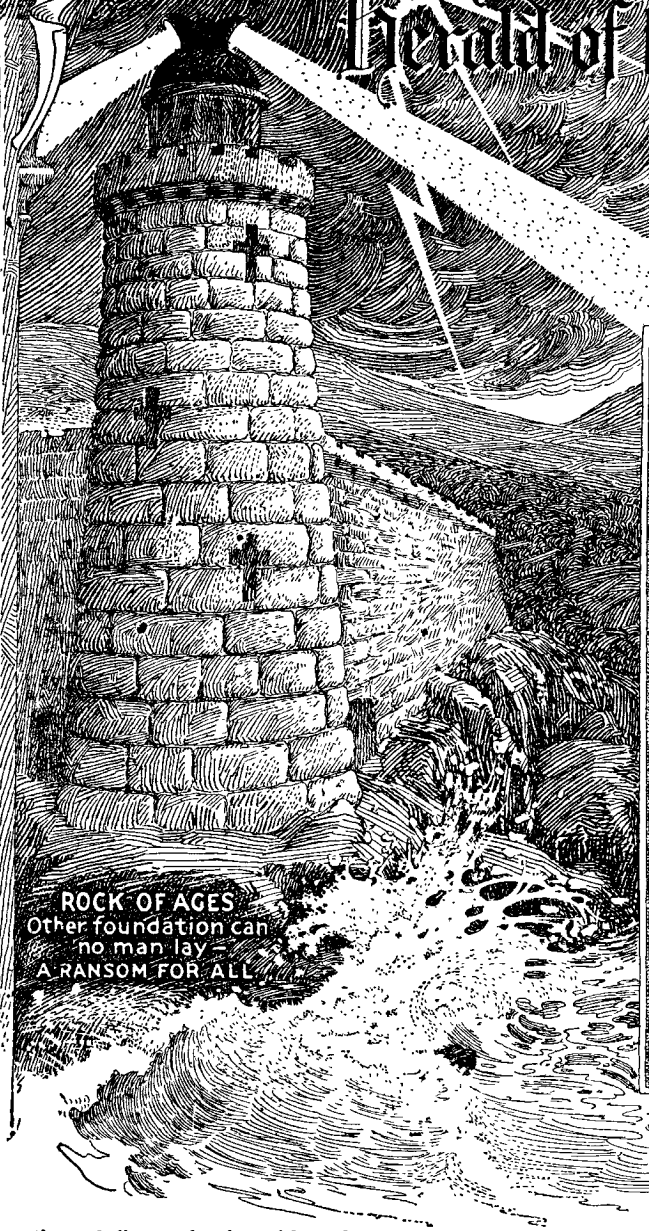
ATLANTA SPECIAL: From Atlanta, Ga., a special convention train will leave over the Southern Railroad, Sunday, August 23rd, 1:30 p. m. Standard Time, due to arrive at Indianapolis, Monday, August 24th, 6 a. m. Special cars from other Southern points will join the Convention train at Atlanta. For further information address W. S. Cummings, 15 Dargan St., Atlanta, Ga.

CHICAGO SPECIAL: A special train will be run over the Monon Railroad to the Indianapolis Convention, leaving Chicago, Monday morning, August 24th, 8:30 o'clock, Central Standard Time. For further information address A. L. Seeley, Secy., 7642 Normal Ave., Chicago, Ill.

The WATCH TOWER

and

Herald of Christ's Presence



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

VOL. XLVI SEMI-MONTHLY No. 17

Anno Mundi 6053 – September 1, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, $1.00; CANADA AND MISCELLANEOUS FOREIGN, $1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only.* Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International* Postal Money Orders only. *(Foreign translations of this journal appear in several languages)*

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

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

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

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SOUTHERN CONVENTION

As heretofore announced the SOCIETY will hold a convention at Wilmington, N. C., October 22nd to 25th, inclusive. It is expected that this convention will be addressed by Brothers Rutherford, Wise, Van Amburgh, Martin, Barber, and others. It will serve for the fellowship and benefit of the brethren living in the South. It is held at a season of the year when the climate is delightful. For the benefit of those who may wish to arrange their railroad transportation we make the following announcement:

Special rates of one full fare going and half fare returning have been granted by the railroads in the following territory; viz: Alabama, Florida, Georgia, North Carolina, South Carolina, Virginia and from Washington, D. C. Going ticket must be purchased on the dates October 19th to 24th, and all tickets expire at midnight, October 28th. At the time of purchase of going ticket be sure to ask the ticket agent for a certificate for each member of your party, including children between the ages of five and twelve years. (Do not ask for a *receipt.*) This *certificate* will be endorsed by Brother R. H. Barber at the convention and validated by the special agent of the railroads, Mr. C. M. Acker, depot ticket agent at Wilmington, N. C. The validation dates are October 22nd to 24th. When properly endorsed these certificates will entitle the holder to purchase a return ticket at one-half of going fare, over the same route traversed on going trip. Children between five and twelve years will be charged one-half of the adult fare, but must have a certificate in order to secure the special return rate. No certificates will be validated after October 24th.

Some of the smaller railroad stations will not have the certificates on hand. In such cases you will need to purchase a full fare ticket to the nearest point where ticket agent will have certificates on hand. Ask your ticket agent about this in advance. It will also be necessary to be at the ticket office early so as to give the agent time to make out the special tickets and fill in the necessary information on the certificates.

For information concerning board and lodging write Miss Mary L. Orrell, 606 Orange St., Wilmington, N. C.

CONVENTIONS IN CANADA

Four three-day conventions have been arranged for in Canada as follows:

Winnipeg, Man., September 4 to 6. For further information write: L. W. Burgess, 539 Newman St., Winnipeg, Man., Canada.

Saskatoon, Sask., September 5 to 7. For further information write: Geo. P. Naish, 702 - 29th St. West, Saskatoon, Sask., Canada.

Edmonton, Alta., September 7 to 9. For further information write: Geo. A. Ware, Suite 5, Condell Block, Edmonton, Alta., Canada.

Vancouver, B. C., September 11 to 13. For further information write: R. Harris, 244 Dunsmuir St., Vancouver, B. C., Canada.

COLORED CONVENTION

The colored brethren of the International Bible Students Association will hold their convention at Washington from September 4th to 7th inclusive. Those desiring accommodations should address R. E. Wesley, 1300 W Street, N. W., Washington, D. C.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI SEPTEMBER 1, 1925 No. 17

DILIGENCE AND FERVENCY

"My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense."—2 Chronicles 29: 11.

GOD encourages his sons in diligence, and commands diligence. He looks with disfavor upon negligence. Negligence shows lack of appreciation of God's gracious provisions. Diligence and fervency show a heart appreciation of the favors of the Lord and a loving devotion to him.

[2] Diligence means a devoted, painstaking effort to accomplish what is undertaken. It means carefulness in the performance of duty. Diligence is the very opposite of negligence. Diligence leads to faithfulness. Faithfulness is rewarded with victory. Negligence means the omission of duty. It means that the negligent one is careless, heedless and thoughtless. It shows a lack of appreciation of duty and responsibility. He who is negligent is deceived, allured or overreached. Indifference and negligence lead to defeat and disaster.

[3] Since God commands diligence to be shown by those whom he approves, then it follows that he who loves his brother will at the opportune time admonish his brother to be diligent. This is based upon the theory that each member of the body of Christ has a real interest in every other member. The members of the body of Christ cannot live separate one from another. They cannot ignore each other's interests. The Apostle Paul makes this clear in his first epistle to the Corinthians, the twelfth chapter, wherein he shows that each member is placed in the body for a purpose and that each is indispensable to the other members. Some have misunderstood why THE WATCH TOWER from time to time has called attention to diligence in the service of the Lord. The words in this paragraph are given as a reason therefor.

[4] The work of the church foreshadowed by Elisha must of necessity be done with diligence. Elisha was favored with a double portion of the spirit. The Elisha work must be done by the church with fervency of spirit. Indeed, the spirit of fervency has been the special mark of the church and the work done by it during the past few years. It is gratifying and encouraging to see that the members of the church this side the vail during that period of time have done the Elisha work with the proper spirit. Time and again THE WATCH TOWER has urged upon the brethren the necessity of diligence and fervency in the work, and these admonitions have been prompted by an unselfish desire to see the brethren grow in the likeness of our Lord and receive his approval.

[5] The end of 1925 is about here. Some have expected to see the work of the church in the flesh completed this year. Probably this expectation has been induced somewhat by the desire to end earth's journey of toil and to sit at ease in glory. If so, then is not there a measure of selfishness in such a desire and expectation? Selfishness could not be pleasing to the Lord. It is the very opposite of love. Love is essential to moulding the child of God into the likeness of the beloved Son of Jehovah, the Head of his house of sons. And we may be sure that God permits his church to have all the light necessary and all the necessary trying experiences, and in due time to develop and test their unselfish devotion to him. It is for him to determine when these experiences of earth shall cease and when he shall bring the last member of the church into the fulness of the light of the perfect day.

[6] During the past few years, for the encouragement of his children, God has permitted a clearer vision of certain features of his plan, amongst which may be counted the parables of the Pounds and Talents. We have seen that the Lord committed to his people the interests of his kingdom, and that the accounting time would come in which each one would be required to give an account of the manner in which he has safeguarded those kingdom interests. We have seen that this accounting began to be taken at the time the King came to his temple. We have abundant proof that the Lord came to his temple in 1918. Since then it seems manifest that the Lord has found some to be faithful; and to these he has said, according to the parable: '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: 23.

[7] Since that time there has been great rejoicing in the church by those who have been, and are, faithfully looking well to the interests of the kingdom committed to them. These appreciate the fact that the joy of the Lord is their strength. If the joy of the Lord is the Christian's strength now, such must be true to the very end

of his earthly journey. It follows that it will be necessary for the overcomers to continue joyfully and faithfully in the Lord's service to the end.

[8] During the past few years the church this side the vail has had a deeper appreciation than ever before of the blessedness of the Lord's presence and of the sweet fellowship the bride has with the Bridegroom. With great joy the members of the bride class have gone forward proclaiming the presence and the glory of the Bridegroom. Furthermore, during the past few years the church this side the vail had a clearer vision than heretofore of the Devil's organization, of its wickedness and its malicious determination to destroy the seed of promise, and to oppose Jehovah and nullify his name in the minds of the people. At the same time we have had a clearer vision of God's organization and how this, headed by the great Christ Jesus, is marching on to certain and complete victory. All these things have acted as a stimulus to the church.

[9] Heretofore Bible chronology has been a great stimulus to keep the mind of the Christian fixed on the time of the King's presence, the coming of his kingdom, and the taking of his power to reign. The physical facts show conclusively that our expectations that 1914 would mark the end of the world were correct. The facts also show that 1918 marks the time of the Lord's coming to his temple, and that thereafter the church should expect a clearer and brighter vision of God's wonderful arrangements. What more could we ask! The Lord has never told us just what year, day nor hour we might expect the last members to be taken into heavenly glory. Why should he inform us before his time, and why should we even desire to possess this knowledge before the Lord's due time? If we are keeping his commandments and have the testimony that we are his, we shall greatly rejoice and continue to do with our might and with diligence what our hands find to do until he sees well to call us into the heavenly realm.

[10] Because 1925 is about ended and, as we believe, many of the members of the church are still on earth, there is likely to be a tendency on the part of some to become negligent concerning the interests of the kingdom and of the work that is yet to be done. Herein lies a danger. Against this danger we should safeguard ourselves if it is possible, and we are sure that it is possible because the Lord has promised to guide his church and to lead it in the way it should go.

WHY CALLED

[11] God has not called the church merely in order to take a limited number into heaven. True, the heavenly glory will be the great reward to the faithful. But let no one overlook the fact that faithfulness must be first proven. Faithfulness is a condition precedent and one which is required to be made manifest before the one who possesses it can be taken into the heavenly glory. The apostle plainly states that God has called his church out of darkness into marvelous light that the members thereof might show forth his praises. It follows therefore that by the faithfulness of the members they must show forth his praises, and this must be done at least to a degree while this side the vail.

[12] No one can prove his faithfulness by being negligent. Diligence is essential to faithfulness. The preservation of the saints means that they will receive the reward of salvation which the Lord has in reservation for them that are loving and faithful. This is in harmony with the statement of the prophet: "O love the Lord, all ye his saints; for the Lord preserveth the faithful." (Psalm 31:23) All the trials, all the experiences through which the church this side the vail passes, and all the privileges of service either to comfort the world or to comfort those in Zion, are for the purpose of affording opportunities to each one to prove his love and faithfulness.

[13] The Apostle Paul declares that love is the principal thing. (1 Corinthians 13:13) Why then do we say that it is only the faithful whom the Lord will preserve? The answer is: Because no one can be faithful without love, and he who is perfect in love will be faithful. Therefore love is the principal thing. To love the Lord we must be unselfishly devoted to him. If unselfishly devoted to him we will be faithful to him. To be faithful to him means that we must be faithful to the interests of his kingdom which he has committed to us. If we are negligent concerning these interests we cannot be faithful. If love is the moving cause, and diligence is pursued in carrying into action what we have to do, faithfulness will result and the great reward will be our portion. Therefore the importance of love, faithfulness and diligence cannot be overstated.

EXAMPLES

[14] Now let us note the text first above cited: "My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense." (2 Chronicles 29:11) All examples and admonitions recorded in the Bible are there for the benefit of the church. (Romans 15:4) Israel after the flesh finds a parallel in Israel after the spirit. Those who are begotten and anointed of the holy spirit are the sons of God. Therefore the rule laid down in the text here quoted applies to the church.

[15] Hezekiah, the king of Israel, was a good man. He pleased the Lord. His predecessors had not pleased the Lord. He now desired to take action toward doing the Lord's will. He called before him the priests and the Levites, gave them instructions, and urged upon them diligence in the performance of duty. He told them that God had chosen them to stand before him and to serve him, and to minister to him and burn incense. Likewise and in a broader sense God has chosen his sons, the anointed Christ, to stand before him to serve him, and their loving devotion to him rises as a sweet

incense to Jehovah. These sons are now, while on earth, to be witnesses that Jehovah is God (Isaiah 43:10), and later to be associated with the great King, God's beloved Son, in the reconstruction and blessing of the world; and then in the future ages to be the recipients of the exceeding riches of the grace of God.

16 The negligent will not be the ones who are to be partakers of these great riches. The Scriptures lay down the rule as to who will receive these great riches: "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich." (Proverbs 10:4) "The hand of the diligent shall bear rule: but the slothful shall be under tribute." (Proverbs 12:24) "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat."—Prov. 13:4.

17 The church is called to stand before the Lord now and hereafter, and to minister in his name. Diligence is required to prove one worthy of this great honor, and diligence prompted by love will lead to faithfulness, which will guarantee the reward. Concerning this we have the sure word of God: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."—Proverbs 22:29.

18 It must be apparent to all of the anointed ones this side the vail that we have now come to the great and crucial test of the last members of the church on earth. Therefore the text applies with stronger reasoning and stronger force at the present time than ever before. To those thus anointed Jehovah now says: "My sons, be ye not *now* negligent." This means that each one must *now* be diligent.

DILIGENCE FOR GOOD

19 The diligence here referred to is not limited exclusively to activity in service. Some have erroneously thought that activity in the service would excuse negligence in their general course of moral conduct. Some even think that they might do injury to one who claims to be a brother, and that the wrong would go unnoticed by the Lord if they would be diligent in some part of the service. It must be apparent that all service that is acceptable to the Lord must be prompted by love for the Lord, for his cause and for his brethren. This the apostle makes clear in 1 Corinthians 13:1-5. The Christian must be diligent in seeking to do good unto all and especially unto his brethren. "He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him."—Proverbs 11:27.

20 He who loves the Lord Jesus loves the Lord's brethren. In proportion as he loves his brethren the Christian will unselfishly look after the interests of his brethren. He will not only be diligent to avoid that which would injure his brother but will be diligent to seize upon and use that which will be beneficial to his brother. To this end he will be careful in his conduct, careful in his words and careful in his treatment of his brother. He well knows that the Devil seeks the destruction of all the faithful, and he will see to it that he at no time and in no sense lends himself as an instrument of the adversary with which his brother might be injured. He will be diligent in striving to grow in the likeness of his Lord and Master. To this end he will strive diligently to preserve the peace and unity of the church and to follow peace himself.

21 That such a course is essential the Apostle Paul makes clear when he says: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (Hebrews 12:14, 15) By diligently obeying this admonition of the apostle one will be giving a faithful witness of God's goodness before others. The Apostle Peter also emphasizes the importance of diligence at this particular time. After describing the disintegration of the elements of the earth that is now in progress he says to the church: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 Peter 3:14.

FERVENCY

22 Fervency means warmth of feeling and devotion. It means to be earnestly and zealously trying to do good. It is derived from a Greek root word which means to boil, or glow with heat. Fervency and diligence in the Lord's service go hand in hand. The apostle says: "Not slothful in business; fervent in spirit; serving the Lord." (Romans 12:11) What is the business of the anointed ones of the Lord at this time? The great Jehovah answers: 'Ye are my witnesses to give testimony that I am God. I have put my words in thy mouth, and covered thee with the shadow of my hand, that I may plant the heavens, and lay the foundation of the earth and say unto Zion, Thou art my people.'—Isaiah 43:10; 51:16.

23 These scriptures just quoted are in the nature of a command to the anointed ones. They lay upon each of us the duty to be fervent and diligent in the Lord's service. Those who are indifferent or negligent now concerning the advertising of the King and his kingdom are ignoring and missing the greatest opportunities that have ever been offered to any creatures. Such opportunities are offered for the benefit of the creature and not for the benefit of the Creator. Each one, therefore, who claims to be a son of God should ask himself seriously: Am I becoming negligent and indifferent to my opportunities of service, to my opportunities of growing in grace and knowledge of the Lord, or am I diligently putting forth my best endeavors to grow in the fruits of the spirit and to serve my Lord and my King? Am I seizing all opportunities to be a witness that Jehovah is God, that Jesus is the King of kings, and that his kingdom is here? Then let each one who propounds to himself these questions call to mind that

the Lord has graciously provided his message in such printed form that each and every one of the anointed ones may have some opportunity in using this message to the glory of the Lord and thus to the carrying out of the Christian's commission.

DANGER OF DECEPTION

[24] Note the marginal reading of the text, 2 Chronicles 29:11. It says: "My sons, be not now deceived." One who is negligent is deceived or ensnared by the Devil or by some of his agencies. The adversary will try to inject into the minds of some the thought that their physical condition will not warrant them in further activity in the Lord's service, and thereby will ensnare such a one. Most of the ailments that induce such to cease activity in the Lord's service are in the mind and not particularly physical ailments. Remember our consecration is to be faithful in service even unto death. Better by far would it be to die in the active service of the Lord than to imagine ourself ill and thereby be ensnared by Satan, who would lead us into such idleness and negligence which may result in the loss of everything. If the adversary can lull some to sleep on any pretext and cause them to become indifferent to their own course of action, indifferent to the giving of the testimony for the King and for Jehovah's cause, he will thereby gain the victory.

[25] It is to be expected that Satan will try to inject into the minds of the consecrated the thought that 1925 should see an end of the work, and that therefore it would be needless for them to do more. This conclusion is warranted by the words of the Master. Referring to these very perilous times in the end, Jesus said: 'If it were possible they would deceive the very elect.' It is not likely that any will now be deceived concerning the fundamental doctrines; these are clearly settled in the minds of the anointed ones. But it seems quite clear that there is danger of being lulled into a state of indifference, carelessness and negligence, both in conduct and in service of the Lord, and thereby being deceived by the adversary. Diligence now and to the end seems absolutely essential to victory.

[26] The anointed ones should now reason thus: 'I have gladly severed my connection with Satan's organization; I have fled to Christ for refuge; I have been received into the family of God; I am now a son of God and abiding in his temple; I know that my Lord and King is here; I have enlisted upon his side; I know that Satan is now seeking my destruction because I am striving to keep the commandments of my God and have the testimony that I am the Lord's; I know that my preservation and ultimate victory depend upon my faithfulness to him, not for a short time only but to the very end. Therefore with me time is no more. I am irrevocably and forever on the Lord's side, and by his grace I will stand before him and serve him and shall show forth his praises now, henceforth and forever.' It seems that the anointed in such an attitude would not be at all anxious about what may or may not transpire in 1925. They will see that they have everything to lose by becoming negligent and indifferent, and everything to gain by remaining stedfast, diligent and faithful.

[27] The Apostle Peter, addressing himself to the anointed, to whom the exceeding great and precious promises are given, says: "Brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall." (2 Peter 1:10, 11) It follows then that either negligence in our course of conduct or unfaithfulness in the Lord's service would cause us to fail in the race for the high calling and to miss the blessedness of the kingdom. Therefore diligence and fervency in spirit should mark the Christian's activity and course of conduct every day.

FEARLESSNESS

[28] He who is thus fervent and diligent will be without fear. Perfect love knows no fear, and perfect love means an unselfish devotion to the Lord and his cause. If the Christian is perfect in love he is like our Lord was when on earth. Jesus expresses this condition in these words: 'Of my own self I can do nothing. I came to do the will of my Father.' (John 5:30) He did not mean that he had no power to do anything of himself. What he did mean was that he was so thoroughly devoted to his Father that he could not do anything contrary to his Father's will. He could not do violence to himself and to his covenant and do God's will at the same time.

[29] The Apostle Paul expressed the same thought when he said: "This one thing I do." As it was with Jesus so must it be now with the members of his body. They know nothing and can do nothing except what is commanded of the Lord. The words of our text thus come forcibly to us at this time: "My sons, be not now negligent." Each member of the body who will win the prize must now have in mind the one thing he must do, and that one thing is to diligently, earnestly and zealously press on, marking well his course as a follower in the footsteps of Jesus and joyfully proclaiming the message of the King and his kingdom.

[30] The church is now entering the portals of the new order under the great King of righteousness. The remaining members are the only witnesses on earth that Jehovah is God. All the nominal professed Christians have failed to give the witness that Jehovah is God. Great therefore is the privilege of those who are called out of darkness into the marvelous light of Jehovah, to testify that he is the Most High. The time has come for God to make for himself a name. The diligent, fervent and zealous ones will seize every opportunity to give the testimony to this fact. This testimony may be given by word of mouth or by the printed message which the Lord has put into our hands for that purpose.

[31] Having in mind then the responsibility of the position that we occupy by virtue of the Lord's favor,

let us each with diligence and fervency go joyfully forward proclaiming the praises of our God, and lifting high the standard of the Lord that the people may find a rallying place and be turned unto the Lord. He who thus does, prompted by love, will be strong in the Lord and in the power of his might. He will be joyful, and the joy of the Lord will be his strength.

QUESTIONS FOR BEREAN STUDY

Define diligence and negligence as used in the Scriptures. Why does God command diligence of his people? ¶ 1, 2.

Is it proper to admonish each other along this line? If so, how should it be done? ¶ 3.

What is illustrated by Elisha's receiving a double portion of the spirit? What is fervency of spirit? ¶ 4, 22.

Is there a possibility of expectations of glory being prompted by selfishness? ¶ 5.

Has the Lord recently permitted further clarification of his plan? If so, why? What are the proofs that the Lord came to his temple in 1918? What has resulted from this event? ¶ 6, 7.

Name some recent blessings which have come to the church? What has stimulated the church throughout the harvest period? What stimulates us now? ¶ 8, 9.

What may now cause some of the Lord's people to become negligent? How may we safeguard ourselves and prove our faithfulness? ¶ 10, 11, 12.

Is faithfulness a secondary matter? What does love for the Lord invariably imply? ¶ 13.

How may we know that the admonition of our text applies to the church now? What lesson may we learn from King Hezekiah's course? ¶ 14, 15, 18.

Who shall partake of the future riches of God's grace? Cite scriptures in support. ¶ 16, 17.

Does diligence merely call for activity in the Lord's service? Will service compensate for moral laxity? ¶ 19, 20, 21.

What is our present mission on earth? Does the Lord need our services? Do *we* need the service? ¶ 22, 23.

How might we now become deceived by Satan? ¶ 24, 25.

What attitude of mind will serve as a protection against the wiles of the adversary? ¶ 26, 27.

How does perfect love cast out fear and give strength? ¶ 28, 29.

Who now are Jehovah's only witnesses on earth? If we realize our responsibility what will be our constant endeavor? ¶ 30, 31.

MEMORIAL REPORTS

(Continued from WATCH TOWER of August 15.)

THE Memorial Report for 1925 will be found in our issues of July 1st and Aug. 15th, and the concluding instalment will be found below. Heretofore we have published the names of the ecclesias which reported 20 or over participating, but this year only those classes reporting 25 or more are published. Instead of running all the countries together, they are shown separately, which may be looked upon as an improvement by some of the brethren. Notwithstanding our request for prompt reports they were very slow coming in. We are pleased that the number participating in the Memorial is so great, because it manifests much interest in the truth everywhere, and this is as it should be. The grand total reported to date is 90,434, which is 25,329 more than were reported a year ago.

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THE QUARTERLY REVIEW

——SEPTEMBER 27——

GOD BLESSES HIS SERVANTS—HEATHEN GODS ARE AS NOTHING—PAUL'S MINISTRY SPREADS TO EUROPE.

"Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."—1 Peter 1:8, A. S. V.

OUR studies for the past twelve weeks have taken us through the second most important part of the history of the early church, the time when the gospel was sent out to the Gentiles. In reviewing the studies we remind ourselves that of this history we must say that which Paul says concerning the earlier Old Testament writings: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4) Without doubt the Acts of the Apostles was written to give the church of God illustrative instruction in the conduct of its affairs, even as the epistles were written to give instruction in doctrine.

[2] The studies began with what is commonly called the beginning of foreign missions, and with Paul's first recorded missionary journey when the kingdom of grace was first preached to the Gentiles. When Jesus stopped him on the Damascus road he told Paul of this purpose to use him; and three days later he was told by Ananias that his witness should be unto all men. (Acts 22:14, 15) But for long Paul received no intimation as to when he was to start his special work; and even the work he had begun to do in his loneliness in Cilicia was stopped by the call of Barnabas to go with him to Antioch. (Acts 11:25, 26) His call and the starting of the work came through a company of noble servants of the Lord in Antioch who joined in prayer. They charged themselves with the Lord's interests and sought his guidance. This prepared Barnabas and Paul as well as enriched them all. The two were sent forth to serve the Lord.—Acts 13:2.

GOD BLESSES HIS SERVANTS

[3] Bible students who are acquainted with the present developments of God's plan, who realize that the Lord has returned even as he said, and who know that with his return the gospel of the *kingdom in power* must be preached in the whole world, see a correspondency in the present day. They know that this present world-wide mission had a similar origin. A company of men who sought the face of the Lord saw something in the Bible which was not ordinarily noticed or which was shunned by the clergy. His second presence was discerned, and out of that company came a faithful messenger upon whom God's blessing was so abundantly manifested that no one who knows of it can say other than that his work was God's own arrangement.

[4] When Barnabas and Paul and John Mark, whom they took with them, left Antioch they took ship to go to Cyprus, Barnabas' own country. Some interest was aroused, but the most notable incident of the visit was the action of the sorcerer Elymas, who withstood the apostles and the truth which they proclaimed. Through Paul this man was blinded for a season, that the people might know the power of the living God over Satan and his willing servants. There is no record that any church was established in Cyprus.

[5] Afterwards they crossed to the mainland and went on to Antioch in Pisidia. Here Paul delivered his first recorded address. He declared to the Jews that God had begun to fulfil his word spoken hundreds of years before by his prophets. Paul preached Jesus as the one who should come, and who, though rejected by the Jews and killed, had been raised from the dead, thus being proved to be the anointed one who should not see corruption. (Psalm 16:10) Others had been raised from the dead, but had gone back to corruption; but Jesus was raised from the dead and had ascended to heaven. Paul did not then preach the return of the Lord; for he knew that the immediate purpose was to bring Israel to God in order that the full seed of Abraham might be prepared. Many believed, but the Jews stirred up the city, and Paul and Barnabas were driven out.

HEATHEN GODS ARE AS NOTHING

[6] They went on to Lystra where, because Paul healed a crippled man, they had the unusual experience of being considered as gods come down amongst men. The miracle was indeed so notable as to astonish the people beyond measure. Paul boldly proclaimed to the people that their gods were as nothing and their worship only vanity. This, coupled with the fact that the Jews came from Antioch speaking evil of Paul, resulted in a revulsion of feeling; and Paul was stoned, dragged out of the city, and left for dead. But their ministry there was not fruitless; for there also they left a little company of faithful men and women who received the truth gladly.

[7] They went on to Derbe and then retraced their steps, returning to Antioch in Syria. Soon after their return a set attack was made by Satan upon the whole church. Earlier he had tried to destroy it by persecutions; but the attempt was turned into a means of spreading the truth. (Acts 8:4) Satan now instigated professed brethren who were false at heart to try to pervert the minds of the brethren from the truth. These taught that salvation could not be gained by faith in Christ alone, but that every Gentile believer must be circumcised and must also strictly keep the law of Moses. As most of the believers were Jews this teaching appealed to them;

for they reverenced Moses and had believed that circumcision was necessary to show that they were God's covenanted people. This teaching which seemed to give a true place for Christ really made him subservient to the Law, which was the object desired by these false teachers.

8 Paul became the champion of the truth; it was chiefly by his means that the council was called in Jerusalem to discuss these things. The result of the council was definite: the whole church got clear light. Circumcision of the flesh was seen to be a figure of the cleansing of defilement from the heart, and the Law of Moses was seen to be a Jewish, temporary arrangement till Christ came and the holy spirit should be given, which would be the power of God in the heart turning it to righteousness.—See Romans 8:1, 2.

9 After the council Paul and Barnabas, accompanied by Silas and Judas, returned to Antioch. Before long Paul, whose fatherly spirit moved him, suggested to Barnabas that they should visit the brethren to whom they had preached the gospel, and see how they fared. This suggestion disclosed something that evidently had been in Barnabas' mind for a time. He agreed to Paul's suggestion, but was not ready to submit to Paul's direction of the work and the journey. On the previous journey it had become manifest that neither had Barnabas been chief speaker nor had God worked any miracles through him.

10 Now Barnabas wanted to impress his will upon Paul in the matter of John Mark, his nephew, who soon after starting with them on the first journey had left them unexpectedly. Paul disagreed with Barnabas' suggestion; and there was a contention, which Barnabas settled by making himself a leader, taking Mark with him to go the journey which Paul and he had designed to travel.

11 Paul then chose Silas and started overland for Galatia, and the Lord blessed their ministry. When at Lystra Paul arranged to take young Timothy to minister to him, and henceforth the two were linked in the bonds of love and service. Our study showed that Paul purposed after visiting the Galatians to go into the cities of Asia and, being prevented, then to go into Bithynia. He says: "But the spirit suffered them not."—Acts 16:7.

PAUL'S MINISTRY SPREADS TO EUROPE

12 Going on they arrived at Troas on the coast; and the same night Paul had a vision of a man from Macedonia across in Europe saying, "Come over and help us." (Acts 16:9) Considering the circumstances they decided this was of the Lord; and joined by Luke, the writer of Acts, they went into Macedonia and made their way to Philippi, the chief city of those parts. This was the entrance of the gospel into Europe, and our study told how it was received. Lydia and a few of like mind who regularly met for prayer, crying to the God of Israel, the God of their fathers, were in a heart condition to receive it. There was also seeming agreement by a woman whom Satan used. She cried of Paul and the others: "These men are the servants of the most high God, which show unto us the way of salvation." (Acts 16:17) Paul realized that this attempt at cooperation was of the Devil, and he commanded the evil spirit to come out of her. This immediately brought persecution. Paul and Silas were openly beaten and thrust into prison on a false charge and without a proper hearing.

13 The Lord manifested his displeasure by breaking the foundations of the prison at midnight; and he used the incident to break into the heart of the jailer, who there and then with his family believed Paul's message concerning the Lord, and all were baptized. On Paul's demanding the recognition of their Roman rights, the magistrates came personally to request the departure of the two faithful ministers; and from thence they went on to Thessalonica, where they preached the gospel of the kingdom. Many heard and believed; but the Jews, the religious people of the day, stirred up bitterness against them, causing a riot in the town, and the apostles soon went on to Berea, where a company of men and women heard the word with gladness.

14 The epistles to the Philippians and the first to the Thessalonians, which come under review, help to reveal the great heart of the apostle. When he wrote to the Thessalonians he had not long left them, and he yearned for these children in grace as a father yearns for his offspring. His epistle to the Philippians was written long afterwards, and under far different conditions. They were his earliest acquaintances in Europe, and the result of his first work; but they had always kept in touch with him, and had seen to his temporal needs as they had opportunity. To them he wrote as mutual sharers with him in the grace of the Lord Jesus, and yet as their father in the truth urging them on as he urged himself. These letters are in part written that, taking Paul as an example, we might know how to conduct ourselves in the household of faith.

QUESTIONS FOR BEREAN STUDY

Where have our studies this last quarter taken us? Are these things written for our learning? Where did the lessons start? What were the circumstances which brought about this journey of Paul? ¶ 1, 2.

What is the correspondency in the preaching of today? What truth is shunned by the clergy? ¶ 3.

What is the outstanding event at Cyprus? Where was Paul's first recorded address delivered? What was his message? ¶ 4, 5.

What took place at Lystra? What did Satan do after Paul and Barnabas returned to Antioch in Syria? Why is circumcision not a Christian doctrine? ¶ 6-8.

What was the result of the council at Jerusalem? What was Paul moved to do after the council? Whom did Paul choose for his companion after Barnabas left him? ¶ 9-11.

What was the vision that Paul had at Troas? What brought on the persecution at Philippi? How was the displeasure of the Lord manifested at the imprisonment of Paul and Silas? How is God's providence shown in permitting the imprisonment? ¶ 12, 13.

In what epistles is the great heart of the Apostle Paul best shown? What is our lesson? ¶ 14.

PAUL IN ATHENS

——OCTOBER 4—ACTS 17:16-34——

ATHENIANS WERE RELIGIOUS SPECULATORS—WORLDLY WISDOM BRINGS SELF-PLEASURE—"ORTHODOXY'S" BELIEFS ARE PAGAN.

"In him we live, and move, and have our being."—Acts 17:28.

WHEN trouble threatened in Berea it was considered wise that Paul should depart without delay. He was therefore conducted out of the town by some of the brethren, and accompanied by them he went on to Athens, apparently by sea. While there Paul seems to have sent them back to Berea as quickly as possible because he wanted to have Silas and Timothy with him. He seems to have felt his loneliness, and it is very probable Timothy was already of such service to him as to make it almost imperative that he should be at Paul's side. Paul was self-contained in the sense that he had so much in his heart and mind as to be able to stand loneliness, but he needed those services which could be supplied only by his helpers.

[2] While waiting for them Paul spent such time as was possible in the synagogue, and during the daytime he was out in the market-place in Athens or wherever he found a company of men, and with these as with the Jews he reasoned about Christ. He sought to find any of devout mind; for it was to these he would speak of the good news of the purpose of God. After a time the attention of some philosophers was drawn to this man who always had something of interest to say, and who himself was interesting. The philosophers of Athens were ever curious, but some were contentious and scornful about Paul. They said: What does this babbler say? What does he mean by talking about the resurrection?

[3] As the Athenians thought that Paul was a missionary of some strange god of whom they knew nothing they were ready to listen to him; not indeed for any good they expected to get, but because they were curious. They invited him to the Areopagite Court on Mars Hill to hear him set forth his facts and give his reason for being there. Self-satisfied they did not expect to learn anything that would help them. In those days Athens might be said to have been the exchange for new ideas. Its wise men were its speculators. There were indeed to be found there, as in other pagan centers, men who were to some extent separate from the foolishness of their philosophies. The best of the sect of the Stoics, who are mentioned, were men who sought by hardening themselves against the lusts and pleasures of life to attain some measure of virtue. But their "Stoicism" resulted in little more than a measure of pride and further self-satisfaction. The others who are mentioned, the Epicureans, took the opposite view of life, and were rather inclined to find the easiest ways of life, even to self-indulgence.

[4] Paul took the opportunity which was thus presented to him and went with them at an appointed time to Mars Hill. There he preached the good news of the goodness of God as manifested in all things revealed, and of the purpose of God in the resurrection. Luke records the main points of his speech. Evidently he thought it wise to meet these men as far as possible on their own ground. And he would be courteous to them. He acknowledged their reverence toward the gods, and their desire to give every god the true measure of worship. He said that he had noticed in coming to the place an altar erected to the unknown God. He declared that he was the representative of that God. He would not for a moment admit that his God was merely the equal of the gods they worshiped, but declared him to be the God of gods, who made all things and who was the giver of all life; and that "in him we live, and move, and have our being".—Acts 17:28.

[5] Paul declared the good purpose of God toward all men, and their deliverance from that which held them in bondage. The fact of death puzzled the Athenians and their philosophers as it had men from the earliest days. But with all their powers of thought—and their meditations have come down to us witnessing their brain power—they had no solution of the human problem. They claimed that man is immortal, but had no comfort concerning death; they could only believe the Devil's lie that the dead were not really dead. To them Paul preached the resurrection from the dead, declaring boldly that one who died had been seen alive, and that by him God purposed to deliver the human family from death. He declared that there is to be a resurrection of both the just and the unjust.

[6] It was a bold thing for this unknown man, a member of a race which, however ancient its history, had been isolated from the thought and development of the human family. Who was this Jew that he should teach the Greeks, and in Athens the center of civilization and learning, and address the greatest men in Athens on the things which appertained to their own philosophies? But Paul had no difficulty in stretching himself to their measure; for in erecting an altar to the unknown God they admitted the limitation of their knowledge, and in their worship of a multiplicity of gods they had no place for the Supreme Being. At the utmost the greatest of their gods could be only measurably superior to the others.

[7] Paul lifted his eyes and thought, and would have lifted theirs beyond the glories of the Parthenon which reared itself so beautifully and gloriously before them, a building which in some respects was the most magnificent the world has ever seen. He did not despise the craftmanship and the skill which had erected that glorious building; but glorious as it was as a human design

he declared that these things were only vanity, because God who made all things in heaven and earth "dwelleth not in temples made with hands", and he who gave life and breath and all things had no need that he should be served by any material thing. (Acts 17:24, 25) He further declared that all men, barbarian as well as Grecian and Roman, were all one family, and that out of one blood God had made all nations to dwell on the face of the earth. Not only this, but God had also appointed times and seasons, the rise and fall of peoples, and had himself appointed the bounds of their habitation.—Acts 17:26.

8 In other words the Grecians were in their country by the will of God, and all the various peoples who had descended from the one stock were in this sense under the care as well as under the jurisdiction of the Almighty. He was the living and true God, who held all things in the hollow of his hand. He had arranged these things in this way that men might seek after him if haply they might find him. It had not pleased God to reveal himself fully, though he had done this partially to his chosen people; but had there been real desire to know him and to conform to his will he would have been found; for "he be not far from every one of us".—Acts 17:27.

9 The Greeks had used their wisdom, but not for the purpose of seeking God. It was rather for the joy in the exercise of their knowledge and ability to reason, and for the pleasure they had in themselves. They used their reason for the pleasure of it. To them it was as if a man given an automobile in order to carry on a business used the machine for the pleasure of riding, and forgot the purpose for which it was given. Paul showed that this nearness and close relationship of God had been realized by some of their best; for he quoted one who said: "We are also his offspring." (Acts 17:28) He boldly declared that all the past times of ignorance of himself God had winked at; that is, he had not charged carelessness against the human family. But now, because he had appointed a day in which he will judge the world in righteousness by one whom he hath ordained for that purpose, he commanded all men everywhere to repent. All men were to be brought into responsibility. Paul used no threat, but said that God had given assurance of this, the assurance being that the appointed one had been raised from the dead. This declaration, and the assertion that the man ordained had been raised from the dead, were too much for the Athenians. At one stroke it destroyed the foundation of all their philosophies. Many believed in the immortality of the human soul; indeed, it was from Greece that the dogma of human immortality was first formulated into a doctrine.

10 Paul's declaration meant that the dead were dead and could be raised therefrom only by the power of God. Some did not believe in the persistence of life after death, and therefore were not in any need to consider responsibility for the present. But if God had raised one from the dead, and in him given an assurance that all men should be raised from the dead, their philosophy also lost its foundation. The one fact of death and resurrection having been accepted, all the philosophies of the wise men of the world dissolve into thin air. The best the Athenians could do was to laugh and mock, and this they did. However, some believed, and thus a little company of believers was gathered in Athens. Paul did not beat the air.

11 Though the Christian world looks down upon the Athenians because that in their pagan darkness they bowed down to gods of wood and stone, it has itself made little advancement in true knowledge of God. It is not pleasant to "orthodoxy" to have to be reminded that its two main doctrines relating to God and to man are pagan and not Biblical. To be "orthodox" it is necessary to believe in a trinity of Gods which however is to be accepted as only one in actuality; for it is as essential to believe in only one Being as to believe that there are three persons. This doctrine is pagan and was adopted directly into churchianity, partly in order to make it easy for the peoples who were not converted to the teaching of Jesus to become "Christian". In the same way the Grecian philosophy concerning human immortality was made a foundation truth of churchianity.

12 The revelation of the Bible is that there is one God, the creator of all things; that life is his gift; that man forfeited life by his sin; that God has found a redeemer for man, his own dear Son; that a ransom price has been provided; that the Redeemer will come to deliver man from the power of death; that therefore there is to be a resurrection of all the redeemed, both of the just and of the unjust; and that God has given all men assurance of this in the fact of raising his Son from death.

QUESTIONS FOR BEREAN STUDY

What were the circumstances which brought Paul to Athens? In what sense was Paul self-contained? Why, then, did he send for Silas and Timothy? How did Paul stir up a little interest before their arrival? ¶ 1, 2.

Why were the Athenians ready to listen to Paul? Who were the Stoics? Who were the Epicureans? How did St. Paul conduct himself on Mars Hill? ¶ 3, 4.

Do the world's philosophers have a solution for death? Why can they not solve the simple question? In what way did Paul show his superiority over the wise men of Athens? ¶ 5, 6.

Should we despise the skill and craftmanship of the world? Where does God dwell? Out of what did all men of earth come? What was the lesson in humility Paul gave the Grecians if they had received it? ¶ 7, 8.

Is there joy in knowledge and in having the ability to reason? Should it be indulged in for selfish purposes? Was there any threat in Paul's speech? What is the assurance of the resurrection? ¶ 9.

What is the danger in thinking that there is no life at all after death? What is the difference between the immortality of the soul idea and the resurrection doctrine? What fact dissolves the philosophies of the world into thin air? ¶ 9, 10.

Is the "Christian" world much advanced over the Athenians, who in matters of doctrine bowed to wood and stone? What two great pagan doctrines must all people get rid of eventually? What satisfying truths must take their places? ¶ 11, 12.

PAUL IN CORINTH

——OCTOBER 11—ACTS 18: 1-17——

PAUL EARNS HIS OWN LIVING—CORINTH SYNAGOGUE CLOSED TO TRUTH—PAUL REMAINS UNDER PROTECTION.

"Be not afraid, but speak, and hold not thy peace."—Acts 18: 9.

PAUL saw that Athens had few ears for the truth. Without doubt had he stayed there to labor, some would have become interested and a little church have been established. But Paul was a pioneer, and he knew that the work committed to him could not be accomplished if he were to stay in unpromising places. He left Athens, and we do not know that he ever again visited the city. He went on to Corinth, a distance of about forty miles. In Paul's day Corinth was a very busy city, because it was a meeting place for trade between the east and the west. This meant that travelers were continually going east and west, and that therefore it was a better center than Athens for the dissemination of the truth.

2 When Paul arrived in Corinth he was weak in body. He tells us this when referring to his going there. He says: "And I was with you in weakness, and in fear, and in much trembling." (1 Corinthians 2: 3) And we may very reasonably think that there was more than bodily weakness. His experience in Athens seems to have weighed somewhat heavily on his spirit: probably he experienced there a sharp disappointment. He had endeavored to meet the Athenians on their own ground, and without doubt so far as reasoning was concerned he had done this, and there was no question of his superior position. But despite this he had not succeeded in his desire. He decided that henceforth he would depend upon the simplicity of the proclamation of the cross as the means whereby God would reconcile the world to himself and save it. Hence, writing to the Corinthians he says: "I determined not to know anything among *you*, save Jesus Christ, and him crucified." —1 Corinthians 2: 2.

3 Upon arrival in Corinth Paul looked about the city and found a Jew named Aquila and his wife Priscilla, who had lately been expelled from Rome because of an imperial edict which compelled all Jews to leave that city. Aquila was of the same trade as Paul. It was the custom of Jewish parents to cause all their sons to learn some handicraft. Both Paul and Aquila had learned tent-making. The friendship here begun was lasting; it must ever after have been a constant refreshment to Paul, and in later days a sweet memory to him. He needed a home; and the good woman Priscilla would find that for him, and at the same time give him such home care as he needed. It is indeed quite probable that Aquila employed Paul. But this kind of work would be scarce, and wages could hardly be high, and Paul must work night and day if he was to have those precious hours which he required for the service of his Master.

4 Every sabbath Paul reasoned in the synagogue with the Jews and with the Grecks who were accustomed to assemble there. Here was the beginning of a history; little did the city of Corinth know that a tent-making Jew was amongst them making history. And Paul little thought that his lonely labors there would be recorded, and would provide stimulus and guidance for us 1900 years afterwards.

5 After some time Silas and Timothy came to Macedonia, and there Paul "pressed in spirit" testified more openly than he had done that Jesus was the Christ. No doubt the news he received from these two men, the elder and the younger, stimulated him: the Lord by this means encouraged him to his work. What fear and trembling he had were gone. He realized that the Lord was with him in his work; and if he had failed in some measure in Athens, that was an incident in his work. The result of his boldness was immediately felt; the Jews opposed themselves to the truth and blasphemed. This caused Paul to shake his raiment, and to say to them: "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." (Acts 18: 6) It was a very significant action, much more than a sign of a passing emotion.

6 Paul knew that the Jewish nation was heading on for trouble. They had despised God's Messenger and had crucified him, and they had also despised all the miraculous evidence God had given of himself through Jesus. It was clear to the apostle that the words of Jesus respecting the tribulation which should come upon his countrymen were soon to be fulfilled. They could have been saved nationally if as a people they had turned to God; and individually each who accepted Jesus would be saved. (Acts 2: 40) But they continued to despise the message; and the synagogue in Corinth, which refused the truth, no longer had it preached within its walls. But the Gentiles there heard and were glad.

7 Joined to the synagogue in Corinth was the house of one Justus, a good man who worshiped God. He gave the use of his house to Paul; and Crispus, the chief ruler of the synagogue, believed on the Lord and all his house, and many of the Corinthians, hearing believed and were baptized. Without doubt the violence of the Jews in conduct and in speech brought the best of the Jews to a realization that Paul was the servant of God, and that the opposers were enemies of God and the truth.

8 Just at this time the Lord gave to Paul in the night one of the several visions with which he was favored, and which evidently were necessary to his work. (Acts 23: 11; 2 Timothy 4: 17) One reason for the vision at

Corinth may be easily surmised. Philippi, Thessalonica, and Berea Paul had left when persecution arose. He might properly have concluded that in the failure and the trouble in Corinth there was some indication that he should move on to some other city. Also we may very reasonably think that the kindly Master looked upon the bodily frailty of his faithful servant and gave him this special favor to cheer and encourage him. This latter seems probable; for the Lord said: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." (Acts 18:9, 10) Paul then settled to remain in Corinth until the Lord should lead him to another place.

9 Our study introduces to us Gallio, who became the Roman proconsul in Achaia. Gallio was of considerable note in his day. He was known as one of the most learned men of his time and was evidently one of the best products of his age. Though those days were corrupt and though it seemed as if the world was hastening to a catastrophe of corruption, there were some who kept themselves apart from the corruption of the world and who were in some measure a preservative. Gallio, however, in all probability, would never have been heard of beyond his own time except for the incident now related. To him the matter was probably one of the smallest of his time in Achaia as the Roman deputy, and perhaps one of the most insignificant of his career. It had pleased the Lord through the holy spirit to bring Gallio inside the scope of the Sacred Scriptures and to make his attitude of indifference (as expressed by Luke: "Gallio cared for none of those things") typical of the world's attitude toward doctrinal truth.—Acts 18:17.

10 When Gallio arrived in Corinth the Jews with one accord, being dead set against Paul, rushed him to the judgment seat. Their charge was that "this fellow persuadeth men to worship God contrary to the law". (Acts 18:13) The law of Rome allowed for no new religion and they therefore made charge against Paul as a lawbreaker, and apparently they thought that under the new ruler they had a good chance of injuring him and stopping his work. But as Paul was about to speak in his defence, Gallio said to the Jews: "If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your laws, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat."—Acts 18:14-16.

11 The Greeks, who were naturally interested in any quarrel or fighting, then took Sosthenes, who was at that time the chief ruler of the synagogue and probably the instigator of the injustice, and beat him before the judgment seat. They surely took the part of Paul because they saw that the Jews were animated by an evil spirit. And Gallio, who knew of the action of the Greeks, "cared for none of those things." (Acts 18:17) To him they were minor matters. It is very probable that he saw that the ruler of the synagogue was only getting that which he would have had done to Paul and his associates.

12 After this Paul stayed a long time in Corinth; in all he was there a year and six months, teaching the Word of God among them. (Acts 18:11) He never departed from the rule which at the first he set for himself when he determined to know only Jesus and him crucified. His stay brought the usual measure of encouragement and disappointment; but here, perhaps more than in some places could he say he had proof of his ministry. (1 Corinthians 9:2) His apparent failure in Athens, and his loneliness when he was first in Corinth, seem to have made him depend more upon God. Perhaps he now first learned what it meant to "toil on, and in thy toil rejoice"; for he made this his first long stay in any one place. New friendships were gained through this ministry. His friendship with Aquila and Priscilla gained through the community of toil, both physical and spiritual, was one of the happiest of his life. Perhaps apart from that of those who traveled with him, Luke, Timothy, and Titus, it was his most prized friendship.

13 It is worth more than a passing note to remind ourselves that there is a dignity in labor, and that no man who soils his hands in honest labor thereby soils his standing or dignity, as some seem to fear would be in their case were they to labor with their hands. Paul labored that he might have money for the Lord's cause, thereby differing from many who have claimed to do such work as he, but who have usually labored in that work that they might gain money by it. Without doubt Paul's constitution was damaged at Lystra when he was stoned and left for dead, and it is very probable that the wounds he received in the market place at Philippi were still sore upon him when he served in Corinth. But his labor was highly rewarded to himself and was a great blessing to the Lord's people in Corinth.

QUESTIONS FOR BEREAN STUDY

Why did Paul leave Athens? Where do we next find him? What was his condition on arriving at Corinth? What did he make up his mind to do hereafter? ¶ 1, 2.

Who were the congenial friends of Paul at Corinth, and why was this? What could be expected of a tent-making Jew? What caused Paul to turn his attention to the Gentiles? ¶ 3-5.

Why was the Jewish nation headed for trouble? After the synagogue was closed to Paul where did he preach? ¶ 6, 7.

Why was Paul given a vision at Corinth? What kind of man was Gallio? ¶ 8, 9.

What was the charge the Jews brought against Paul before Gallio? How did Gallio meet the situation? What strange thing did Gallio now countenance? ¶ 10, 11.

How long was Paul in Corinth? What was his message? Why was this a most blessed and happy time for the apostle? ¶ 12.

Is there a dignity in labor? Was Paul's manner of life greatly in contrast to that of many preachers today? ¶ 13.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR OCTOBER 7

"Blessed are all they that put their trust in him."—Psalm 2:12.

WHEN understood, this is one of the precious promises that brings real happiness. The word "blessed" here used means happiness. Consolation of heart and peace of mind result in happiness and inherent joy.

Since Eden, at stated times, crises have arisen. The world is now at the greatest of all crises. Likewise the church is at a time of great crisis. The psalmist describes first a conspiracy entered into by the enemy against the anointed of the Lord. He points to the failure of this wicked conspiracy and to the complete triumph of righteousness. In the time of such crisis there is but one place of safety and that is near the Lord. "The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."—Psalm 18:2.

Now at the time of the approach of the greatest of all crises the psalmist, as the mouthpiece of the Lord speaks to all who have the hearing ear, saying, "Blessed are all they that put their trust in him." This promise is precious to the church, and will be claimed by all the anointed ones. It brings peace of mind, strength and courage, and great consolation to those who fully trust in the Lord.

It is the privilege of those who claim this promise to tell all persons of good will of the goodness of God and of how blessings will flow to them that trust in him. By doing this the faithful anointed are magnifying the name of Jehovah, performing their commission as his witnesses, and doing good to their fellow creatures.

The practical method of applying this text to others, then, is this: You have the message of the Lord in printed form, provided for a purpose. Put such into the hands of all as opportunity affords, and trust the Lord to bring consolation to the heart of each one that hears and heeds. By so doing the truth will spread as it should, those who are blessed will desire to show their gratitude by letting their light shine that others may be rescued from the darkness which is in the world and thereby receive the blessing of the Lord.

The plowshare of trouble is in the world bringing to naught the wisdom of men, breaking down their schemes and upsetting their plans, preparing their hearts for the blessed message of truth. So the Lord not only blesses those who put their trust in him, but he is blessing his Word that it may prosper in the enlightenment of the people.

TEXT FOR OCTOBER 14

"Give unto the Lord the glory due unto his name."—Psalm 29:2.

THE word Lord, used in this text, is applied exclusively to Jehovah. The word "glory" means conspicuous splendor, the weight of honor, the highest honor. Such is due unto the Lord God.

Strange how many of his intelligent creatures have failed to give unto Jehovah's name the honor due. This is true even with the major portion of those who claim to be Christians. This failure to give unto the Lord the proper honor is due generally to the wicked and subtle influence of the Devil.

It is proper to honor and worship the Lord Jesus, of course; but it is not proper to honor his name above the name of his Father. Jesus did not do so himself. Jehovah is the great First Cause, from whom proceeds every good and perfect gift. He is the rewarder of them that diligently seek him. His beloved Son, Christ Jesus, stated that he could do nothing without his Father; because the Father is greater than the Master.

The Catholics, under the wicked influence of the adversary, have greatly dishonored the name of the Lord. They teach that Jesus is his own father. They keep conspicuously before the minds of the people the crucifix, which has a tendency to turn away the minds of the people from Jehovah God. They have dishonored God's name by teaching that a woman is the mother of God and that it is proper to pray to the woman. They further dishonor God by teaching that men, acting as priests, have the power to forgive sins. The entire tendency is to ignore the great name of Jehovah by turning the minds of the people to other things.

Protestant clergy and teachers are likewise doing this. And now they go so far, the major portion of them, as to deny God and to deny his Word.

The true Christian should not only recognize and worship Jehovah as the only true God, besides whom there is none other, but should recognize him as the author of the great plan of salvation. Those who give unto his name the honor that is due are the ones who are really comforted in their own hearts. To such he has said: "Ye are my witnesses that I am God." This is the time in which God will make himself a name in the earth; and he will use those who honor him, as honor is due him, to help establish his name. The Lord Jesus honors his Father with the honor that is due him. The members of the body of Christ must do likewise, and all who diligently seek to laud and magnify the name of Jehovah are greatly favored and blessed by him.

INTERESTING LETTERS

JOYS IN AUSTRALIA

DEAR BRETHREN:

The following resolution was passed unanimously at the General Convention of the International Bible Students Association held at Adelaide, South Australia, April 10-13, 1925:

"Resolved: That this gathering of International Bible Students of Australia, assembled in Convention in Adelaide, South Australia, and representing all the classes of the I. B. S. A. throughout the Commonwealth do, on this 13th day of April, 1925, take the opportunity to express our unity of spirit with our brethren in America and throughout the world. We rejoice in the evidence of the near approach of God's kingdom, and desire to place on record our appreciation of the WATCH TOWER BIBLE AND TRACT SOCIETY as the custodian of the kingdom message.

"We are specially grateful to the Lord for the 'meat in due season' appearing in the columns of THE WATCH TOWER from time to time, and for the privileges of service offered to us in the Lord's cause; and we herewith pledge ourselves to cooperate faithfully and loyally with the SOCIETY in its service of the kingdom message, until such time as the Lord will say to us: 'It is enough, come up higher.'

"And be it further resolved: That we do express our earnest hope that ere the night closes down we may be privileged to welcome to our shores our beloved president, Brother J. F. Rutherford, and to gain the inspiration and encouragement that such a visit would bring to ourselves and to the cause which we love, and to the advancement of which we have given our lives.

"WM. W. JOHNSTON, *Chairman.* S. H. JONES, *Secretary.*"

RESPONSIBILITY BRINGS SHARP TRIALS

DEAR BROTHER RUTHERFORD:

I am praying that you may more fully realize that the Lord's blessing is upon you, even as the trials become sharper and more frequent and the way narrower and rougher; for if we be "without chastisement", then are we spurious.

We need every experience that is permitted to come upon us; and if we can smile through the tears our patient endurance is pleasing to the Potentate of Eternity. Continue to plan and carry out as your sanctified common sense suggests, even as Brother Russell did; and continue to receive the blessing of the holy spirit, rejoicing, even in perils among false brethren.

If you could realize, dear brother, how your spirit has refreshed my spirit, how your patient endurance has encouraged and strengthened me, I know you would rejoice; realizing that there must be thousands of others, likewise refreshed and strengthened, who do not realize their privilege of expressing what they feel.

Your brother in Christ, R. D. WORK. *Pa.*

RESPONSIBILITY OF THE PHARISEES

DEAR BROTHER RUTHERFORD:

For some time I have desired to write to you, but many things have hindered. Recently going over THE WATCH TOWER Reprints I came across an item which I thought might interest you in connection with the recent TOWER article on the "Sheep and Goats" parable.

On page 2283 of the Reprints (April 1, 1898), under the caption, "Is there hope for Judas?" Brother Russell answers:

"Some twenty years ago we were inclined to think that *all* must come to a *full* knowledge of *all* truth ere they could be liable to the second death; but we have come to the conclusion from the general tenor of the Scriptures that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the *first principles* of the gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which is least would be unfaithful also with more."

Again in the same article he further says: "We confess little hope for the scribes and Pharisees who, when they could find no other fault, ascribed our Lord's good deeds to the devil."

Jesus himself declared in the presence of the scribes and Pharisees, "How can you escape condemnation of Gehenna [second death]?" If it had not been possible for them to go into the second death (and they were not spirit begotten) it would have been most misleading for our Lord to have made this statement.

We do well not to condemn hastily as error what might be an unfolding of light. I am rejoicing in the Lord, his truth and service; and I wish to extend to you my heartfelt good wishes and prayers on your behalf for strength and courage to serve the Lord faithfully to a completion.

Yours in our Lord and King,

BENJ. H. BOYD, *Ohio.*

UNTIRING DEVOTION FOR THE BRIDEGROOM

DEAR BROTHER RUTHERFORD:

Presumably, it will be an encouragement to know that during your visit to Los Angeles at the recent Convention, there was one, at least, who enjoyed every discourse that was presented by you.

Words fail me to express my joy because of seeing eye to eye with you. "Thy watchmen shall lift up the voice: with the voice together shall they sing; for they shall see [clearly], eye to eye, when the Lord returneth to Zion." —Isaiah 52:8. *R. V.*

I love to be instructed along any line that will make me fit for the Master's use. I know you do not get up on the platform for fun nor form, but with sincerity of heart to help each of us to gain the kingdom with you, and to tell us the message of the hour. I do hope we are as earnest in receiving as you are in giving.

Brother Russell in Volume Three, pages 236-237, had the same thought as you about the "kingdom message" and about "kingdom joys" at the present time. If anyone is taking issue to your discourses about the kingdom message, let him read the above pages in Volume Three. We must have an untiring devotion to the Lord's cause and a consuming love for the Bridegroom, and the backbone to stand for the truth at any cost.

You may rest assured that you have my cooperation and my prayers. May the Lord give you boldness of speech, and guide your words and writings to the church, that we may know what he wants us to do.

Yours by his grace,

M. W. MEREDITH. *Calif.*

CONVENTION A BLESSING

DEAR BROTHER RUTHERFORD:

I am glad to tell you how much we appreciate your services—as a class, as a board of elders and deacons, and as a committee. I am sure that no one but you could have done so much for us. I am sure that the cause of Christ, our Master, has been advanced by reason of your visit here. Where there are many minds there must of necessity be diversity of opinions, and sometimes dissensions and confusion result. We thank you for your timely aid, and we render thanks, also, to our heavenly Father for his promised help in directing your path for our blessing.

All here testify to great blessings in connection with the recent convention. We are glad to find our sympathies are with you in the great work which has been placed in your hands. May the Lord bless and give you strength and courage to accomplish his will.

Yours in love and fellowship,

LOS ANGELES ECCLESIA
Executive Committee.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Moulton, Ia.	Sept.	17	Little Sioux, Ia.	Sept.	24
Chariton, Ia.	"	18	Kirkman, Ia.	"	25
Prescott, Ia.	"	20	Exira, Ia.	"	28
Red Oak, Ia.	"	21	Des Moines, Ia.	"	30
Henderson, Ia.	"	22	Marengo, Ia.	Oct.	1
Omaha, Nebr.	"	23, 27	Iowa City, Ia.	"	2

BROTHER J. A. BOHNET

Oconee, Ill.	Sept.	16	Hamilton, Ill.	Sept.	23
Decatur, Ill.	"	17	East Moline, Ill.	"	25
Bloomington, Ill.	"	18	Rock Island, Ill.	"	27
Peoria, Ill.	"	20	Moline, Ill.	"	28
Knoxville, Ill.	"	21	Davenport, Ia.	"	29
Quincy, Ill.	"	22	Kewanee, Ill.	"	30

BROTHER H. H. DINGUS

Grand Island, Nebr.	Sept.	14	Wymore, Nebr.	Sept.	23
Hastings, Nebr.	"	15	Beatrice, Nebr.	"	24
Loomis, Nebr.	"	16, 17	Sutton, Nebr.	"	25
Wauneta, Nebr.	"	18	Lincoln, Nebr.	"	27
Wilsonville, Nebr.	"	20	David City, Nebr.	"	28
Bloomington, Nebr.	"	22	Columbus, Nebr.	"	30

BROTHER A. D. ESHLEMAN

Atoka, Okla.	Sept.	15	Wynnewood, Okla.	Sept.	24
Ada, Okla.	"	16, 17	Elmore, Okla.	"	25
Hickory, Okla.	"	18	Purcell, Okla.	"	27
Madill, Okla.	"	20	Noble, Okla.	"	28
Ardmore, Okla.	"	21	Norman, Okla.	"	29
Leon, Okla.	"	22, 23	Edmond, Okla.	"	30

BROTHER A. J. ESHLEMAN

Chaonia, Mo.	Sept.	15	Moody, Mo.	Sept.	23
Ava, Mo.	"	16, 17	Thayer, Mo.	"	24
Norwood, Mo.	"	18	Springfield, Mo.	"	27
Mountain Grove, Mo.	"	20	Deepwater, Mo.	"	29
Cabool, Mo.	"	21	Coal, Mo.	"	30
South Fork, Mo.	"	22	Clinton, Mo.	Oct.	1

BROTHER M. C. HARBECK

Minneapolis, Minn.	Sept.	11	Moffit, N. Dak.	Sept.	22
Fargo, N. Dak.	"	13	Northville, S. Dak.	"	24, 25
Bismark, N. Dak.	"	14, 17	Huron, S. Dak.	"	27, 30
Arena, N. Dak.	"	15, 16	Nisland, S. Dak.	"	28, 29
Max, N. Dak.	"	18, 20	Mitchell, S. Dak.	Oct.	1, 2
Bismark, N. Dak.	"	21	Hartford, S. Dak.	"	4, 5

BROTHER M. L. HERR

Lenora, Kans.	Sept.	18	Kansas City, Mo.	Sept.	27
Jamestown, Kans.	"	20	Paola, Kans.	"	28
Horton, Kans.	"	21	Mound City, Kans.	"	29
St. Joseph, Mo.	"	22, 23	Fort Scott, Kans.	"	30
Leavenworth, Kans.	"	24	Bronson, Kans.	Oct.	1
Lawrence, Kans.	"	25	Iola, Kans.	"	2

BROTHER W. M. HERSEE

Moore's Mills, N. B.	Sept.	13	Prescott, Ont.	Sept.	24
Woodstock, N. B.	"	14, 15	Brockville, Ont.	"	25, 27
Blaine, Me.	"	16, 17	Gananoque, Ont.	"	28
Quebec City, P. Q.	"	20	Kingston, Ont.	"	29
Montreal, P. Q.	"	21, 22	Woodstock, Ont.	Oct.	11
Iroquois, Ont.	"	23	Brantford, Ont.	"	12

BROTHER H. S. MURRAY

Portsmouth, O.	Sept.	15	Bristol, Tenn.	Sept.	28
Huntington, W. Va.	"	16	Knoxville, Tenn.	"	29
Clifton Forge, Va.	"	18	Chattanooga, Tenn.	"	30
Norfolk, Va.	"	20	Tuscumbia, Ala.	Oct.	1
Petersburg, Va.	"	23	Albany, Ala.	"	2, 4
Lynchburg, Va.	"	27	Athens, Ala.	"	5

BROTHER G. R. POLLOCK

Burlington, Wash.	Sept.	16	Lynden, Wash.	Sept.	24
Friday Harbor, Wash.	"	17, 18	Vancouver, B. C.	"	27
Oak Harbor, Wash.	"	20	Blaine, Wash.	Oct.	2
Anacortes Wash.	"	21	Bellingham, Wash.	"	4
Bellingham, Wash.	"	22, 25	Mount Vernon, Wash.	"	5
Everson, Wash.	"	23	Stanwood, Wash.	"	6

BROTHER V. C. RICE

Wellston, O.	Sept.	16	Delaware, O.	Sept.	24
Nelsonville, O.	"	17	Amlin, O.	"	25
New Straitsville, O.	"	18	Columbus, O.	"	27
Shawnee, O.	"	20	Mebron, O.	"	28
Crooksville, O.	"	21, 22	Newark, O.	"	29
Lancaster, O.	"	23	Byesville, O.	"	30

BROTHER R. L. ROBIE

Pittsburgh, Pa.	Sept.	13	Monessen, Pa.	Sept.	21
Duquesne, Pa.	"	15	Bentleyville, Pa.	"	22
McKeesport, Pa.	"	16	Brownsville, Pa.	"	23
Buena Vista, Pa.	"	17	Rices Landing, Pa.	"	24
Elizabeth, Pa.	"	18	Morgantown, W. Va.	"	25
Monongahela, Pa.	"	20	Point Marion, Pa.	"	27

BROTHER O. L. SULLIVAN

Oshkosh, Wis.	Sept.	14	Black Creek, Wis.	Sept.	22
Appleton, Wis.	"	15, 16	Stevens Point, Wis.	"	23, 24
Manitowoc, Wis.	"	17	Plover, Wis.	"	25
Two Rivers, Wis.	"	18	Black River Falls, Wis.	"	27, 28
Green Bay, Wis.	"	20	Tunnel City, Wis.	"	29, 30
Seymour, Wis.	"	21	Junction City, Wis.	Oct.	1

BROTHER W. J. THORN

Melstone, Mont.	Sept.	14	Hart, Sask.	Sept.	27
Wason Flats, Mont.	"	15, 16	Scobey, Mont.	"	28
Dore, N. Dak.	"	18, 20	Avondale, Mont.	"	29, 30
Froid, Mont.	"	21, 22	Poplar, Mont.	Oct.	1, 2
Reserve, Mont.	"	23	Wolf Point, Mont.	"	4
Outlook, Mont.	"	24, 25	Tampico, Mont.	"	5

BROTHER J. C. WATT

San Bernardino, Calif.	Sept.	17	Pasadena, Calif.	Sept.	24
Colton, Calif.	"	18	Glendale, Calif.	"	25
Riverside, Calif.	"	20	Maywood, Calif.	"	27
Ontario, Calif.	"	21	Van Nuys, Calif.	"	28
Monrovia, Calif.	"	22	Santa Paula, Calif.	"	29
Alhambra, Calif.	"	23	Santa Barbara, Calif.	"	30

BROTHER J. B. WILLIAMS

Benton Harbor, Mich.	Sept.	15	Walhalla, Mich.	Sept.	22
South Haven, Mich.	"	16	Manistee, Mich.	"	23
Lacota, Mich.	"	17	Lake Ann, Mich.	"	24
Grand Rapids, Mich.	"	18	Empire, Mich.	"	25, 27
Muskegon, Mich.	"	20	Kewadin, Mich.	"	28
Sparta, Mich.	"	21	Traverse City, Mich.	"	29, 30

BROTHER L. F. ZINK

Dayville, Conn.	Sept.	16	New Britain, Conn.	Sept.	24
Norwich, Conn.	"	17	Waterbury, Conn.	"	25
New London, Conn.	"	18	Torrington, Conn.	"	27
Deep River, Conn.	"	20	Milford, Conn.	"	28
Cromwell, Conn.	"	21, 22	Derby, Conn.	"	29
Hartford, Conn.	"	23	New Haven, Conn.	"	30

BETHEL HYMNS FOR OCTOBER

Sunday			**4**	309	**11**	128	**18**	152	**25**	268
Monday			**5**	139	**12**	292	**19**	246	**26**	274
Tuesday			**6**	26	**13**	232	**20**	244	**27**	186
Wednesday			**7**	178	**14**	153	**21**	253	**28**	90
Thursday	**1**	103	**8**	96	**15**	273	**22**	28	**29**	127
Friday	**2**	150	**9**	174	**16**	328	**23**	8	**30**	249
Saturday	**3**	61	**10**	249	**17**	333	**24**	190	**31**	235

I.B.S.A. BEREAN BIBLE STUDIES

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

STUDY XIII: HOPES SECURED BY THE ATONEMENT

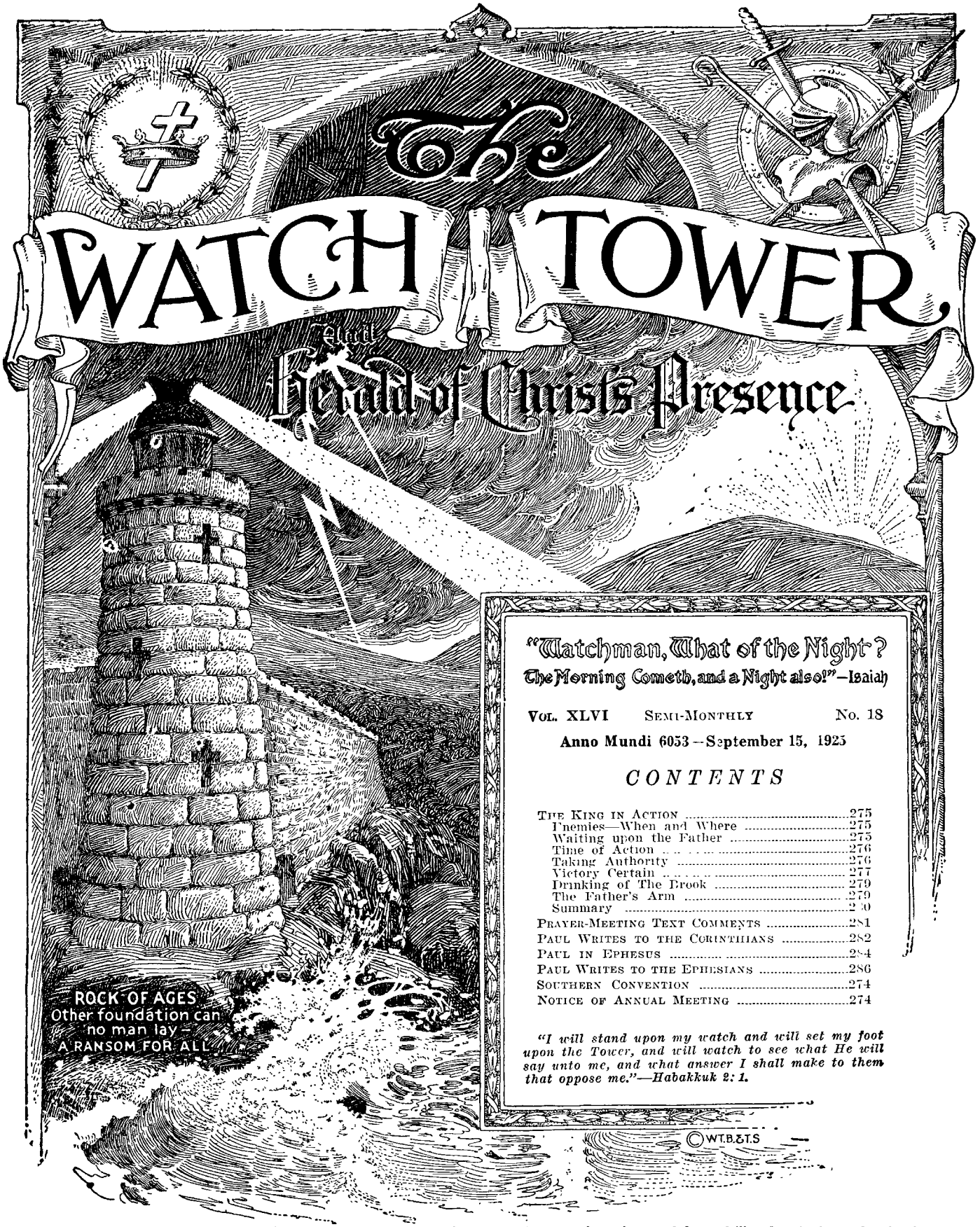
Week of Oct. 4 . . . Q. 1- 7 Week of Oct. 18 . . . Q. 14-20

Week of Oct. 11 . . . Q. 8-13 Week of Oct. 25 . . . Q. 21-27

The WATCH TOWER

and

Herald of Christ's Presence



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

VOL. XLVI SEMI-MONTHLY No. 18

Anno Mundi 6053—September 15, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

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

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

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RADIO PROGRAMS

The following stations are now broadcasting the message of the kingdom:

WBBR, New York City, 272.6 meters, Sun., Mon., Thurs., Sat.

WORD, Batavia, Ill., 275 meters, daily.

KFKB, Milford, Kans., 286 meters, Sunday, 8.30 to 9.30 p. m.

CHUC, Saskatoon, Sask., 330 meters, Sun., Tue., Thursday.

KNX, Los Angeles, Cal., Sunday, 7 to 8 p. m.

KHJ, Los Angeles, Cal., 405 meters, Sunday, 7.30 to 8.15 p. m.

KTCL, Seattle, Wash., 305.9 meters, Sunday, 9 to 10 p. m.

ANNUAL MEETING

Notice is hereby given that the annual meeting of the WATCH TOWER BIBLE & TRACT SOCIETY, as provided by law and the charter of said SOCIETY, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10:00 o'clock a. m., Saturday, October 31, 1925, to transact any business that may properly come before the said meeting.

[Signed] W. E. Van Amburgh, *Secretary,*

Brooklyn, N. Y. September 1, 1925

SOUTHERN CONVENTION

As heretofore announced the SOCIETY will hold a convention at Wilmington, N. C., October 22nd to 25th, inclusive. It is expected that this convention will be addressed by Brothers Rutherford, Wise, Van Amburgh, Martin, Barber, and others. It will serve for the fellowship and benefit of the brethren living in the South. It is held at a season of the year when the climate is delightful. For the benefit of those who may wish to arrange their railroad transportation we make the following announcement:

Special rates of one full fare going and half fare returning have been granted by the railroads in the following territory; viz: Alabama, Florida, Georgia, North Carolina, South Carolina, Virginia and from Washington, D. C. Going ticket must be purchased on the dates October 19th to 24th, and all tickets expire at midnight, October 28th. At the time of purchase of going ticket be sure to ask the ticket agent for a certificate for each member of your party, including children between the ages of five and twelve years. (Do not ask for a *receipt.*) This *certificate* will be endorsed by Brother R. H. Barber at the convention and validated by the special agent of the railroads, Mr. C. M. Acker, depot ticket agent at Wilmington, N. C. The validation dates are October 22nd to 24th. When properly endorsed these certificates will entitle the holder to purchase a return ticket at one-half of going fare, over the same route traversed on going trip. Children between five and twelve years will be charged one-half of the adult fare, but must have a certificate in order to secure the special return rate. No certificates will be validated after October 24th.

Some of the smaller railroad stations will not have the certificates on hand. In such cases you will need to purchase a full fare ticket to the nearest point where ticket agent will have certificates on hand. Ask your ticket agent about this in advance. It will also be necessary to be at the ticket office early so as to give the agent time to make out the special tickets and fill in the necessary information on the certificates.

For information concerning board and lodging write Miss Mary L. Orrell, 606 Orange St., Wilmington, N. C.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI SEPTEMBER 15, 1925 No. 18

THE KING IN ACTION

"The Lord at thy right hand shall strike through kings in the day of his wrath."—Psalm 110: 5.

MANY of the Psalms are prophecies relating to the second presence of our Lord. They were written for the benefit of the church. (Romans 15: 4) God intends the church to have some understanding of them at the end of the world.—1 Cor. 10: 11.

2 From the Scriptures and extraneous evidence we note that the Lord is present; that we have come to the end of the world and that he has begun to exercise his power as King. We know that the Lord has come to his temple and that it is due time for some clearer understanding of God's great plan. (Revelation 11: 17-19) When a prophecy has been partially fulfilled, and other portions are in course of fulfilment, the Bible student may draw a conclusion as to its true meaning and approximate what will be the result of its complete fulfilment.

3 There is a close relationship between some of the Psalms, picturing the King and the kingdom from different viewpoints. Psalm 2: 6 pictures Christ Jesus, the King, seated upon his throne of glory. "Yet have I set my king upon my holy hill of Zion." "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things." (Psalm 45: 3, 4) This Psalm shows the glorious King girded for battle. "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the nations." (Psalm 110: 5, 6, *A. S. V.*) This relates to the King of glory in action.

4 That the 110th Psalm applies to the Lord Jesus there cannot be the slightest doubt. Jesus quoted the first verse and applied it to himself. (Matthew 22: 44) St. Peter applied it to the Lord Jesus in Acts 2: 34, 35. St. Paul applied it to the great Master in Hebrews 1: 13. It therefore definitely appears that this is a key scripture by which we are enabled to understand other scriptures. The Prophet David is the speaker and says in substance: 'Jehovah said unto his beloved Son, Jesus Christ, Sit thou on my right hand until I make thine enemies thy footstool.'

ENEMIES—WHEN AND WHERE

5 What enemies are here included and when were they manifested? When Jesus was on earth his enemies were Judas, the Pharisees and others of the clergy; and all of these were permitted to persecute him by reason of the great influence of the great enemy Satan. All of these proved that they were enemies of God and of righteousness. Jesus, when on earth, possessed great power; but he did not use that power to fight against his enemies. He resisted evil only. God honored him for his fidelity. Because he was willingly submissive to the will of God, suffering the ignominious death of the cross, God exalted him and gave him a name above all other names.—Philippians 2: 8-11.

6 Psalm 109 undoubtedly refers to the enemies of Jesus and shows that Jesus was addressing his heavenly Father and recounting why the enemy was working against him. This Psalm shows Jesus cut off and then exalted. Then the 110th Psalm opens with a statement after Jesus had been exalted to the highest place in heaven at the right hand of his Father. He was then and there told by his Father to sit down until he, Jehovah, made these enemies the footstool of Jesus, his beloved Son.

WAITING UPON THE FATHER

7 God took Jesus away from earth, the place of activity of his enemies, and seated him in the position of favor in heaven. The enemy Satan continued his nefarious operations without interference; but this was to be permitted only until a fixed time in the Father's plan. Jesus, of course, observed the efforts of the enemy; but he must patiently wait upon the Father until the due time to act. He must see, and did see, centuries of the Devil's arrogant, wicked and defiant action against God. He must see all the nations of earth turned against God, and the church, established by himself, defiled by the wicked one. Still he must wait. He possessed all power in heaven and in earth, but he was not to use it against the Devil until the order for action came from God.

8 Jesus' confidence in his Father being complete he

could with patience wait. That this conclusion is correct beyond a doubt is proven by the words of St. Paul, as well as by those of the psalmist: "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) Herein is the plain statement that after Jesus had offered the great sacrifice for sins for ever then he "sat down at the right hand of God; from henceforth expecting [meaning to wait for or tarry.—Strong] till his enemies be made his footstool". The fact that the apostle says, "Till his enemies be made his footstool," is further proof that Jesus must remain inactive as against the Devil up to a time certain, which time was fixed by his Father.

[9] Nor is it certain, as revealed by the Scriptures, that Jesus knew when he ascended on high just when the time would arrive for him to take action against the Devil. A few days before, when Jesus arose from the dead, he declared, "All power in heaven and in earth is committed unto me" (Matthew 28:18); but he did not say that all knowledge was committed unto him. Jesus had finished his work of sacrifice and had been placed by his Father's side to wait further orders against the Devil. From that hour forward time with him was no more. Gladly would he leave all in his Father's hands and wait, knowing that his Father doeth all things perfectly.

[10] 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." Surely this Psalm applies to the Lord Jesus and expresses his complete satisfaction to dwell in his Father's house, beholding his Father's beauty, and continuing to learn from the Father. Each one of the followers of the Lord Jesus can now learn a special lesson from this. With the anointed ones now on earth time is no more. We know the King is here and that he has begun his great kingdom work. With happiness and joy let us wait and watch developments of God's wonderful plan. Just what day the glorification of the church will be completed no one on earth knows and there is no good reason why any loyal and faithful Christian should ask to know. For more than 1800 years Jesus patiently waited for orders from his Father. Let each member of his body patiently and joyfully wait for orders from the Head, the King.

TIME OF ACTION

The Scriptures reveal that the order of carrying forward the Father's plan of redemption is this: (1) Providing the great purchase price; (2) waiting until due time to take possession of the purchased possession; (3) taking possession by force as the Father's active agent and destroying Satan's works; and (4) restoring mankind to his inheritance. Although clothed with full power to destroy the Devil's works Jesus must remain inactive against the enemy until due time. This explains why Satan has prosecuted his nefarious work throughout the age without hindrance or interference from the Lord. God permitted him to go to the full end of his tether until the due time for the Lord to take charge.

[12] Amongst other wicked things which the Devil has done throughout the Gospel Age has been to accuse the brethren before God day and night (Revelation 12:10); but God gave his beloved Son full assurance that he would undertake the work of subduing his enemy and that he would bring the Son to a complete victory. Thus we see that when the time comes for the conflict it is really Jehovah's fight against the Devil's organization, with his beloved Son as the great Field Marshal leading the forces in battle.

[13] The time comes when he who is seated in the place of honor in heaven must take the aggressive and rule among his enemies. Up to that time he must remain at the right hand of God, and when the time arrives he must do something before permanently assuming his position as Restorer of the human race. When the time limit expires he must go forth to clear out the Devil's organization, destroy his works and bind the arch enemy. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on th dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."—1 John 3:8; Revelation 20:1-3.

[14] The clear inference is that when the enemy is made the footstool of Jesus Christ, then the Lord will begin his great work of restoring the human race. His first act on the arrival of the due time would be to take possession. The important questions then arise: Did the world end in 1914? Did that date mark the fulfilment of the time limit, "till he comes whose right it is"? (Ezekiel 21:27) All the anointed Bible students believe that 1914 is the correct date. Is not that the time then when Michael stood up? (Daniel 12:1) If so then we must expect the fight would begin then and there. The facts show that it did begin there. Does this not show why the conflict began in heaven, from which point Satan has been directing his government, exactly as set forth in Revelation the twelfth chapter, and as explained in THE WATCH TOWER of March 1st?

[15] The first part of the work of the King after taking his power is to throw the Devil out of heaven. St. Peter describes this conflict and its results, saying, "The heavens being on fire shall be dissolved." (2 Peter 3:12)

Fire represents destruction; therefore it pictures the destroying of the Devil's power to rule from his heavenly position. The apostle then adds: "And the elements shall melt with fervent heat." The elements are the commercial, political and ecclesiastical elements, which form the unholy alliance, composing the earthly part of Satan's organization, which now must melt and flow together in one common melting pot in the great time of trouble in the day of God's wrath. The Devil, expelled from heaven, begins to rally his forces to make his final stand on earth; and this is the great battle of God Almighty.—Revelation 16:13, 16.

TAKING AUTHORITY

16 The time must come when God would subdue the enemy; hence "the Lord [Jehovah] shall send the rod [sceptre of authority and power rightfully reposed in his beloved Son] of thy strength out of Zion [God's organization]; [saying] rule thou in the midst of thine enemies." (Psalm 110:2) Jesus Christ, the King, now stands up and assumes his power and authority and begins his reign even while his enemies are still exercising power, although the enemy's right to exercise that power has expired. Necessarily this marks the beginning of the battle in heaven by the King of glory, the loyal Son of God, and his angels on one side, and Satan, the old Dragon, God's disloyal son, and his angels on the other side. It is the fight of God Almighty in heaven against the Devil, led by his beloved Son; the purpose being to subdue the enemy and make the enemy the footstool of Jesus Christ the King.

17 In substance, Jehovah says: "This is my fight. I am going to accomplish this work for you and those who shall willingly follow you." No member of the body would be willing to follow the King to battle until God's due time, because he must be in harmony with the will of God. When the battle in heaven begins, then is the time for the fulfilment of verse three of this Psalm, which reads: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." These are now willing because the due time has come for Jesus Christ to take his power and begin his reign; therefore they joyfully follow him. This is exactly in harmony with the statement in Revelation 19:11, 14: "And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

18 Note that the psalmist says: "Thy people shall be willing . . . in the beauties of holiness from the womb of the morning." Surely this means, from the time of the birth of the nation. It is the woman, God's organization, that gives birth to the nation. The birth of the nation must necessarily take place at the time when Jesus Christ, the great King, stands up and assumes his regal power. As an illustration, the American nation was born at two o'clock in the afternoon of July 4th, 1776, at which time the people, through their duly constituted representatives, assumed the power of government. For several years thereafter they warred against the enemy, who was in wrongful possession of their country. The new nation was born at the time when Jesus assumed his power to reign, but after that the great fight takes place and continues until the enemy is ousted and made the footstool of the King.

19 The psalmist continues: "Thou hast the dew of thy youth." The resurrected ones beyond the vail, and the faithful ones this side the vail, compose the armies of the Lord; and they are strong, youthful, vigorous, and therefore joyful and confidently engage in the battle. They willingly and joyfully carry out their part, as commanded in Matthew 24:14; Isaiah 43:10; 51:16.

THE EXECUTOR

20 For the evident purpose of identifying who is doing the work in Jehovah's name the psalmist says: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Psalm 110:4) Melchizedek was a priest of the great Most High. He pictures the one who is bringing everything into harmony with God Almighty. Therefore Melchizedek is a type of the Logos, of Jesus, of Christ Jesus, of the Redeemer, of the Prophet, of the Priest and of the King. Stated in briefer phrase Melchizedek is typical of the great Executor of the divine plan.

21 In the prophecy of the 110th Psalm the great antitypical priest, of whom Melchizedek was a type, is shown as taking his power and authority and beginning operations to carry out the divine plan as related to man. It is Jehovah's work with the Lord Jesus as Executor; and the willing ones, members of his body, are privileged to participate therein. None but those who stand steadfastly on the ransom, which is the basis of the priestly work, could participate.

22 Nominal Christendom claims that with the coming of the Lord the priestly work is done, but in truth and in fact it has just begun. As King and Ruler he clears out the enemy, and as Priest he ministers unto those who desire comfort. There is therefore a twofold work at this time. This is the time when the spirit of the Lord raises up a standard unto the people. God is subduing the enemy and making him the footstool of his beloved Son, and the Lord Jesus is his executive officer in carrying out the work.

VICTORY CERTAIN

23 Where two armies are in action and one charges the other and strikes through the ranks of the latter, the one striking through usually gains the victory and destroys the opposing army and takes as prisoners the soldiers of the vanquished army. This is exactly what is pictured by verses five and six of the 110th Psalm.

"The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the nations, he shall fill the places with the dead bodies; he shall wound the heads over many countries." Jehovah is here shown at the right-hand of Christ Jesus and as using Christ as his great Arm and Power to destroy Satan's organization. The time is shown to be "in the day of Jehovah's wrath". This is surely "the battle of that great day of God Almighty".—Revelation 16:14.

[24] Jehovah undertakes the work of subduing the enemy, and in doing so he uses Christ Jesus as his mighty Field Marshal to lead the fight. Psalm 45:3-6 pictures this mighty Field Marshal, fully equipped for the great battle, with his sword on his thigh, clothed with glory and majesty, riding prosperously and to certain victory. The time has come for him to take his throne for ever; and the sceptre, or authority for taking the kingdom, is his by right.

[25] This great and victorious warrior and rightful ruler is pictured in Revelation 19:11-15: "And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns [meaning complete and absolute authority to rule]; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God."

[26] In this same 19th chapter of Revelation Christ Jesus, the mighty Warrior, is shown as going forth to judge and to make war. The revelator and the psalmist are in exact harmony: "He shall judge among the nations; he shall fill the places with dead bodies." (Psalm 110:6) The judgment of God is upon the nations; and this must continue until the final conflict, the great time of trouble which will end the day of God's wrath.

[27] The statement of the psalmist concerning the filling of the places with dead bodies is in exact harmony with that given by the prophet concerning the great day of God's wrath: "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 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."—Jeremiah 25:31-33.

[28] The Revised Version of Psalm 110:6 reads: "He shall strike through the head in many countries." Rotherham says, "Wound the *head*." It will be noted that the "head" is in the singular. Since this is the battle of God Almighty against Satan's organization, and since to wound means to render inactive or to subdue, and since the head well represents the power to direct the forces of earth, we may be warranted in the conclusion that this means that the Lord will wound Satan, the head over the wicked nations, and will subdue him and bind him; and this he will do in the great and final conflict.—Revelation 20:1-3.

[29] In Genesis 3:15 we read concerning the woman (typical of God's organization); that the seed (Christ) "shall bruise thy head, and thou shalt bruise his heel", which means that Satan, the head of the Devil's organization, is to be bruised. Speaking to the church St. Paul says: "The God of peace shall bruise Satan under your feet shortly." (Romans 16:20) Then St. John writes: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8) These texts show that it was the purpose of God from the beginning to use his beloved Son to destroy the works of his disloyal, treacherous son.

[30] In the twelfth chapter of Revelation we have a picture of the battle in heaven between the Lord and Satan. Dragon is one of the names of the Devil, symbolizing his organization bent upon the destruction of "the seed of promise". The seventeenth verse of that chapter shows that the Dragon, after being cast out of heaven, is wroth with the woman (God's organization which produces the seed) and goes forth to make war against the remnant of the seed which keep the commandments of God (that is to say, those who joyfully do what God commands them to do) and "who have the testimony of Jesus Christ" that they have been brought into the temple condition and have entered into the joy of the Lord.

[31] "Beast" is a symbolic term applied to the visible part of the Devil's organization. The war between the beast and the Lamb seems clearly to be confined to the earth. This is another picture of Jehovah using his beloved Son to destroy the beastly organization and to permit the faithful ones to participate with him therein. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Revelation 17:14.

[32] The question may arise: Has Jesus known at all times since his resurrection every detail of the Father's plan? Of course we cannot answer that question dogmatically, but it seems reasonable that it might have pleased the Father to keep some things to himself until due time for them to be known, even by the beloved Son. It is quite certain that Jesus was commanded by the Father to wait when he was invited to sit down at his right hand; that he has waited in patience, and that

the due time has come for him to take action against Satan, and that this action of the King has begun. Satan's time limit as overlord of man has ceased and at that time it is right for the King to take possession. To do so he must, as Executor of his Father's plan, clear out the disloyal one and destroy his wicked works. This of necessity would bring great joy to the Lord because it means the time for the vindication of his Father's name and the establishment of his kingdom of righteousness for the blessing of all the families of the earth.

33 Jesus says to the faithful: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21: 28) When the Lord came to his temple he invited those found faithful up to that time to enter into his joy, and those so doing find great joy in participating in the Lord's work.

DRINKING OF THE BROOK

34 The closing words of Psalm 110 are: "He shall drink of the brook in the way; therefore shall he lift up the head." (Verse 7) He who drinks at the brook seems to be the same one who, as the active agent of Jehovah, judges amongst the nations; viz., the Lord Jesus, the Executor of the divine plan. Since the Lord counts as a part of himself the faithful members of his body, whether in heaven or on earth, the word "he" as used in this verse would include all the members of the Christ body. Psalm 69 is a proof text that the Lord Jesus Christ counts his body members as a part of himself, including those this side of the vail as well as those on the other side.

35 The speaker in verses three, five, seven, eight and nine of Psalm 69 is surely the same and undoubtedly refers to the Lord Jesus. Verse five of that Psalm reads: "O God, thou knowest my foolishness; and my sins are not hid from thee." This could not refer to the Lord Jesus himself but of necessity must apply to the members of his body, and he speaks there for his body members. In Psalm 110 under consideration the word "head", referring to the Lord Jesus, would seem clearly therefore to take in the body members, because they are associated with him.

36 A brook is a little stream in the valley. It pictures blessings and refreshment that result to those who drink of its cooling waters. He who does the will of God joyfully experiences refreshment and blessing. For many centuries Christ Jesus waited for the maturity of his Father's plan, marking the due time for him to take his power and to begin and to undo the wickedness of God's nefarious son. Now the time has come for him to act in obedience to the Father's will, and he knows that the result will be beneficial to mankind and the vindication of his Father's name and therefore to the glory of his Father. As he proceeds to thus execute his Father's plan, which will bring such great and immediate results, he is refreshed and blessed and made joyful.

37 The members of the Christ body likewise appreciate the privilege of doing the Father's will, participating with the Lord in declaring the day of the vengeance of our God and the incoming of his kingdom, and are also refreshed, blessed, and are made joyful in the Lord. These members look up and lift up their heads because their own deliverance is nigh and because the time for the world's blessing has come. As the work of ousting the Devil and his institutions, and the bringing in of the kingdom of righteousness progresses, the joy and refreshment increases and the head is lifted up, which is symbolic of confident and certain victory.

38 Confidently therefore the Lord Jesus goes forth as the Executor of his Father's plan to complete the work of making his enemies his footstool; and each member of the body joyfully participating with him, looks up into the Father's face and rejoices, being refreshed by drinking at the brook; that is to say, they are refreshed by the blessings which come as a result of doing God's will. Hence each one finds his heart expression in the words of the psalmist, which say: "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.

THE FATHER'S ARM

39 The chief objective of Jesus Christ has always been the honor and glory of his Father. Everything else has been made subservient thereto. When he was on earth he said: "I can of mine own self do nothing." (John 5: 30) He did not say this because he did not have the power, but because he would not and could not consistently do anything but his Father's will. When about to take his departure in Gethsemane he prayed: "Father, I have manifested thy name unto the men which thou gavest me out of the world." (John 17: 6) For centuries Jesus has observed the enemy slandering and defaming the good name of Jehovah. For many centuries he has known that at some time God would grant to him the privilege of vindicating his name. Now the time has come for him to do that work. As he proceeds with the work he is refreshed and rejoices. His body members participating are also refreshed and rejoice. This is in harmony with the statement of God to the saints, through his prophet: "Ye are my witnesses . . . that I am God." There are no other witnesses to him on earth.

40 While the Fundamentalists claim to believe and serve God they ignore Jehovah and willingly join hands with the Devil's institutions and claim that they will set up God's kingdom by their own efforts. Such is their fundamental error, and therefore they are well named

"Fundamentalists". Claiming to be Christians they persecute the members of the body of Christ who testify concerning the Lord's presence and his kingdom.

41 The Modernists deny God, deny his Word, and deny the blood of his beloved Son, which is the redemptive price of mankind. Only those who are in Christ, and who have his word abiding in them and who joyfully participate in the work assigned to the church are, together with their great Master, vindicating God's name. These are drinking at the brook and are lifting up the head with confidence, thanksgiving and praise. These have entered into the joy of the Lord and fully appreciate that "the joy of the Lord is your strength".

SUMMARY

42 Summing up the 110th Psalm we understand it to teach this: That after Jesus had finished his great sacrifice and ascended on high Jehovah seated him at his right hand and directed him to remain inactive against the Devil's institutions until his due time, at which time God would make the Devil the footstool of the King of glory; that the due time arrived in 1914, and then Jehovah sent forth out of his organization his beloved Son to rule amongst his enemies; that the first work to be done was to subdue the enemy; that the battle began in heaven; that this fight has been completed, and Satan and his angels were ousted from heaven; that now the Lord Jesus Christ is the great antitypical Melchizedek priest and, as the Executor of the divine plan, goes forth to destroy Satan's organization and to minister to the people; that the members of his body, the faithful, willingly and joyfully participate in the work by the grace of the Lord; that Jehovah is now at the right hand of the Lord Jesus and as the great Author of the divine plan is acting through his Arm, his beloved Son, who strikes through the Devil's organization in the day of his wrath and who will take Satan captive in the great time of trouble and wound his head; that while the Lord Jesus is executing his Father's plan in this behalf he is greatly refreshed and blessed by the experience and greatly rejoices because the time has come to vindicate his Father's name, oust the Devil, destroy his unrighteous works, and erect God's kingdom of righteousness; and that his body members joyfully participate with him, thereafter as they drink at the brook they confidently and joyfully look up to the heavenly Father and praise his name.

43 Truly then we are reaching a climax in the great plan and with the body members time is no more. Our part is to joyfully participate in whatever work the Lord assigns us to do; and so doing we honor our King and our Head, Christ Jesus, and prove to be true and faithful witnesses.

QUESTIONS FOR BEREAN STUDY

To what great event do many of the psalms prophetically point? For whom were they especially written? ¶ 1, 2.
Do all of the "Messianic" psalms picture the same thing? Exemplify. How do we know that Psalm 110 applies to the Lord Jesus? ¶ 3, 4.
Who are the enemies referred to in Psa. 109 and 110? ¶ 5, 6.
Why have not Satan's nefarious operations been made to cease? Has Jesus' patience been tested thereby? ¶ 7, 8.
Did Jesus possess all knowledge at the time of his ascension? What does Psalm 27:4 indicate in this regard? ¶ 9, 10, 32.
What are the four principal steps in the Father's plan of redemption? What is one of the wicked things Satan has been doing throughout the Gospel Age? ¶ 11, 12.
Is Christ Jesus now taking the defensive or the offensive in the conflict with Satan? ¶ 13.
What was to be the first act on the part of earth's new King? When did Michael "stand up"? What are the "heavens" and the "elements" mentioned in 2 Peter 3:12? ¶ 14, 15.
Explain verse 2 of the psalm under consideration. What is the Lord's "rod of strength"? How does this verse harmonize with Revelation 19:11, 14? ¶ 16, 17.
What is meant by "the womb of the morning" and "the dew of thy youth" mentioned in verse 3? ¶ 18, 19.
Why is the Executor of the divine plan likened unto Melchizedek? When will his priestly work be complete? ¶ 20-22.
When and how will the Lord "strike through kings" as indicated in verses 5 and 6? ¶ 23.
How do Psalm 45:3-6 and Revelation 19:11-15 synchronize with the above? ¶ 24, 25.
What is signified by the statement, "He shall fill the places with dead bodies"? What other prophet portrays this matter, and how? ¶ 26, 27.
What is meant by wounding the "*head* of many countries" (Rotherham)? ¶ 28, 29.
How is the final conflict between Satan and the Lord depicted in Revelation 12 and 17? ¶ 30, 31.
What important fact now causes us special rejoicing? ¶ 32, 33.
To whom does the psalmist refer as drinking of "the brook"? Are the body members included with the Head in this psalm? How may we know? ¶ 34, 35.
What does the brook represent? What is meant by lifting up "the head"? ¶ 36-38.
What has ever been the chief objective of Jehovah's beloved Son? Quote passages in support. ¶ 39.
How do Fundamentalists and Modernists deny the precious blood? ¶ 40, 41.
Summarize the teachings of the 110th Psalm. In view thereof what should be our attitude? ¶ 42, 43.

SOLDIERS OF CHRIST

Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies
Through his eternal Son;
Strong in the Lord of hosts,
And in his mighty power;
Who in the strength of Jesus trusts
Is more than conqueror.

Stand, then, in his great might,
With all his strength endued;
But take to arm you for the fight
The panoply of God;
That having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand entire at last.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR OCTOBER 21

"Thy watchmen shall lift up the voice; . . . together shall they sing."—Isaiah 52: 8.

THE word watchmen properly defined means to lean forward, to penetrate into the distance, to observe and take heed to orders and act accordingly. It was Jesus who said that not everyone who shall say Lord, Lord, shall enter into the kingdom, but they that do the will of his Father. Many have conceived the thought that God's chief purpose is to search amongst the human family to find some to take to heaven; and that these in order to get to heaven must be pious-faced, without regard to their heart's devotion to the Lord. What Jehovah is really doing is selecting from amongst men those who under the test prove loyal and faithful to him. Through his beloved Son he has put on guard the anointed ones as watchmen to watch the interests of his kingdom and to testify from time to time to the unfolding of his plan. These are not looking for self-interests, nor are they making a studied effort to reach some easy place in the heavenly kingdom. They forget self; they lean forward; they peer into the distance; they observe the commands of the Lord; and seek always to honor his name and serve him.

The word "voice" is a symbol of a message. Here it signifies that those who are really watchmen, and who have the King's interest fully at heart, are proclaiming the message concerning his kingdom. The text also shows that these are acting harmoniously in proclaiming the message; that they are doing it joyfully. They are singing in their hearts, and singing the praises of Jehovah God and his great and mighty and beloved Son. They are doing this by joyfully obeying the commands of the Lord. They are diligently striving to be faithful to him in representing his cause. These have the spirit of the Master. They appreciate the fact that their consolation is coming daily and hourly from Jehovah, through the head Christ Jesus; and that the holy spirit is the channel of communication. Consoled by the blessedness of their position they heed the command to comfort all others that mourn, and do this by harmoniously declaring the message of the kingdom to them.

At this particular time the command to the church is to give a witness to the nations, to be witnesses to the name of Jehovah and to his beloved Son as the King, that this is the day of vengeance of God upon the wicked institutions, and the time when Jehovah will make himself a name in the earth.

Do not be content with merely believing on the name of the Lord. If you would be a watchmen, then watch for the interests of the kingdom and seize every opportunity to serve those interests to the best of your ability and to the glory of the Lord. It is sweet indeed to be an ambassador of our King and to know that we have been accepted of him and therefore assured of victory.

TEXT FOR OCTOBER 28

"The Lord will be a refuge for the oppressed."—Psalm 9: 9.

THE great oppressor of men is Satan, the Devil. He acts through divers instruments. The ruling factors of the world are the commercial, political and ecclesiastical men of power and influence, acting for a long while as the instruments of oppression. Even many of the people have had instilled in their hearts a disposition to oppress others. At the present time there are millions on earth who are in great distress because of injustice and oppression. They are sad and mourn. Because of their desire for relief their oppressor, the adversary, increases their burdens and makes these grievous to be borne.

God's time has come to bring about a change. As the enemy now comes in like a flood, bringing a multitude of errors to divert the minds of the people away from God, the spirit of the Lord begins to lift up a standard against him. The witnesses of God are those who are begotten and anointed of the spirit, and who joyfully obey his commands. These the Lord is using in lifting up his standard.

To these the Lord has said: 'I commission you to comfort those that mourn.' Do this by lifting up before them the standard of the kingdom of righteousness. Show them that there is a rallying place where those who have a desire for the Lord and his kingdom may gather and be guided into peace and truth. Comfort those, therefore, that mourn by pointing to them that the Lord is their refuge in this time of distress. Remind them of the precious promises even to the world, amongst which is the text under consideration, "The Lord will be a refuge for the oppressed, a refuge in times of trouble." (Psalm 9: 9) The Lord's kingdom, when in operation, will judge the people in righteousness and minister unto them their needs. It is the precious privilege of the anointed ones to now bear this message of consolation to the peoples of earth. Let each one who is favored with this opportunity be faithful to his commission.

For nineteen hundred years Christians have had the protection of the Lord as new creatures. All their interests have been overruled for good by teaching them to put their trust implicitly in the Lord, and they have been greatly encouraged by the divine promises. But in the Millennium the people's interests of a temporal kind will also have the supervision of the Lord; for we read of that time that "they shall not hurt nor destroy in all my holy mountain". People will not labor in vain, nor will they be oppressed. With the knowledge of truth will come justice administered to all. Those who love righteousness will be exalted, and the oppressor will be cut off.

PAUL WRITES TO THE CORINTHIANS

——OCTOBER 18—1 CORINTHIANS 12:1 TO 13:13——

THE CHURCH LIKENED TO HUMAN BODY—THE GREATEST MOTIVE POWER IS LOVE—THE LIFE OF LOVE LIVES IN GOD.

"Now abideth faith, hope, love, these three; and the greatest of these is love."—1 Corinthians 13:13, A. S. V.

PROBABLY no other church gave Paul so much concern as the church in Corinth. His first entrance to them was at a time when he had some mental distress; and meeting with little to encourage him to stay there it is very probable that had he not been specially directed of the Lord to the contrary he would soon have left for other fields of service. (Acts 18:10) His stay there was one which called for the endurance of love; and even after he had left he heard of the endeavors of enemies who sought to injure both his work and his name. Yet Corinth drew from Paul some of his best service and sacrificial love. He gave of himself to them very freely, even though he had cause to say, "The more abundantly I love you, the less I be loved."—2 Corinthians 12:15.

[2] The epistle occupies its own place amongst Paul's writings, and it is specially helpful to the church of God. Indeed in his two letters to the Corinthians a greater number of doctrinal and experimental matters are dealt with than in all the other epistles. The church in Corinth had not realized the oneness of the body of Christ, nor the need for living in harmony with the spirit of that body, the spirit of the living God. Besides this the Corinthians were enamored with, or bewitched by, the outward manifestations of the holy spirit. They paid altogether too much attention to the gifts wherewith the Lord blessed the early church. They prized the demonstrations of the miraculous more than that for which the gifts of the spirit were given; namely, the blessing of help to a holy life and the privilege of service that they might thereby witness to the power of the risen Christ to those who were in heathen darkness.

[3] The passage set for study brings these things to our attention. In the 12th chapter Paul emphasizes the oneness of the body of Christ. He speaks of the diversities of the gifts of the holy spirit, but states that they are all for one purpose, that the body may be realized as one. He shows that the Christ is like the human body; it is one, though composed of many members. And as the various members of the human body have different services to render to the body, so with the Christ and the gifts of the holy spirit. Each is to serve in its own place; but in all the diversity there is one purpose desired, the unity of the body and the building up of the body into one whole.—1 Corinthians 12:4-7.

[4] If the Corinthians had realized this they would never have allowed division amongst themselves, saying, "I am of Paul, I of Apollos." (1 Corinthians 3:4) This truth realized would bring the church either in Corinth or in any other place into fullest harmony with each other and with the Lord. Paul exhorts therefore that the brethren should see that there is no schism in the body and that all should have care one for another. Division and strife meant breaking down the health of the body as well as hindering its wealth. But even to these who are divided he writes: "Now ye are the body of Christ, and members in particular." (1 Corinthians 12:27) He would have each serve according to his gift; some in one sphere, some in another, all cooperating for the welfare of the body. Without envy he would have them covet earnestly the best gifts. And yet he says: "I show unto you a more excellent way." (1 Corinthians 12:31) And immediately Paul writes a passage which is one of the greatest in all his writings, and is amongst the greatest sayings which have come from the human mind; he gives an analysis which certainly will remain as long as human words shall be of value.

[5] As if without premeditation Paul now sets forth that which to him and to every other child of God must ever be the highest and noblest force which can be known or experienced. It is the power which lies deepest with God and which ultimately will be all prevailing. Love is the fulfilling of the law of God; for if a man loves his neighbor he cannot do him wrong. If he loves God he cannot sin against God. And love is not a mere negation. Absolutely unselfish it expresses itself in desire to increase the joy and happiness of others. If then the Corinthians had known and taken the better way the contentions they had in the church would have disappeared, and their regard for each other would have been manifest. They would have seen that they were called into one body, and that they must have both the unity of the body and unity in love.

[6] Paul immediately places the things of which he has been speaking in perspective with this highest and greatest of all motive powers. As to the ability to orate, he says that though he may speak with the tongues of men and of angels and have not love, he is as sounding brass or a tinkling cymbal; and though he were to prophesy, and have understanding of all mysteries and were full of knowledge, and even though he had that faith which could remove mountains, and had not love, "I am nothing." Again he says: 'If I bestow all I have to feed the poor, or give my body to be burned, and have not love, this profiteth me nothing.'—1 Cor. 13:1-3.

[7] There is a revelation in these passages of the possibilities which yet fall short. Had these things not been written in Scripture we could hardly have believed it possible for a man to give all his wealth and even life itself and yet love be absent. It is clear that a man may have natural talent, and by study have knowledge of

deep things; he may even have faith, he may be of such disposition of mind as to give all he has, and to sacrifice life itself, and yet not have in his doing that true motive which will bring the reward of God.

[8] No more sweeping statement could ever be made. What are gifts and sacrifices if the necessary essential be lacking? On the other hand it must be true that however poor the ability to speak, however small the understanding, however little the gift, however unable one may be to make what seems a great sacrifice, if there is love it is accepted. The widow's mite cast of her poverty into the treasury counted in the sight of God for more than the total of all the gifts of the rich. —Luke 21:3.

[9] Paul proceeds to give an analysis of love. It is not an essay; it is, as it were, as if he strikes the things off as they come upon his mind, but it is the best that has ever been written. He says: "Love suffereth long and is kind": Does someone injure or treat slightingly and cause pain? Love bears it and still is kind. Paul himself in his relation with the Corinthians may be taken as an illustration. "Love envieth not": Has someone a position which could be envied were natural impulse allowed to rule? Love will say: I am glad my friend has this advantage. "Love vaunteth not itself": It neither looks enviously upon another's advantage nor boasts of its own. Boasting is not allowable for the Christian except as the psalmist says: "My soul shall make her boast in the Lord." (Psalm 34:2) He who loves respects his neighbor.

[10] "Love is not puffed up": It is lowly-minded. No man who has love in his heart allows himself one moment the indulgence of thinking that he is better than his fellows. Love is an exalted thing; it never needs to inflate itself. "Love does not behave itself unseemly": It is courteous; it never says: "I am rough; you must take me as I am." It is modest and does not seek to call attention to itself. It is always tactful.

[11] "Love seeketh not her own": What it has of its own it seeks to hold so that as there may be need it can give to others; for love realizes that life is given for the benefit of the community. "Love is not easily provoked": Is not easily stirred to bitterness or indignation or removed from its balance. If there is contention and necessary dispute, love still rules. "Love thinketh no evil": There may be evil present, but love is not ready to think evil. Love is not blind when evil is present. Love must discern it; but love will put the best construction upon an action, and is not ready to think evil of another's doings. There are some so suspicious that no action of any one passes them without the mind quickening as to what selfish or evil motive is in operation. Such minds rejoice when they find some grounds for concluding that another has an evil motive and when they can bring others down to their level. Love knows no such rejoicing. It rejoices in the truth, and knows no rejoicing except in that which is hallowed and sacred. If it is subjected to suspicion it beareth all things; it believeth that all things will be for its best interests. It hopes all things; it endures all things; it never fails.

[12] Miraculous gifts or natural abilities, whether they be prophecies or tongues or knowledge, all shall cease, fade, and vanish. They are but for a time, and will soon have served their purpose. The present life of the Christian is of necessity lived in outward things; but he has a life which finds its center in God, and the life that lives in love lives in God.—1 John 4:16.

[13] Paul urged the Corinthians to reach forward to these higher things. They would then realize that outward miraculous gifts are, after all, but child life compared with the maturity which comes when faith and hope and love are realized. At the best we now know but in part, but the day is coming when even our knowledge and experience of life will seem but as a child's life compared with maturity; we now see as through a darkened glass compared with the glorious light when we shall know even as we are known, when we have entered into the divine nature.

[14] The church has now come to the time of its earthly maturity. In the earliest days it had the manifestation of the spirit to help it to realize that it was set apart for God. Its infancy is passed; it has now come to manhood and no longer needs the kindergarten object lesson of outward gifts of the spirit. It lives by faith, hope, love, and well knows the life which soon will be manifested in the greatest of all powers—love divine.

QUESTIONS FOR BEREAN STUDY

Which church gave Paul the greatest concern? What lesson did Paul learn at Corinth? ¶ 1.

What particular knowledge was lacking in the Corinthian church? In what other matters did they need correction? ¶ 2.

What illustrates the unity of the church of Christ? Are there different ministrations of the spirit? If so, should harmony or discord result? ¶ 3, 4.

What is the highest and noblest force which can be known or experienced? How does this force operate? ¶ 5.

How important is love? What is the value of natural talent, of all knowledge, of giving oneself in sacrifice, if love is absent? ¶ 6, 7.

If love is the prompting motive behind every act, yet there is frailty in the doing, or stammering in the speech, or imperfection in the results, what is the value in God's sight? ¶ 8.

In the analysis of love, what is meant by "love suffereth long and is kind"? By "love envieth not"? By "love vaunteth not itself"? ¶ 9.

What is meant by "love is not puffed up"? By "love doth not behave itself unseemly"? ¶ 10.

What is meant by "love seeketh not her own"? By "love is not easily provoked"? By "love thinketh no evil"? If one is subjected to suspicion, what will love do? ¶ 11.

What abilities and gifts are to cease? Where does the Christian's life find its center? ¶ 12.

Is there a growth in the Christian life? When will maturity be reached? Has the church as a whole come to the time of its maturity? What shall be the realization of our faith and hope? ¶ 13, 14.

PAUL IN EPHESUS

——OCTOBER 25—ACTS 18:18 TO 19:41——

FURTHER KNOWLEDGE BRINGS RICH BLESSING—LOYAL-HEARTED MAKE PROGRESS IN UNITY—GOSPEL MESSAGE PROSPERED IN EPHESUS.

"For the love of money is the root of all kinds of evil."—1 Timothy 6:10, A. S. V.

WE KNOW that Paul labored at least one year and six months in Corinth, though probably he was there for a still longer time. (Acts 18:11, 18) Sometime while there he took a temporary Nazarite vow and therefore allowed his hair to grow. According to custom he could get release from the vow only at Jerusalem; and as he did not believe that a man should wear long hair (1 Corinthians 11:14) he was desirous of release from his vow when the due season should come. Leaving Corinth for Jerusalem he had his hair cut at Cenchrea, the port, a few miles from Corinth; for because of the uncertainty of travel and the impossibility of fixing the time of arrival at Jerusalem, it was allowable for one who had such a vow to have his hair cut if he carried it to Jerusalem to offer with the necessary sacrifice. We are not told what was the occasion which made Paul take the vow.

[2] Aquila and Priscilla traveled with Paul as far as Ephesus. Paul reasoned with the Jews in the synagogue there, and some Jews were interested and desired him to stay; but he could not because he "must by all means keep this feast that cometh in Jerusalem". (Acts 18:21) One verse suffices to record his landing in Palestine, his going up to Jerusalem, saluting the church there, and his journey to Antioch in Syria. There was not much welcome for Paul in Jerusalem, and he had no desire to stay; for he knew that his work was far afield from there. He spent some time in Antioch, and then for the third time went over the Galatian country, strengthening all the disciples. While he was on these journeys a Jew named Apollos, an eloquent man and learned in the Scriptures, had gone to Ephesus. He was fervent in spirit and taught diligently the things of the Lord, but he knew no more about the Lord than could be learned from the baptism or teaching of John. Aquila and Priscilla took him to their home and expounded to him the way of God more perfectly. Apparently Apollos soon went to Corinth.—1 Cor. 3:6.

[3] When Paul arrived at Ephesus he found there a number of disciples not well instructed but evidently earnest and desirous of being taught. He said to them: "Did ye receive the holy spirit when ye believed?" and they said unto him: "We did not so much as hear whether the holy spirit was given." (Acts 19:2, R. V.) This raised the question from Paul: "Into what then were ye baptized?" and they said: "Into John's baptism." Paul then explained John's work and message, and how he had spoken of the further blessing of baptism with the holy spirit which should come with Jesus. On hearing of this further step they were immediately baptized in the name of the Lord Jesus, and Paul laid his hands upon them, and the holy spirit came upon them, and they spake with tongues and prophesied.

[4] This immersion was not a mere formality as if one form of words was effective while another was not. There was all the difference between knowledge of God's will in Christ and the absence of that knowledge. Evidently these disciples lacked evidence of the quickening of the spirit. As their number was twelve, the reader is reminded of the apostles who received the blessing of the holy spirit at Pentecost, and who then spake with tongues and prophesied. Paul had had no such experience previously; it was a notable incident and gave a good beginning for the work of the Lord which was to find its center in Ephesus. Paul was much encouraged and for three months spoke boldly in the synagogue, endeavoring to persuade his hearers concerning the kingdom of God. The usual result came; some were hardened and believed not but publicly spoke evil of what they heard and saw. This caused Paul to leave them and to separate the disciples whom he taught daily in the school of one Tyrannus.

[5] In Ephesus as in other cities where he had ministered, Paul found it necessary to separate himself and the disciples from the unbelieving Jews. Here he bore patiently with the Jews till they proved their perversity. The welfare of the disciples made it necessary that they should be freed from those who did not want the truth, and Paul had neither time nor patience for proven perversity. It is sometimes necessary now to act as Paul did then; his course must surely be the course of wisdom. Too frequently amongst those interested in "present truth" an ecclesia has been considered as properly consisting of all persons interested merely in the increase of Bible knowledge relative to the divine plan. The true thought is that a church, an ecclesia, is a company of those who are whole-heartedly seeking the Lord to learn of him in order to do the will of God.

[6] Paul left an example we should follow. Where there is perversity of spirit the objectors and disputers must be left to themselves in order that the truly loyal-hearted may make progress. This may be done by the faithful withdrawing from the objectors, or by so asserting their purpose to live in harmony with the Lord's revealed will that the objectors find no happiness and depart.

[7] For two years Paul continued in this way, "so that all they which dwelt in [the province of] Asia heard the word of the Lord Jesus, both Jews and Greeks." (Acts 19:10) God blessed Paul and manifested his pleasure through Paul; for special miracles were

wrought, and there was a great casting out of evil spirits from those who were thus possessed. The special or extraordinary miracles which God wrought by the hand of Paul are clear evidence of his apostleship. Besides the pleasure he must have had in being thus used of the Lord, these gifts were welcome to him because some doubted his claim to apostleship, and these were proofs of his office as an apostle of Jesus Christ. Perhaps Ephesus did much to establish Paul's position as an apostle of Jesus Christ. See 2 Corinthians 12:12.

[8] Events now moved rapidly. At this time there were in Ephesus certain traveling Jews who called themselves exorcists, professing to have power to cast out evil spirits. Perhaps they were some of the sons of the Pharisees of whom our Lord spoke. (Matthew 12:27) They heard Paul demand in the name of the Lord Jesus that the evil spirit should come out of the victim, and they tried what was to them the same formula. Amongst these were seven brothers whose father was chief of the priests in Ephesus, and who combined to cast the evil spirit out of a man. Instead of obeying, the evil spirit through the man said: "Jesus I know, and Paul I know; but who are ye?" And the man leaped on them and overcame them so that they fled out of the house naked and wounded. Not much power of imagination is needed to see their manner of going. (Acts 19:15, 16) This incident became known all over Ephesus, and great fear came upon many, and many believed on the Lord Jesus and confessed their association with demons. (Acts 19:17, 18) A commotion was caused in the city; and many who practised magic brought their curious books together, valued at about £2000, and burned them publicly. The city was stirred with this, and the word of God grew mightily and prevailed.—Acts 19:29.

[9] Paul now purposed to leave Ephesus, but an event occurred which altered the manner of his going, and had much to do with the work of the Lord in those parts. Ephesus, unlike Athens, was not a city which worshiped many gods, but confined itself to the worship of the goddess Diana; and the city was enriched because of the many visitors to her temple. Amongst these there was a company of silversmiths who had much trade in making small shrines and images of the goddess. One of these named Demetrius perceived that this movement in the city was going to hurt his business. He got his fellow craftsmen together and told them of the danger to their business through this man Paul. It was an easy step to lead these men on to a cry of patriotic fervor respecting the consequent failing worship of Diana, which Asia Minor and all the world worshiped.—Acts 19:26, 27.

[10] They went out into the streets crying: "Great is Diana of the Ephesians"; and the city was immediately filled with confusion. Two of Paul's companions were caught and were rushed by the mob into the theater. Paul heard of this and would have gone in amongst the people, but the other disciples held him back. Also some of the chief men of that part of the country who were his friends sent to him, desiring him that he would not venture amongst the people. The riot increased, some crying one thing, some another; but the greater part of the crowd knew not what the trouble was. For two hours the people cried out: "Great is Diana of the Ephesians!" a cry intended to express their patriotism not only in their worship but to the city. The town clerk, the recorder of the city, by a little flattery obtained a hearing and stilled the riot. He showed them that they were being fooled by Demetrius and were in danger of having some of their liberty taken away because of this foolish tumult.

[11] Immediately afterwards Paul summoned the disciples, took his leave of them, and departed for Macedonia. He had been in Ephesus for three years. The record of actual service is short, but the time was one of hard service by this loyal faithful servant. It was a time of much suffering, mental and bodily strain. But by it, under the grace of the Lord, Ephesus became the third great center of Christianity, taking a place with Jerusalem and Antioch.—Acts 20:18-21.

[12] Paul has much to his name for the work accomplished. But the accounts of his labors are not intended to be full; just so much of his labor is recorded, so much of results gained, as is sufficient to guide the church. This also applies to the sufferings entailed by and endured in the service. In this the example of the gospels is followed, where sufficient is recorded to guide the church. We have no detailed history of Jesus, nor such a history of the early church. Nor does it seem to be the good pleasure of the Lord to have detailed records given today of the work done but only to have sufficient written as will provide the Lord's people with the necessary evidence of his guidance.

QUESTIONS FOR BEREAN STUDY

What is the probable length of time Paul remained in Corinth? What kind of vow did he take while there? ¶ 1.

Why would not Paul stay longer in Ephesus at this time? What took place at Ephesus during Paul's absence? Who assisted Apollos to a deeper insight into the Scriptures? ¶ 2.

What did Paul do upon his return to Ephesus? Does knowing only John's baptism give spiritual understanding? ¶ 3.

What was it that some in Ephesus lacked? What reason had Paul for being greatly encouraged by his experiences at this time? What was the result of Paul's fervent preaching? ¶ 4.

Is it sometimes necessary for believers to separate themselves from unbelievers? ¶ 5, 6.

What was accomplished in Asia Minor? Was Paul's position as an apostle strengthened by his experiences at Ephesus? ¶ 7.

What did the exorcists try to do in Ephesus? What did the evil spirit say to these pseudo-followers of Jesus, and what happened to them? What was the result to the people generally? ¶ 8.

How did the worship in Ephesus differ from that in Athens? By whom were the citizens of Ephesus stirred up? How was it done? Under the guise of what? How did the commotion end? ¶ 9, 10.

What was the length of Paul's stay in Ephesus? What was the result of this ministration? What lesson is there for the church as a whole? ¶ 11, 12.

PAUL WRITES TO THE EPHESIANS

——NOVEMBER 1—EPHESIANS 6: 1-20——

GOD'S MIGHTY POWER MANIFESTED—EVIL SPIRITS OPPOSE GOD'S PLAN—THE CHRISTIAN'S ARMOR SUGGESTS ACTIVITY.

"Be strong in the Lord, and in the strength of his might."—Ephesians 6: 10, A. S. V.

THE scripture set for our study today is part of the concluding portion of the Epistle to the Ephesians. This epistle is generally considered to be the greatest of St. Paul's epistles; not so much because of its logic, for it is not like the epistle to the Romans which sets forth God's purpose in salvation from point to point; nor because there is much of the personality of the writer in it, as in the epistle to the Philippians, but because of the grandeur of its revelation of the great purposes of God, and specially of the high calling of the church.

[2] The epistle is notable for several things. There is none like it for disclosing the essential unity of God's plan of salvation. It is in this epistle we are told that God has a plan of the ages (a statement which is hidden from the reader of the Bible in the authorized and revised versions) in the words, "According to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3: 11); but which the "Diaglott" renders, "According to a plan of the ages which he formed in Christ Jesus our Lord."

GOD'S MIGHTY POWER MANIFESTED

[3] After speaking of the call of the church chosen in Christ to be to the praise of the glory of the grace of God, because they were the first who trusted in Christ, and who are to share with Christ, the epistle tells of the glory and power involved in that high exaltation. In Ephesians 1: 19-21 is a declaration of the exceeding greatness of God's power, a statement unique in Scripture. Whereas the Scriptures speak of the creation of the world as if it were an easily performed act, saying of God, "By the word of the Lord were the heavens made, . . . for he spake, and it was done; he commanded, and it stood fast" (Psalm 33: 6-9), it was by the putting forth of his mighty power that God raised Christ from the dead, seated him at his own right hand, and made him an image of himself. That power is continued in the transformation of those children of men who give their hearts to God, who are received into the heavenly calling in Christ, and who, on the completion of their course, are now changed into the divine image. The apostle has in mind the ultimate and essential unity of the purpose of God and of his creation. He sees the time when heaven and earth will be at one, all things under Christ, and Christ in the glory of his Father and subject to him.—Ephesians 1: 10.

[4] This work of preparing the Christ company, the first work that God does after the ransom price has been realized at Calvary and God could give the holy spirit, is the great work of God. Paul shows (Ephesians 2: 10) that the church, the whole body complete made into the divine likeness, is God's workmanship, his great achievement. The unity that God purposes to have was begun in Christ, first by bringing Jew and Gentile together, showing that ultimately God will break down all barriers as between elect and non-elect. There will ever be differences of glory, but no barriers of caste between those who enjoy the different glories.

[5] To accomplish the great work of making sons of God out of the fallen humanity, God uses his own power through his spirit. In Ephesians, first chapter, there is a declaration of his power to create; in the third chapter there is a revelation of his power by his spirit to fill the life with knowledge and love and truth that there may be a development of the life of Christ in the inner man. The glory of God in the church is not creative or executive only. There is the spirit which develops life, that the inner being of the church may be full and rich and filled with the love of God, even as the church when exhibited as God's workmanship will show the beauty of design.

EVIL SPIRITS OPPOSE GOD'S PLAN

[6] The apostle urges those who have heard these things to be followers of God as dear children, and to walk in love, avoiding all things that defile. He gives instruction to all the disciples how to conduct themselves in gratitude of heart and waiting upon God in prayer. (Ephesians 5: 1) He gives instruction to wives, to husbands, to children, to fathers, to servants and to masters. Then in the words of our study he instructs the brethren generally to be strong in the Lord and in the power of his might. Paul well understood about Satan, and the power which he exerted to attempt the destruction of the church. He was not like many today who profess to be teachers of the way of God, but who deny or ignore the fact of Satan. Paul knew that his Master's temptation was a real one, that the Devil was real, and that he was the "god of this world", that he was the prince of the power of the air (2 Corinthians 4: 4; Ephesians 2: 2); and he knew that with the Devil were great spirits who had become malicious in every purpose and intent, and who were ever ready to take a lead from Satan, and who, like him, were malignant towards every one who sought to do the will of God.

[7] Paul knew the high purpose of God for the disciples of Christ, and the power of his holy spirit to help them walk according to his will and for the development of righteousness. He well knew that there was also this company of wicked spirits in high places who in their purpose were bent for the destruction of the saints of God, the disciples of Jesus. (Ephesians 6: 12) Paul knew also that God did not undertake to keep

his spiritual sons from the power of the enemy; that he undertook only to see that these malicious powers should not over-press his children; and for this reason, that as it was necessary that Jesus, the Head of the church, should be tested to prove his loyalty and to demonstrate his purity and sincerity, so these must be tempted in like manner and for the same reasons. (Hebrews 4:15) Not only is it necessary to have tests in order to get that exercise of mind and will which give growth to maturity; it is also necessary that angels and men should have this demonstration. When the church is glorified there will be common consent to the fitness of God's choice.—Revelation 5:9, 10.

[8] To enable the disciples to enter into this temptation and yet to withstand the attacks of their great enemies, they are provided with armor complete and satisfactory in every way. Our lesson tells us of the armor provided, of the breastplate of righteousness, of the feet shod with the preparation of the gospel of peace, of the shield of faith, the helmet of salvation, the sword of the spirit, of the need to have the girdle of truth, and of the necessity of prayer and watching thereunto. No disciple of Jesus Christ is safe from the fiery attacks of the evil one, or from the malignant attacks of these malicious spirits, unless he has this protection which is provided by God through Christ.

[9] To have the breastplate of righteousness does not mean to have justification only, nor does the putting on of the helmet of salvation mean merely to have the knowledge of the salvation of God. More is intended than the fact of justification through faith in the blood, and knowledge of the plan of God. Paul says: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10); and no one can be covered on his breast and on his head unless he is living in full harmony with the will of the Lord. Justification puts the believer right with God; but here is something which is to shield him from the power of the enemy. A reference to the corresponding passage in Isaiah (59:17) shows that the protection which is given is found in doing the will and the work of God.

THE CHRISTIAN'S ARMOR SUGGESTS ACTIVITY

[10] The thought seems to be that of one standing forth for righteousness rather than being protected by imputation of righteousness. He who truly believes and hopes will act in accordance with his belief and hope, and he who would be saved from the attacks of the evil one must be in such a position of confident assurance that the fiery darts will not hurt him. The same applies to the other portions of the armor. It must be recognized that the disciples are the objects of the malicious hatred of the evil spirits, and that a negative position in relation to them and their attacks is not sufficient. The breastplate and the helmet and the other items of the armor are not to be understood as mental attitudes expressing belief and hope and a desire for peace, but as an active state of mind and will in the presence of an enemy.

[11] The picture as it presented itself to Paul's mind is evidently taken from Isaiah. Isaiah foretold the time when the Lord would clothe himself and his servant class with armor for fighting the foe. He has reference to the church of God in this day. The fight is on. It resolves itself into the battle of the Lord God Almighty, who through his great general, Jesus Christ, enters into a conflict with Satan. It is the final conflict between righteousness and truth, between those who desire to have the will of God done, and those who, from Satan down, are determined that it shall not be done. The result of the battle is freedom to set up the kingdom of God upon earth.

[12] Many well-intentioned people of these days are fighting various evils which are hurting mankind, but the Lord is not calling his people to such endeavors. None can be of any service to righteousness and to God unless they fight under the leadership of Jesus. Before the evil of the world can be successfully attacked, the prince of evil and the princes who aid and abet him must be rendered powerless. This is being done. Now the truth concerning the kingdom of God, his fatherhood, his honor and dignity, and his right to the allegiance of all men, and concerning the lordship of Jesus Christ, is being declared. The purposeful declaration of this truth will, backed by the power of the Lord, bring down all earth's strongholds of sin. It is fitting that the epistle which more than any other tells of the glory of God, of his glorious purposes in Christ, also reveals the fact that there are malicious spirits cooperating with Satan to their destruction. The revelation of these truths helps God's people to realize their share with the Lord in the battle for righteousness.

QUESTIONS FOR BEREAN STUDY

Which epistle of Paul's is considered his greatest, and why? For what is the epistle noted? Where do the Scriptures speak of a "plan of the ages"? ¶ 1, 2.

What difference is noted between the power used in creation and that which exalts the church? In what way is God's mighty power still operating in the church? ¶ 3.

Will God eventually break down all barriers between the elect and non-elect, and also of caste? Why will the glories differ? What will be the result of the development of life in the church? ¶ 4, 5.

How should disciples walk? Was the Master's temptation a real one? Who are the unseen foes of the church? ¶ 6.

What power operates to assist one in the development of righteousness? What power operates to oppose such development? Are Christians immune from the attacks of evil spirits? Why are tests of loyalty necessary? ¶ 7.

By what means has God protected his children from all harm? How is the armor provided? What does the "breastplate of righteousness" mean? Is one justified before he puts the armor on? ¶ 8, 9.

Is there a difference between "standing forth for righteousness" and being protected by righteousness"? ¶ 10.

From whom evidently did Paul draw his lesson? What will be the result of this final conflict? ¶ 11.

For what is God calling his children to combat? Any fight that really counts in God's sight is fought under the leadership of whom? Who must be recognized before the evils in the world will be mastered? ¶ 12.

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Williamsburg, Kans. ..... " 12
Topeka, Kans. ..... " 13
Emporia, Kans. ..... " 14
Olpe, Kans. ..... " 15
Eureka, Kans. ..... " 16

BROTHER W. M. HERSEE

Gananoque, Ont. ..... Sept. 28
Kingston, Ont. ..... " 29
Woodstock, Ont. ..... Oct. 11
Brantford, Ont. ..... " 12
Hamilton, Ont. ..... " 13
Beamsville, Ont. ..... " 14, 15
St. Catharines, Ont. ..... Oct. 16, 18
Niagara Falls, Ont. ..... " 19, 20
Welland, Ont. ..... " 21
Dunnville, Ont. ..... " 22
Port Dover, Ont. ..... " 23
Simcoe, Ont. ..... " 25

BROTHER H. S. MURRAY

Tuscumbia, Ala. ..... Oct. 1
Albany, Ala. ..... " 2, 4
Athens, Ala. ..... " 5
Cullman, Ala. ..... " 6
Birmingham, Ala. ..... " 7
Dawson, Ala. ..... " 8
Alabama City, Ala. ..... Oct. 9
Boaz, Ala. ..... " 11
Anniston, Ala. ..... " 12, 15
Piedmont, Ala. ..... " 13, 14
Lincoln, Ala. ..... " 16
Seddon, Ala. ..... " 18

BROTHER G. R. POLLOCK

Bellingham, Wash. ..... Oct. 4
Mt. Vernon, Wash. ..... " 5
Stanwood, Wash. ..... " 6
Wenatchee, Wash. ..... " 7, 9
Soap Lake, Wash. ..... " 8
Okanogan, Wash. ..... " 11
Oroville, Wash. ..... Oct. 13, 14
Chesaw, Wash. ..... " 15, 16
Danville, Wash. ..... " 18
Colville, Wash. ..... " 19
Spokane, Wash. ..... " 20
Lewistown, Ida. ..... " 21

BROTHER V. C. RICE

Cambridge, O. ..... Oct. 1, 2
Zanesville, O. ..... " 4
Dresden, O. ..... " 5
Coshocton, O. ..... " 6
Newcomerstown, O. ..... " 7
Port Washington, O. ..... " 8
Urichsville, O. ..... Oct. 9
Dennison, O. ..... " 10
New Philadelphia, O. ..... " 11
Dover, O. ..... " 13
Massillon, O. ..... " 14
Dalton, O. ..... " 15

BROTHER R. L. ROBIE

Johnstown, Pa. ..... Oct. 1, 2
Altoona, Pa. ..... " 4
Nicktown, Pa. ..... " 5
Mahaffey, Pa. ..... " 6
McGees Mills, Pa. ..... " 7
Punxsutawney, Pa. ..... " 8
Falls Creek, Pa. ..... Oct. 9
Brockway, Pa. ..... " 11
Kane, Pa. ..... " 12
De Young, Pa. ..... " 13
Clarington, Pa. ..... " 14
Clarion, Pa. ..... " 15

BROTHER O. L. SULLIVAN

Plover, Wis. ..... Sept. 25
Black River Falls, Wis. ..... " 27, 28
Tunnel City, Wis. ..... " 29, 30
Junction City, Wis. ..... Oct. 1
Unity, Wis. ..... " 2
Athens, Wis. ..... " 4
Withee, Wis. ..... Oct. 5
Marshfield, Wis. ..... " 6
Loyal, Wis. ..... " 8
Marshfield, Wis. ..... " 9
Milladore, Wis. ..... " 11
Junction City, Wis. ..... " 12

BROTHER W. J. THORN

Poplar, Mont. ..... Oct. 1, 2
Wolf Point, Mont. ..... " 4
Tampico, Mont. ..... " 5
Coral Coulee, Mont. ..... " 6, 7
Virgelle, Mont ..... " 8
Great Falls, Mont. ..... " 9, 11
Helena, Mont. ..... Oct. 12
Butte, Mont. ..... " 13
Deer Lodge, Mont. ..... " 14
Missoula, Mont. ..... " 15, 18
Polson, Mont. ..... " 16
Spokane, Wash. ..... " 19

BROTHER T. H. THORNTON

Jacksonville, Fla. ..... Oct. 1
Waldo, Fla ..... " 2
Williston, Fla. ..... " 4
Homassassa, Fla. ..... " 5, 6
Ocala, Fla. ..... " 7
Zephyr Hills, Fla. ..... " 8
Tampa, Fla. ..... Oct. 9, 11
Oldsmar, Fla. ..... " 12
St. Petersburg, Fla. ..... " 13, 14
Bradentown, Fla. ..... " 15
Sarasota, Fla. ..... " 16
Arcadia, Fla. ..... " 18

BROTHER S. H. TOUTJIAN

Atlanta, Tex. ..... Oct. 1
Gladewater, Tex. ..... " 2, 3
Big Sandy, Tex. ..... " 4
Tyler, Tex. ..... " 7
Athens, Tex. ..... " 8
Corsicana, Tex. ..... " 9
Teague, Tex. ..... Oct. 11
Bedias, Tex. ..... " 12, 13
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BROTHER J. C. WATT

Santa Maria, Calif. ..... Oct. 1, 2
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Watsonville, Calif. ..... " 8
Santa Cruz, Calif. ..... " 9
San Jose, Calif. ..... " 11
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Mayfield, Calif. ..... " 13
Palo Alto, Calif. ..... " 14
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Burlingame, Calif. ..... " 16
San Francisco, Calif. ..... " 18

BROTHER J. B. WILLIAMS

Kingsley, Mich. ..... Oct. 1, 2
Harbor Springs, Mich. ..... " 4
Cadillac, Mich. ..... " 5
Midland, Mich. ..... " 6
Saginaw, Mich. ..... " 7
Bay City, Mich. ..... " 8
Wheeler, Mich. ..... Oct. 9
Alma, Mich. ..... " 11
Owasso, Mich. ..... " 12
Chesaning, Mich. ..... " 13
Fenton, Mich. ..... " 14
Durand, Mich. ..... " 15

BROTHER L. F. ZINK

Branford, Conn. ..... Oct. 1
Bridgeport, Conn. ..... " 2, 4
Danbury, Conn. ..... " 5
South Norwalk, Conn. ..... " 6
Stamford, Conn. ..... " 7
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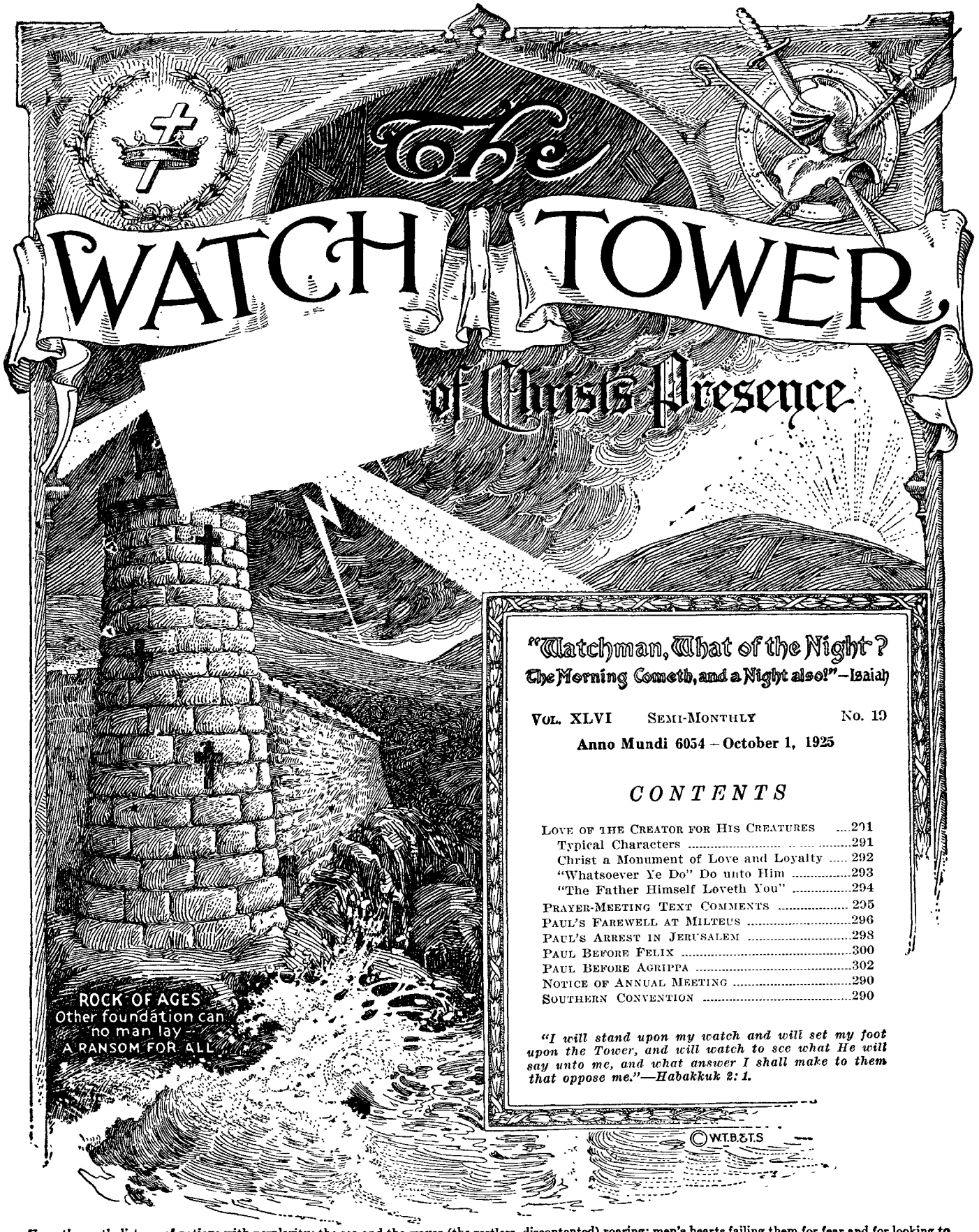
Elmsford, N. Y. ..... Oct. 9
Brooklyn, N. Y. ..... " 11
Harrisburg, Pa. ..... " 13
Altoona, Pa. ..... " 14
Johnstown, Pa. ..... " 15
Greensburg, Pa. ..... " 16



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

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Anno Mundi 6054 – October 1, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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I.B.S.A. BEREAN BIBLE STUDIES

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

STUDY XIII: "HOPES SECURED BY THE ATONEMENT"

STUDY XIV: THE NECESSITY FOR THE ATONEMENT

Week of Nov. 1 . . . Q. 28-31 Week of Nov. 15 . . . Q. 39-44
Week of Nov. 8 . . . Q. 32-38 Week of Nov. 22 . . . Q. 1- 5
Week of Nov. 29 . . . Q. 6-9

ANNUAL MEETING

Notice is hereby given that the annual meeting of the WATCH TOWER BIBLE & TRACT SOCIETY, as provided by law and the charter of said SOCIETY, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10:00 o'clock a. m., Saturday, October 31, 1925, to transact any business that may properly come before the said meeting.

[Signed] W. E. Van Amburgh, *Secretary*,

Brooklyn, N. Y. September 1, 1925

SOUTHERN CONVENTION

As heretofore announced the SOCIETY will hold a convention at Wilmington, N. C., October 22nd to 25th, inclusive. It is expected that this convention will be addressed by Brothers Rutherford, Wise, Van Amburgh, Martin, Barber, and others. It will serve for the fellowship and benefit of the brethren living in the South. It is held at a season of the year when the climate is delightful. For the benefit of those who may wish to arrange their railroad transportation we make the following announcement:

Special rates of one full fare going and half fare returning have been granted by the railroads in the following territory; viz: Alabama, Florida, Georgia, North Carolina, South Carolina, Virginia and from Washington, D. C. Going ticket must be purchased on the dates October 19th to 24th, and all tickets expire at midnight, October 28th. At the time of purchase of going ticket be sure to ask the ticket agent for a certificate for each member of your party, including children between the ages of five and twelve years. (Do not ask for a *receipt*.) This *certificate* will be endorsed by Brother R. H. Barber at the convention and validated by the special agent of the railroads, Mr. C. M. Acker, depot ticket agent at Wilmington, N. C. The validation dates are October 22nd to 24th. When properly endorsed these certificates will entitle the holder to purchase a return ticket at one-half of going fare, over the same route traversed on going trip. Children between five and twelve years will be charged one-half of the adult fare, but must have a certificate in order to secure the special return rate. No certificates will be validated after October 24th.

Some of the smaller railroad stations will not have the certificates on hand. In such cases you will need to purchase a full fare ticket to the nearest point where ticket agent will have certificates on hand. Ask your ticket agent about this in advance. It will also be necessary to be at the ticket office early so as to give the agent time to make out the special tickets and fill in the necessary information on the certificates.

For information concerning board and lodging write Miss Mary L. Orrell, 606 Orange St., Wilmington, N. C.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Wilmington, N. C., October 22-25. J. A. Price, P. O. Box No. 406.
Buffalo, N. Y. November 15. H. A. O'Brian, 119 Riley St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI OCTOBER 1, 1925 No. 19

THE LOVE OF THE CREATOR FOR HIS CREATURES

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . Beloved, now are we the sons of God, and 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. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3: 1-3.

THERE is a personality and an attractiveness about the Bible which touches the hearts of the simple and the mighty, the unlearned and the seer, the peasant and the king. It is the comfort and consolation of the contrite and broken-hearted in all walks of life. It is unlike any other book in the world.

[2] In divine simplicity the first sentence, "In the beginning God created the heaven and the earth," presents to our view the great Architect and Creator of the universe outlining, constructing and setting in order the millions of solar systems of the heavens, and giving to each its realm and laws. As our knowledge of the vastness of the heavens increases, we stand in silent awe and marvel at the wisdom, power and ability of Jehovah God thus manifested by his handiwork. Truly, all nations are as the small dust of the balance, less than nothing.—Isaiah 40: 12-17.

[3] In simplicity the narrative continues, adding detail upon detail to the word picture of how Jehovah completed the preparation of the earth as a home for the habitation of man. When all was ready he brought forth man in his own image and likeness, perfect in organism and in mental faculties, and gave him dominion over things of the earth. It would be difficult to conceive of a picture embodying a more wonderful contrast than that of the great Sovereign of the Universe in fellowship with his tiny creature, man.

[4] God placed Adam in perfect surroundings, with everything desirable and delightful, and with full opportunity for the enjoyment of all his physical and mental faculties. A special instructor from the heavenly courts was commissioned to advise him of his privileges, of his relationship to his Creator and of his duties and responsibilities as the earthly representative of Jehovah, that he might be properly fitted to fill his position as king of earth. Thus did Jehovah lay the foundation for another province in his vast domain of the universe.—Psalm 8: 4-6.

[5] Then the Bible presents us the sad picture of Adam's deflection and of the terrible results which quickly followed. Nevertheless the touch of personal compassion is readily noticeable. Though Adam must suffer expulsion from Eden, his perfect home, the loss of his kingdom, and eventually death, yet God provided him with clothing as a protection outside the garden and arranged that he might find food and the necessities of life until he should return to the dust.

[6] Next follows the heart-breaking narrative of the first homicide; that of Cain slaying his own brother, Abel. Yet the picture is again toned by a personal message from the Creator to Cain the sinner. Doubtless much more occurred than is recorded, but we have sufficient to show that God was not unmindful of his creatures.

[7] Of Enoch it is related that he "walked with God". Enoch desired to serve God to the best of his ability and the Lord rewarded him by translating him. The picture serves to show us the tender touch of Jehovah's personal interest in individuals who serve him.

[8] Then is given the picture of the Flood and of God's special care over Noah and his family because of the fact that he was a righteous and upright man. The details of this as mentioned in Genesis bring out in bold relief the power and protection which Jehovah exercises in behalf of those who love and obey him.

TYPICAL CHARACTERS

[9] Next come the call and promise to Abraham and the many delightful experiences of God's watchfulness and care over him, even in his daily life. We are told that some of Abraham's experiences were designed to picture a future work which God purposed for the people of the world. The picture is continued in the life of his son, Isaac. We are told of the manner in which Isaac's beautiful bride, Rebecca, was found; and the New Testament informs us that the incidents relating thereto shadowed forth a greater Isaac and Rebecca who were to be the heirs of a greater than Abraham.—Galatians 4: 28, Romans 8: 17.

[10] The family feud between Jacob and Esau is brought to our attention, also the blessing which Jacob desired and received because he believed God. Then follows the thrilling story of Joseph and his brethren, portraying many significant incidents in their daily lives. We are told how that Jehovah permitted Joseph to be unjustly imprisoned, and then how he used a heathen monarch, Pharaoh, to exalt this same Joseph to a position next to the throne of Egypt.

[11] Why should Jehovah manifest such personal interest in these wee specks of humanity, even in the little affairs of their daily lives? St. Paul, in Romans 15:4, answers the question: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Again, in 1 Corinthians 10:11: "Now all these things happened unto them for ensamples: and they are written for our admonition." Joseph pictured a greater Joseph, Christ Jesus, who was sold by his brethren, but whom Jehovah thereafter exalted to a position next to the throne of the universe. (Hebrews 12:1, 2) For similar reason the Bible narrates God's dealings with other faithful men of the past. And how the lowly in heart rejoice in such evidences of divine care and affection and long to be recipients of similar evidences of divine notice! Did not God plant love in the human heart? Surely then, he must rejoice when he sees it developing in the hearts of his creatures.—Proverbs 3:12; 11:20; Hebrews 1:8, 9.

[12] Time would fail us to mention the many typical characters of the Bible and the significantly recorded incidents of God's dealings with them. Even little children are sometimes referred to; for example, the childhood of Moses, Samson and Samuel. Moses stands out as one of the most prominent figures of the Old Testament. Through him God organized the Jewish people into a nation and then settled them as a nation in the land which he had promised to their father, Abraham. To that nation God gave a wonderful code of laws. These laws enter into the minute relationships of man with man, even to their food and raiment. Why such particularity unless God were personally interested in them?

[13] For over sixteen hundred years God dealt with the Jews as a nation. Their history shows a great lack of appreciation on their part. They were continually backsliding and going after other gods; but whenever they repented and called upon Jehovah he sent them deliverance. We marvel at the patience manifested by Jehovah for so long a time, and the continuance of his personal care over them despite their deflections. Although God dealt with the Jews collectively as a nation, he also dealt personally with many individuals. The fathers and mothers of Samuel and Samson; David, Solomon, and all the prophets, are examples. Then we have the beautiful story of Ruth, and later of Queen Esther, and many others.

CHRIST A MONUMENT OF LOVE AND LOYALTY

[14] When Christ came to fulfil the many prophecies recorded of him, he manifested a personal love, loyalty and obedience to Jehovah that stand as the greatest monument of personal affection and devotion recorded in history. God loved his Son Jesus, and Jesus loved his Father, Jehovah. Through Jesus God sent this message of love to the world: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." While on earth Jesus was constantly giving the touch of personality to those with whom he came in contact. The many incidents recorded are for our edification and encouragement, consolation and comfort.

[15] God's Word abounds with invitations for his children to come near unto him and with promises of help when in need, comfort when in distress, protection when in danger, and joy when in sorrow. We note the touching tenderness of the Lord's words to his disciples as recorded in the 14th to the 17th chapters of John. The epistles of the apostles abound in similar expressions. On one occasion the disciples were hindering some mothers from bringing their little ones to the Lord. Jesus rebuked them and said: "Permit the little children to come unto me, and forbid them not; for of such [like] is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them."—Mark 10:14-16.

[16] In Matthew 11:28-30 is recorded one of the most loving invitations in Holy Writ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Thousands upon thousands can testify to the truthfulness of these words. In Matthew 10:29-31 is another touching expression: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs on your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows." These and many others were his words of encouragement to his disciples, and through them to his church. They imply in no uncertain language that God and Christ have a very personal interest in every member of the church, even in their daily experiences. The words of Jesus, and the incidents recorded of his experiences and those of the disciples, are means for our sanctification. In the touching prayer of Jesus, just before his crucifixion, he says: "Sanctify them through thy truth: thy word is truth. . . . And for their sakes I sanctify myself, that they also might be [truly] sanctified through thy truth."—John 17:17-19.

[17] The epistles abound in instruction as to individual action in the Christian's daily life and as to our re-

lationship one to another. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31) "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Colossians 3:17) Note also the loving words of Jesus, in Matthew 6:30-33: "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no [anxious] thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

18 As a loving parent sends his son away to school and wishes him to give his undivided attention to his lessons while in school without having to worry about the providing of food and clothing while there, so our heavenly Father in sending his children through the school of Christ desires that they worry not over temporal necessities. We are to remember that our Father will see to it that we have sufficient to eat and drink and wear. This does not mean, however, that we may be careless in our daily avocations. On the contrary we are to realize that our daily avocations are a part of our schooling.

19 Whether our duties have to do with the keeping of the home, or the providing for the home; whether we serve in an office, or shop or factory, or in whatever line of work we may be engaged, we must give proper diligence to doing all of these things as unto the Lord. We are to manifest as much of the spirit of the Lord as is possible with our imperfect bodies and minds. Every one of us radiates an influence upon every other person with whom we come into contact. As the apostle expresses it: "Ye are our epistle written in our hearts, known and read of all men." As each loving parent takes delight in the development of his child, even though the child be a heavy expense, yet he is greatly pleased to see the child put forth every effort to take advantage of each opportunity to reach his mark.

20 The Apostle Paul calls our attention to our heavenly Father's interest in us, in Hebrews 12: "Therefore, surrounded as we are by such a vast cloud of witnesses, let us fling aside every encumbrance and the sin that so readily entangles our feet. And let us run with patient endurance the race that lies before us, simply fixing our gaze upon Jesus, our Prince Leader in the faith, who will also award us the prize. He, for the sake of the joy which lay before him, patiently endured the cross, looking with contempt upon its shame and afterward seated himself—where he still sits—at the right hand of the throne of God. Therefore, if you would escape becoming weary and faint-hearted, compare your own sufferings with those of him who endured such hostility directed against him by sinners. In your struggle against sin you have not yet resisted so as to endanger your lives; and you have quite forgotten the encouraging words which are addressed to you as sons, and which say, 'My son, do not think lightly of the Lord's discipline, and do not faint when he corrects you; for those whom the Lord loves he disciplines: and he scourges every son whom he acknowledges.' The sufferings that you are enduring are for your discipline. God is dealing with you as [with] sons; for what son is there whom his father does not discipline? And if you are left without discipline, of which every true son has had a share, that shows that you are bastards, and not true sons."—Hebrews 12:1-8, *Weymouth*.

21 Our chief concern is towards knowing and doing the will of God in regard to ourselves. As St. Paul says: "Wherefore, my beloved, . . . work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do of his good pleasure." (Philippians 2:12, 13) "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Hebrews 2:1) "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Corinthians 13:5.

"WHATSOEVER YE DO" DO UNTO HIM

22 Every one who has been begotten of the spirit of God is anxious not only to secure the approval and love of Jehovah for himself, but also to tell as many others as possible. He is especially desirous at the present time to be a messenger of the King and to herald the good news of the kingdom on every possible occasion.

23 Some of the Lord's people are physically so situated, by reason of home work or office work, that they have almost no time to go out in the Lord's service. They are inclined to become discouraged and to think that they will have no share in the kingdom. This is a mistake. God has so arranged that if we are fully consecrated to him and put forth our best efforts to serve him, he counts our sincere desires and best daily endeavors as works done unto him. Even at our best we are all unprofitable servants, therefore there is no one bringing any profit to the Lord.

24 This does not mean that we should neglect opportunities for entering the Lord's service to the extent of our ability. Indeed there are many ways in which we all can herald the kingdom message: By word of mouth to our neighbors or shopmates, to customers, to those who wait upon us in the hospitals, handing out announcements of meetings or calling attention of those we meet in the street-cars or offices to the books, being careful, however, not to use the time of our employer. Some can lead classes, others can attend the classes, not only for their own benefit but also for the assistance and encouragement of others. Let each of us do with

our might what our hands find to do. If our Father sees that we can render better service in some other location or condition, he can easily make the change for us.

25 The touching story of the Apostle Paul's severe experience is exceedingly stimulating to every follower of the Lord. God specially overruled in many of his experiences and set him forth as an example to the church in order that we might be encouraged and understand that God is also overruling our individual experiences. Our experiences are developing us that we also may say with St. Paul: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1:3, 4.

26 We know of a brother who was naturally inclined to be downcast at times. The adversary always tried to take advantage of him at these times of mental depression and endeavored to beat his courage down. On such occasions he refused to think of the discouraging conditions or prospects, and kept repeating to himself: "God *loves* me; God loves *me*. I have the words of God himself, and the words of Christ, and many evidences of divine care and protection in my daily life. I know that God and Christ love me. Did not Christ say, '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'? And am I not trying to keep his words?" In this way he would overcome the attacks of the adversary, and soon would regain the sweet spirit of peace and rejoicing in the Lord.

"THE FATHER HIMSELF LOVETH YOU"

27 We often come to the place where we know not which way to take. At such times we are to stand still and see the salvation of the Lord. But in the meantime we should not cease to seek for wisdom, as the apostle says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5) Jesus' own words to us, as recorded in Luke 11:9-13, give us further encouragement: "And I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the holy spirit to them that ask him?"

28 The adversary would be pleased to have us believe that our Father does not care for us individually. But as we read his Word and see his tender touch recorded all the way from Adam to the present time, and as we review our own experiences, we feel our courage returning, our strength increasing, our faith growing firmer, and our love becoming sweeter. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him." "As the Father hath loved me, so have I loved you; continue ye in my love." "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 14:21; 15:9; 17:23) Let us never forget the assurance: "The Father himself loveth you."

QUESTIONS FOR BEREAN STUDY

How is the Bible unlike any other book? What does the first sentence of Genesis present to our view? ¶ 1, 2.

Briefly describe the Genesis word picture of man's creation. Who was the specially appointed instructor for man in Eden? ¶ 3, 4.

When man fell into sin was he wholly abandoned by Jehovah? What dealings did God have with the sinner Cain? ¶ 5, 6.

God's rewarding of Enoch and of Noah illustrate what? ¶ 7, 8.

Were the daily lives of Abraham and of Isaac divinely overruled? How and why? What other Old Testament characters were individually dealt with by Jehovah? ¶ 9, 10.

Why does God manifest such personal interest in humanity? Have children ever been specially dealt with by the Lord? ¶ 11, 12.

What relationship existed between God and the Jewish nation? Did he deal with them collectively or individually, or in both ways? ¶ 13.

What is the greatest monument of love recorded in history? Where is recorded the most loving invitation in Holy Writ? Mention other similar expressions of the Lord and state what they imply. ¶ 14-16.

What are some of the Lord's instructions covering the Christian's daily life? Should the Christian be full of care? Should he be careless? How should we regard our daily avocations? ¶ 17-19.

What is the lesson of Hebrews 12:1-8? What should be our chief concern? ¶ 20, 21.

How will our appreciation of the Lord's love for us manifest itself? If we are incapacitated for service, what does the Lord expect of us? Are there ways in which everyone may advance the interests of the kingdom? How? ¶ 22-24.

What benefit do we get from St. Paul's severe experiences? How may we overcome mental depression? ¶ 25, 26.

Will all our prayers for guidance be answered? What are the requirements? ¶ 27.

What is one of the things the adversary would have us believe? Mention some of the Lord's special assurances of his love for us. ¶ 28.

O wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong.
He stills the sigh and awakens the song;
The sorrow that bore me down he bears,
And loves and pardons, because he cares.

Let all who are sad take heart again:
We are not alone in our hours of pain.
Our Father stoops from his throne above,
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety; for he is nigh.
Can that be trouble, which he doth share?
Oh, rest in peace; for the Lord doth care.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 4

"Thou hast . . . girded me with gladness."
—Psalm 30: 11.

THIS is a psalm of David. Its application must be to the church, which David pictured. David had been in suffering and distress. He cried unto the Lord for mercy and help. His prayer was granted. Then David added: "Thou hast put off my sackcloth, and girded me with gladness." This may be applied to the individual member of Christ as long as such an one is a member of the body. It also certainly applies to the collective members of the body of Christ while on earth.

Individually the Christian sometimes finds himself in sorrow and distress. The enemy seems to overwhelm him. Then he cries unto the Lord for help and mercy. That is a time when another one in Zion may go to his brother's aid and thus fulfil his divinely-given commission to comfort those in Zion by giving unto such beauty for ashes and the oil of joy for sadness. With the mind of the mourning one thus embellished with the beauties of God's holiness, and refreshed by his precious promises, he responds: "Thou hast turned for me my mourning into dancing: . . . and girded me with gladness." It is a blessed privilege for one member of Zion to thus be an instrument of comfort to another.

In 1917 the whole church was in distress. Soon thereafter the Lord came to his temple; and later the members of the church who were watching and praying became aware of this fact. The approved ones came under the robe of Christ's righteousness; and having the assurance of being clothed with the garments of salvation, these greatly rejoiced in the Lord and continue to rejoice. Then they could say: "Thou hast put off my sackcloth [emblem of distress] and girded me with gladness." The girdle is a symbol of service; and, spoken of here as a girdle of gladness, it symbolizes that these joyfully engage in the service of our Lord.

They are greatly honored by the Lord and appreciate this honor. They rejoice to be acting under the supervision of the Bridegroom. As they continue faithfully to serve him with gladness of heart they sing: "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever."

Our privilege is to extol the heavenly Father and glorify his name. We have been rescued from sin and death through the precious blood of Christ, and by accepting God's way of salvation we have been justified and inducted into the body of Christ, and now have access to the throne of heavenly grace where we may meet God and thank him for translating us out of the kingdom of darkness into the kingdom of his dear Son. Why should we not extol and praise him?

TEXT FOR NOVEMBER 11

"In his temple doth everyone speak of his glory."
—Psalm 29: 9.

THE words of this text are from the sweet singer of Israel, forecasting the song of praise upon the lips of the temple class in the end of the age. The faithful followers of Jesus Christ go to make up the temple of God. (2 Corinthians 6: 16) The Lord comes to his temple for the purpose of judgment, which includes, of course, the examination and accounting with those who have made a consecration to do God's will. To the faithful ones the Master says: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matthew 25: 21.

These begin to appreciate the fact that they were called out of darkness into the glorious light and favor of God that they might show forth his praises. (1 Peter 2: 9) They hear the command of the Lord Jehovah to them, saying, 'Ye are my witnesses that I am God.' On the other side the vail the temple class actually behold God's glory. On this side the vail the members by faith behold his glory. Beholding his glory has a wonderful transforming influence upon the true saints, and none others can behold his glory. The transforming of the mind is a thing of no small moment; it is of the greatest importance, for by it we are changed from one degree of glory to another degree of glory. It is the process by which human aims and ambitions become less attractive, and the heavenly hopes and aspirations become more and more real. It is thus, by living in harmony with out covenant of sacrifice, that we prove what is that good and acceptable and perfect will of God.

Seeing then that the transforming work must go on we gladly cooperate in that work.—1 John 3: 2.

All the members rejoice that every good and perfect thing comes from his gracious hand; that he is the Creator of heaven and earth; that he is the one worthy to be praised; and they delight to honor him with their little all. The saints this side more and more appreciate the fact that Jehovah has honored them by making them his witnesses, and from this they receive great consolation. They begin to experience the fulfilment of the blessed promise God has made to them through the mouth of the prophet; namely: "The Lord will give strength unto his people; the Lord will bless his people with peace."

With confidence, peace and joy they are dwelling in the temple of the Lord, in the place of favor. Of them the prophet wrote: "In his temple doth every one speak of his glory." It follows then that all who are enjoying the precious fellowship of our present Lord, who are in the happy condition of the temple class, are joyfully speaking of the glory of God, delighting to be his witnesses and making known to others that he is the great Jehovah, and that his kingdom is at hand.

PAUL'S FAREWELL AT MILETUS

——NOVEMBER 8—ACTS 20:1-38——

PAUL'S INSTRUCTION TO ELDERS—GREATEST DANGER POSSIBLE WITH LEADERS—PAUL'S GREAT CHARACTER SHINES RESPLENDENTLY.

"Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."—Acts 20:35, A. S. V.

AFTER the uproar in Ephesus, which was caused by silversmiths who pretended that the worship of Diana was in jeopardy when they were merely serving their own interests, had ceased, Paul called upon the disciples, embraced them, and departed for Macedonia. He traveled extensively in that region, and then went into the neighborhood of Corinth. There he stayed three months. When he was about to sail to Syria the Jews made a conspiracy against him; so he and a party, including Timothy, returned through Macedonia. They left Philippi just after Pentecost, crossing by Troas. There they stayed for some days.

2 Upon the first day of the week when the disciples came together to break bread, Paul preached to them. And because they were to depart on the morrow and might not meet again, he continued his speech until midnight. There were many lights in the upper room, and the air grew hot. A young man who was seated in a window sank into a deep sleep and fell from the third loft, and was taken up for dead. Paul went down and falling on him and embracing him said: "Trouble not yourselves; for his life is in him." (Acts 20:10) They renewed their fellowship, eating together, and talking until the break of day.

3 Paul's party sailed from Troas; but he decided to go on foot to Assos, the next port of call, rather than sail around the promontory. From point to point the little coasting vessel sailed until they came to Miletus. Either Paul did not wish to be delayed by a call at Ephesus, or the ship did not call there. He desired if it were at all possible to be in Jerusalem at Pentecost. But he much desired to see the elders of the church at Ephesus; and he sent a request to them to meet him at Miletus, which was about thirty miles distant, but along a good road. They came; and in words which have become a notable part of the instruction of the church of God, Paul addressed them. He spoke of his ministry amongst them, reminding them of his manner of life since the first day he came to them; how that with all humility of mind and with many tears, and through dangers which had arisen through the lying in wait of the Jews, he had served them and the Lord.

4 Paul reminded them that he had kept back nothing that was profitable, but had taught publicly and from house to house, testifying both to the Jews and to the Greeks respecting repentance towards God and faith towards the Lord Jesus Christ. (Acts 20:18-21) He then told them of the purport of his journey. He knew that he must go into Jerusalem, for he was bound in spirit; for in every city on his journey the holy spirit had witnessed through the brethren that bonds and afflictions awaited him there. "But," he added, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

5 The apostle told them that he knew well that all would not see his face again, and that he wished therefore to place on record that he was pure from blood of all men: for he had not shunned to declare to them the whole counsel of God. He kindly urged the brethren, and he warned them, to take care of the flock over which the holy spirit had made them overseers, to feed it. He told them that grievous wolves would enter in, not sparing the flock: and that of themselves men would rise seeking to draw disciples after them. (See Acts 20:29, 30.) He urged them to remember his own course, how that for three years night and day with tears he had endeavored to build them up that they might find an inheritance among those that are sanctified. He reminded them that he had coveted no man's silver or gold or apparel, and that they knew his own hands had ministered unto his own necessities and to those who were with him, in order to give an example to all leaders, and thus prove to them the otherwise unrecorded words of the Lord Jesus, "It is more blessed to give than to receive."

6 Then kneeling down Paul prayed with them all; and they wept sore, falling on his neck and kissing him, sorrowing most of all because he had said that they should see his face no more. They accompanied him to the ship; and the parting, while sorrowful because they were saying farewell to Paul, yet was relieved because they were all happy in their common bond of love of God and their knowledge of the Lord Jesus.

7 Without doubt Paul had a special purpose in calling the elders of Ephesus to meet him. The fact of the full record shows that it was the Lord's purpose to have Paul's words on that occasion made an instruction to the whole church. Paul knew that the greatest danger to the church would come through those who were favored with some position in the church; for it was also true then that great temptations to pride and self-seeking fall on those men who are privileged to stand in any prominence amongst their brethren. (See James 3:1.) The elders of the ecclesias were privileged by their position to be shepherds of the flock, and Paul knew that there would arise those of whom Ezekiel spoke—shepherds who would feed themselves by eating

the flock. Hence Paul warned the brethren, and urged them to copy his example, to help the weak.

[8] Since the days of the apostles the leaders of the ecclesias have ever been the most vulnerable part of the church. It is apparent to any observer conversant with the Word of God that the clergy of the churches have been false shepherds, even as the prophets foretold. They have led the sheep astray from the truth of the Word instead of leading them in the way of light and truth, and they have fed themselves of the flock instead of feeding it. The clergy system has been an enormous weight for the flock to carry. (Ezekiel 34:10) But while it is easy to see the defects of the clergy class and system, it is not so easy to see that the elders of the ecclesias which have been formed since the time of the Lord's return have themselves often failed in like manner. It has to be said that many who have been elected by their brethren to lead in spiritual things have taught their own thoughts instead of the things God has given to his church, and either have misled the flock or have confused it; and that some have had the same spirit as the clergy class, and have sought advantage for themselves or have exalted themselves as if they were called of God to some special position of authority.

[9] The fact that the Scriptures give the ecclesias authority to appoint their elders is a clear indication that the appointment is subservient to continued fitness in service. The appointments are acknowledged of God, but are not specially by him. His own appointments, such as those by which Paul and the apostles were made leaders in the church, are of a different category and are not subservient to the wishes or will of any ecclesia.

[10] The disposition of an elder should ever be that of a caretaker, or a shepherd over the Lord's flock. There is a happiness in giving out which cannot be found in receiving, however happy may be the circumstances in which the gift is received. God himself is gracious and the greatest giver of all, and he has made it so that those who are most like him have the greatest joy. It is partly for this reason that there is now so much joy amongst the Lord's people, because they have the grace of gratitude and thankfulness in large measure, and thereby go forth with joy to tell the peoples of the coming of that golden day when God will bless the earth according to his promises. Let all elders of the churches, all who have the privilege of leading the brethren in the grace and in the work of the Lord, take Paul's warning: "Take heed to yourselves, therefore, and to all the flock among whom the holy spirit made you overseers, to feed the church of God, which he acquired by the blood of his own [Son]." (Acts 20:28, "Diaglott") There is a great responsibility attached to this privilege; for the church of God is his own, purchased with the blood of his dear Son, and he will hold all responsible for their privilege of serving their brethren.

[11] The grandeur of this great servant of Jesus Christ is never more clearly seen than in this testimony which in simplicity and in humility Paul bears to himself. For three years, both night and day he had labored in Ephesus. It was with tears he labored because of his desire for the good of the Lord's people there. But his laboring was not all sorrow; it was done in joy; for nothing but a great gladness of heart could have sustained him under the conditions and trials which the work of his Master entailed. He knew his suffering for the cause of his Master was not at an end; for he said that in every place in which he called on his way to Jerusalem the holy spirit bore witness through the brethren that bonds and afflictions awaited him. He expected to finish his course with joy, but in order to do that he counted his life not dear to himself, but wholly at the disposal of his Master. It was immaterial to him how he lived, how or when he died, if he could but continue to serve the One who had given his life on Paul's behalf.

[12] When Paul had given his charge he knelt down, and they knelt with him, and he prayed with them all. They all wept sorely; they felt for themselves as those who were losing a loved counsellor and guide. The troubles which were to come on him were not on their mind so much as was their own loss. This is no matter for surprise; for the great spirit of Paul lifted itself and the minds of his hearers above his own troubles. No faithful and true servant of the Lord will let future difficulties or trials known or unknown hinder his present service for the Lord; for he says: "My times are in thy hand; my God, I wish them there."

QUESTIONS FOR BEREAN STUDY

What were some of the movements of St. Paul in today's lesson? What took place on the first day of the week at Troas? How was a sad experience overruled and turned into joy and sweet fellowship? ¶ 1, 2.

Where next do we find Paul? With whom did Paul have a conference? What was the burden of Paul's speech? What was he determined to do? ¶ 3, 4.

What did Paul want to place on record? What does it mean to be "pure of the blood of all men"? Of what were the brethren warned? What were they urged to do? ¶ 5.

At the parting of Paul, why was there weeping? And why were these brethren happy? ¶ 6.

Why was such a full record given of this conference? From what source does the most danger in the church come? What is the business of the elders in the church? ¶ 7.

What kind of shepherds are the clergy? With what are the denominational systems mostly burdened? In what way have elders sometimes misguided the church? In what way are the clergy and false elders alike? Have the elders authority over the church, or should the elders be subservient to the ecclesias? ¶ 8, 9.

Where does the deepest happiness lie? Why is there much joy amongst the Lord's people now? ¶ 10.

When we enter into the spirit of this conference which Paul had with the elders, what is it that becomes perfectly plain to us? What is it that gladdens the heart midst trials and difficulties? What was the supreme test placed upon St. Paul? ¶ 11.

Weeping sorely at the parting, what was the principal thing upon the brethren's minds? Why did the anticipated difficulties and persecution of St. Paul dim into comparative insignificance? ¶ 12.

PAUL'S ARREST IN JERUSALEM

——NOVEMBER 15—ACTS 21:17 TO 22:30——

"If any man suffer as a Christian, let him not be ashamed."—1 Peter 4:16.

ST. PAUL HAD TESTIMONY OF SPIRIT—PAUL SPEAKS IN SELF-DEFENSE—COMPROMISING POSITION ONE OF WEAKNESS.

CHANGING from ship to ship, and with many happy experiences on the road as they met the little company of disciples, Paul and his company arrived in Cæsarea. There they were received by Philip the evangelist, one of the seven deacons; and they stayed with him some days, for they were in good time for Pentecost. Philip had four unmarried daughters living with him who, consecrated to the Lord, were blessed of the Lord with the spirit of prophecy. We know not how they prophesied, but it is apparent that the Lord honored them as they sought to serve him.

2 While the company was there, a prophet named Agabus came down from Jerusalem, who when he arrived took Paul's girdle from him and bound his own hands and feet and said: "Thus saith the holy spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." (Acts 21:11) It is evident that there was a difference in standing between the prophet Agabus and the four daughters of Philip. At the most they would be privileged to get some understanding of some portion of the Word of God; but Agabus was used of the holy spirit to foretell such events as were necessary for a witness. When Paul's companions heard these things, they and Philip's household and the church of that place combined to urge him not to go to Jerusalem. But Paul said: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Luke says that when Paul would not be persuaded, "We ceased, saying, The will of the Lord be done."

3 Paul's reason for his determination is clear. The witness of the spirit was that bonds and afflictions awaited him in Jerusalem. He read the spirit's mind more clearly than the others did. The fact that the spirit witnessed that bonds and afflictions awaited him there was proof to him that he was to be in Jerusalem. Here are submission, faith, devotion; and the insistence of the brethren that he should escape the trouble made difficulty for him. When he had first determined to go to Jerusalem we may say he was guided by his own spirit—it seemed proper to go; but when he had started, he had in this strange way the witness of the Lord that his decision was right. There is no reason to suppose that Paul thought that his visit to Jerusalem was in itself a subject for prayer. His work had been committed to him; and as a good steward he would seek to do his best, always seeking his Master's blessing.

4 Sometimes, as in Paul's case, when the servant of the Lord has determined upon a course which he believes would have his Master's approval, he does not find outward signs of approval; but the testimony of approval comes, even though it be by a declaration that bonds and afflictions follow the course taken. To Paul the call was clear, and like his Lord he set his face to go to Jerusalem. (Luke 9:51) The last witness, by Agabus, saying that Paul should be delivered into the hands of the Gentiles was to him a further confirmation of the way of the Lord; for by this he saw that the Lord had a new plan for him; and he would as soon have fled from the face of the Devil as fly from the bonds and afflictions which would bring him into his Lord's will. In due time they arrived in Jerusalem, and the brethren received them gladly.

5 The following day Paul accompanied the brethren unto James, with all the elders of the church present. The statement is rather singular; for the natural expectation would be to read that the brethren *accompanied Paul.* It looks as if Paul had a minor place in the reception. (Acts 21:18) He saluted the brethren and then told of the things God had wrought among the Gentiles by his ministry. They heard it and glorified the Lord, and then said unto him: "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." (Acts 21:20, 21) Admitting that the Gentiles were free from the Law, they suggested that Paul should show that he had not forsaken the teachings of Moses nor the customs of the Jews. They desired him to join with four men who were about to get their clearance from a vow such as he himself had previously taken, and from which on his last visit to Jerusalem he had ceremonially cleared himself according to temple usage. This he could do by paying the charges for these men. They wanted him to show the people that he was a good Jew. Paul, of course, stood for the teachings of Moses, as his Master had done; but he did not stand for the exactitudes and ceremonies of the Law. However, believing that possibly he might in this way help the brethren in Jerusalem to see in him a true lover of God, he agreed.

6 It is evident that the church in Jerusalem was not yet clear concerning the difference between Christ and Moses in respect of law and ceremony, and Paul's acceptance of their proposal is probably open to question. His agreement brought the trouble upon him which Agabus had particularly declared, and which had been witnessed by the holy spirit in all the places where he had ministered on his journey to Jerusalem. The immediate effect of his agreement was his separation from the church for a period of seven days, the period of

time necessary for those who sought release from a vow.

7 Nor did it accomplish the purpose desired; for when the seven days were almost ended some Jews of Asia, probably of Ephesus, saw him in the temple and immediately raised an outcry, saying, "Men of Israel, help: this is the man, that teacheth all men every where against the people, and the law, and this place." (Acts 21:28) They thought because he had been seen in the city with Trophimus, an Ephesian, that he had also brought him, a Greek, into the temple and thus polluted it. Immediately there was a great uproar, and Paul was roughly handled. The crowd gathered about him to kill him; but while the rabble was increasing in numbers, and the noise in intensity, the Roman chief captain who was in charge of the city, hearing of the commotion immediately ran down to the temple precincts. No doubt the haste of the chief captain saved Paul's life; for the rabble was beating him.

8 Paul was bound; and then the captain demanded of the people who he was and what he had done; and some cried one thing and some another. Partly to deliver Paul from their hands, and understanding that he must have done something to irritate the people, he commanded that Paul be carried to the castle. On the steps, while yet the people were crying for his life, Paul spoke to the chief captain in Greek. With that mastery over men which came partly through his confidence in God, he had no difficulty in gaining the chief's permission. Turning round to the people, and with an orator's gesture addressing them in their own Hebrew tongue, he obtained a hearing. He told the people of his birth, of his training at the feet of Gamaliel, their then greatest teacher, and of his zeal towards God and for the law. Zealous, he said, as they were that day, he had persecuted the followers of Christ even unto death; and he related to them in considerable detail his journey to Damascus, and how Jesus of Nazareth appeared to him.

9 They listened to all that he said until he told how the Lord said to him: "I will send thee far hence unto the Gentiles." (Acts 22:21) The moment Paul spoke of the Gentiles the mob lost control of themselves, tearing off their garments and throwing the dust of the ground into the air as if they were in a paroxysm of righteous anger. Perhaps they thought they were. The chief captain, believing that there must be something serious in this man to cause the multitude to become so excited, bade that Paul should be examined by scourging; but on the centurion's preparing to do this he was asked by Paul if it was lawful to scourge a Roman uncondemned. This altered the situation. The centurion was alarmed and spoke to the chief, and the chief at once became courteous.

10 Paul's action in acknowledging the temple does not seem to have been a wise course. However, in the providence of God it probably became the means of freeing the church in Jerusalem from the bondage in which it was held. It is evident that up to this time neither the apostles who dwelt chiefly in Jerusalem, nor the elders of the church there, including James the Lord's brother, the most influential of the leaders of the church, nor the brethren generally had seen clearly the difference between the dispensation of the law and the dispensation of grace. (John 1:17) They clung to the temple, to its hours of prayer, and to its associations of fellowship. In this we may surely say that they did not give the true value to the fact that God's great sacrifice had been offered to him in heaven, and that the temple in Jerusalem no longer represented God. Jesus, on leaving it for the last time had said: "Your house is left unto you desolate."—Matthew 23:38.

11 After this tumult the temple disappears from the New Testament. It is probable that this incident taught all the church in Jerusalem that there must be a clean cut from all that represented Judaism; and as tradition relates that Andrew and Thomas and Peter went far afield, it is probable that it also freed the brethren for that wider service.

12 Here certainly is a lesson for today. Any weakening of the position of the message of truth that would in any way pander to the weakness of former association with Babylon or with the affairs of this world is sure to prove hurtful. No good can ever come to anyone by weakening the truth in order to readjust friendly relationships with the existing order of things. Some who know the truth would say; 'State it less abruptly, make matters easier; show that we are good Christians and do this in such a way that those who now oppose the truth may understand our good motives.' All this is misdirected sympathy. The time has again come when the servants of Christ must warn all who will hear to save themselves from the tribulation which is hastening on this present generation. (Matthew 24:34) To fail to do this is to fail in a clear obligation to the trust which comes with a knowledge of God's present work.

QUESTIONS FOR BEREAN STUDY

Where did St. Paul and his company tarry for awhile before going on to Jerusalem? What was the prophecy of Agabus concerning Paul? What was Paul urged to do? What was his answer? ¶ 1, 2.

What was the proof that Paul should go on to Jerusalem? What does the experience testify of Paul? When Christians determine upon a course, is it always apparent that they will have the Lord's approval? ¶ 3, 4.

What singular statement is recorded? Of what was Paul charged? May this have been partly the cause of his minor reception? What did the brethren desire Paul to do? ¶ 5.

Why is Paul's acceptance of the proposal open to question? How did the Lord show his disapproval? What caused the uproar and Paul's rough handling? ¶ 6, 7.

What did Paul do upon his arrival at the castle? What expression of Paul's caused the mob to burst out afresh? What did the captain intend to do to relieve the situation? What hindered him? ¶ 8, 9.

Was this experience overruled of God to teach the distinction between the dispensation of law and the dispensation of grace? What proof have we that the temple at Jerusalem no longer represented God? ¶ 10, 11.

What lesson may we draw from today's study? How do some seek to compromise the truth? While we must speak the truth in love, what is our duty? ¶ 12.

PAUL BEFORE FELIX

——NOVEMBER 22—ACTS 23:1 TO 24:27——

PAUL SPEAKS IN SELF-DEFENSE—FELIX COURTS FAVOR WITH THE JEWS—SADDUCEES AND PHARISEES IN ANTITYPE.

"Herein I also exercise myself to have a conscience void of offense toward God and men always."—Acts 24: 16, A. S. V.

ON THE morning after the riotous commotion the chief captain Lysias ordered the Jews to accuse Paul formally, and the council was set and charged him. Paul in responding had no sooner declared his sincerity, saying that he had ever sought to serve God in all good conscience, than the high priest commanded that he be smitten on the mouth. Paul indignantly said: "God shall smite thee, thou whited wall." (Acts 23:3) This aroused much "righteous" indignation in the crowd, and Paul was rebuked for speaking thus to the high priest. Paul made no apology, but intimated he would not have spoken so if he had known the man was the high priest. Perhaps Paul could not see very well; in any case such a command was not to be expected from one in such an office; and no doubt Paul intended to convey this in his reply.

[2] No doubt the Pharisees showed that they were not specially displeased by the incident, as if such conduct could be expected only from a high priest who was a Sadducee. Paul saw that they were divided, and he threw a bomb into the court: He cried out that he was a Pharisee and the son of a Pharisee, and that it was because he had a hope in the resurrection he was called into question. As the Pharisees hated the Sadducees almost as much as they hated Paul, this reminder of the fact that he was an opponent of the Sadducees roused their partiality. Party cries arose, the court was thrown into confusion, and Paul had to be rescued from this rabble of wild religious leaders.—Acts 23:10.

[3] That night the Lord appeared to Paul and told him that as he had testified in Jerusalem so he must in Rome. As Paul had never preached the gospel in Jerusalem he would understand this to mean he would have to testify in Rome while in bonds. On the following day a conspiracy was formed by forty Jews to kill Paul. He was told of this by a nephew, and in turn he told the chief captain, who had Paul removed at once to the Roman headquarters in Cæsarea. This meant that Paul's accusers must go there to accuse him; and this they did, taking with them an orator named Tertullus. This man opened his speech by some complimentary words to Felix, the governor. Charging Paul, he said: 'This man is a pestilent fellow, and a mover of sedition all over the world, a ringleader of the sect of the Nazarenes; and that he had purposed to profane the temple. We took him and would have judged him according to our own law; but your chief captain took him from us by much force, and in this way forced the matter on the governor, whose time might well have been spared.'

[4] The chiefs assented to this string of perversions. Then Paul was allowed to speak. He also spoke some complimentary words to Felix, and then denied all the accusations and any possibility of proof. But he gladly admitted that he worshiped God in the way these men said was heresy. He said that he sought to worship God according to the law and the prophets, and that he was a believer in the resurrection of the dead, both of the just and the unjust, and that he had always sought to have a conscience void of offence toward God and toward men. (Acts 24:12-16) Ignoring the statements of his accusers voiced by their spokesman Tertullus, who was, of course, paid to express them, that he was a mischief-maker and a mover of sedition with evil intent, he gave the simple reason why he was in the temple. He declared that these men had proved nothing, that if they knew anything they ought to have had witnesses present, and that there was nothing of which these men could accuse him except perhaps in this that by the simple statement that he was a believer in the resurrection of the dead (Acts 24:21) he had thrown these "righteous" men into a desperate quarrel among themselves, causing them to fight each other.

[5] Felix, who had a Jewish wife, well understood the situation. He saw that Paul's accusers were moved neither by love for God, nor for the temple, but by hate, because in upholding the truth of the Scriptures, Paul had proved their hypocrisy, and because they saw in him one whose teachings were dangerous to their position. Felix said that he would confer with Lysias, the chief captain; and he dismissed the court. He commanded that Paul should be detained, but that he was to have considerable liberty, and his acquaintances to have free access to come to him and to minister to him.

[6] After some time when Felix and his wife Drusilla were again come to Cæsarea, they together listened to Paul. As Paul reasoned of righteousness, self-restraint, and judgment to come, Felix was much moved. He dismissed Paul, saying that he would see him again at a more convenient season. But though he was thus moved, he kept Paul in prison, hoping that Paul's friends whom he had allowed to minister to him would bring Paul money to buy his freedom. Many a time he sent for Paul, hoping for money; but Paul had no money for such a purpose, and his imprisonment in Cæsarea lasted two years. (Acts 24:27) At the end of that period Felix was removed; and this governor who had trembled at Paul's message showed his meanness of spirit by leaving Paul bound, because he desired to show the Jews a favor. He had trembled at the thought of judgment to come; but he cared more for the ease and conveniences of the present life than for righteousness and truth, or for his obligation to God.

[7] The fact that the sect of the Sadducees occupied the high places of power in Jerusalem and in Judaism all the time of our Lord's ministry and during the early work of the church is important to any study of those times. These men were openly avowed unbelievers in their Scriptures, except indeed in those portions which suited them and which enabled them to gain and retain office and such privileges and profits as accrued to them by being in power. They accepted the law of Moses and the ceremonies attached to the sacrifices; and they retained the tradition of the dark ages of the Jewish church, those times during which the traditions of their fathers were written, and which had become fastened upon their Sacred Scriptures.

[8] The Pharisees held to the law of Moses and to the ceremonies, but were great sticklers for the tradition of their fathers. They had allowed their fathers to interpret the prophecies and to becloud the plain meaning of certain laws by complex and sometimes ridiculous additions; and as their teachers had differed so much they were without any certain teaching. None spoke with authority (Compare Mark 1:22.); hence the surprise of the people when Jesus addressed them in simple terms and with knowledge.

[9] The Sadducees were proud of their independence of thought. The Pharisees were proud of their righteousness in adherence to the Word of God. The Sadducees were hypocrites in professing to serve God, when frankly they discarded his Word, and therefore proved that they cared nothing for him. The Pharisees were hypocrites in that they were openly righteous before men, but secretly were graspers after money and power. When truth was in question there was little to choose between the two. The Pharisees and the Sadducees were equally desirous to have Jesus crucified, and were equally desirous to have Paul put to death.

[10] It is not without meaning to us that these things are on record. The Sadducees have their counterpart in the Modernists of today; for the Modernists, like the Sadducees, are to all intents and purposes unbelievers in the Word of God. Frankly they do not believe that God by his holy spirit spoke to holy men of old. Nor do they believe in the resurrection of the dead. True, they use the term when they must conduct a burial service; but as for actual faith that God will raise the dead, they have none. Also the fact that the Sadducees were in the chief places of power and the religious officers in those days has its counterpart today; for, excepting in the church of Rome, it may be truly stated that the Modernists hold the high places in the religious world.

[11] The Pharisees correspond quite closely in type to the Fundamentalists of today. The Fundamentalists hold to the Word of God, and accept it as being given by God's holy spirit. Many of them are very well versed in Bible knowledge and are lovers of the Word of God. And many would stand by the Bible as the Word of God at all costs, so surely are they that it gives the word of salvation. But the Fundamentalist is involved in the tradition of his fathers, as the Pharisee was in the traditions of his. And the Fundamentalist is more bitterly opposed to the truth now being revealed concerning the establishment of the kingdom than the Modernist is.

[12] The Sadducees' anger concerning Jesus and Paul was chiefly because what these preached challenged their position as holding power. The Pharisees were filled with bitterness against Jesus and Paul because what they preached challenged the position of the Pharisees as religious leaders and teachers.

[13] The Fundamentalists of today have much zeal toward God and the Bible, but are as far away from the real truth as were the Pharisees of Jesus' day; and they have shown more bitterness to the messengers of the proclamation of the present establishment of the kingdom of heaven than have the modern Sadducees. The Fundamentalist absolutely refuses to believe in a resurrection of the unjust which shall give those who have died without knowledge of God an opportunity of coming to him, under any circumstances.

[14] Paul knew that the fact of an actual resurrection of all men was the crucial factor. The Sadducees absolutely denied it. The Pharisees accepted it, but vitiated the purpose. So today it is the Fundamentalist, the modern Pharisee, who will declare that there is to be a judgment when all will have to come before God; but he vitiates the Word of God inasmuch as he has no place for the fact that the Scriptures declare the conquest not only of death, but of sin, and that God is not honored unless by giving all men that opportunity of life in resurrection which is clearly guaranteed in the ransom he has provided for all men.

QUESTIONS FOR BEREAN STUDY

What did Paul say that prompted the high priest to command that he be smitten in the mouth? What does Paul's answer suggest? ¶ 1.

How did Paul take advantage of the situation, and what was the result? ¶ 2.

In what way did the Lord comfort Paul? How was Paul saved from the conspiracy that had been formed against him? What accusations were brought against Paul? ¶ 3.

How did Paul defend himself? What is the outstanding part of his remarks? ¶ 4.

What did Felix discern in Paul's accusers? What did Felix do? What was one of the objects of his kindness toward Paul? What ignoble thing did Felix do? ¶ 5, 6.

What position did the Sadducees occupy, and what did they believe? What was the difficulty with the Pharisees? ¶ 7, 8.

What was the difference in the pride of the Sadducees and Pharisees? When the truth was in question, what was the difference between them? ¶ 9.

Whom do the Sadducees typify? The Pharisees? What is the deplorable condition of the Modernists and the Fundamentalists, religiously? Which class is the more pronounced against the truth? ¶ 10, 11.

Why did the preaching of Jesus and Paul anger the Sadducees? Why did it embitter the Pharisees? Is zeal for God and the Bible indicative that one is led of the holy spirit? ¶ 12, 13.

What was Paul's message respecting the resurrection? Upon what is the Bible quite explicit? When do we honor God, in proclaiming what truth? ¶ 14.

PAUL BEFORE AGRIPPA

——NOVEMBER 29—ACTS 25:1 TO 26:32——

PAUL IS RESTFUL AND UNAFRAID—PAUL'S ENTHUSIASM MOVES HIS HEARERS—THE RESURRECTION AN OUTSTANDING DOCTRINE.

"I was not disobedient unto the heavenly vision."—Acts 26: 19.

PAUL'S two years of waiting in Cæsarea were not wasted. There is reason for thinking that he and Luke were together, and that it was then that Luke, helped by the Apostle Paul, wrote the record of the Acts, adding in due course the account of Paul's journey to Rome and his experience there. We may presume that Paul was now ready for a change. He had been hidden from the Jews for two years, but they had not forgotten him; and as soon as Festus went up to Jerusalem to make acquaintances with the city and with the leaders of the Jews, they tried to get him to send Paul to Jerusalem, and they purposed to kill him on the road. Festus decided against their request. Without doubt he saw their malignant spirit, and said whatever accusation was to be made against Paul must be made at Cæsarea. The Jews lost no time, but accompanied Festus back to Cæsarea.

[2] Luke says: They "laid many and grievous complaints against Paul, which they could not prove". (Acts 25: 7) Paul denied an offence against either the law of the Jews, or the temple, or against Cæsar. However, Festus, willing to do the Jews a pleasure, asked Paul if he would go up to Jerusalem to be judged of the things connected with the temple and the law. Festus in asking this knew very well that for Paul to agree would mean that he would go to his death. (See Acts 25: 16.) Paul knew this, and immediately said: "I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal to Cæsar."—Acts 25: 10, 11.

PAUL IS RESTFUL AND UNAFRAID

[3] Paul's case then stood where it did two years before. Had he not been completely restful in the will of God the circumstances were such as would have tried him very much. He was in the hands of men of the world, and the religious rulers hated him and the truth he preached, and would have brought about his death; the rulers, Felix, and now Festus, cared nothing for justice or righteousness, and he had nothing to gain from contact with them. Did he fear death in making an appeal to Cæsar? Quite apparently he did not; for Nero was Cæsar at that time, and to use Paul's own expression of a later day, he had put his head into the lion's mouth. (2 Timothy 4: 17) Paul's example of patience and rest in the will of God is good to follow. The life of a disciple is not his own, nor is his work to be considered as finished till he can no longer go on. It was by these experiences Paul got the fulfilment of his Master's word, that he should witness to kings. (Acts 9: 15) It was not for Paul to say how and when that witness should be given, and he was too good a servant to want to determine things which were determined for him by his Lord.

[4] Festus would have been pleased to free Paul; for no charge made by the Jews stood against him, and he himself could make none. But since Paul had appealed to Cæsar the case was taken out of Festus' hands, and he must see that the prisoner who, as a Roman had the right of such appeal, must have facility afforded to him. Some time after this King (Herod) Agrippa and his wife came to Cæsarea to pay a complimentary visit to Festus, the new Roman governor. Festus told Agrippa about Paul and, seeking to make a good impression for himself, related how he had declined to hand Paul over to the Jews, well knowing that to do so would have meant Paul's death. Agrippa was interested and asked Festus that Paul should be brought before him. The next day with great pomp the king and queen and chief captains of the army and the principal men of the city came together, and Paul was brought out of prison. Festus said openly that he could find no case to make out against him, and that it seemed a foolish thing to send a man to Cæsar under such a condition, so that if Agrippa could see anything whereby a charge could be formulated, he would be pleased.—Acts 25: 24-27.

PAUL'S ENTHUSIASM MOVES HIS HEARERS

[5] King Agrippa now signified to Paul that he should speak for himself, and Paul expressed his pleasure, because the king well understood all things connected with the Jewish life and the temple service. Paul came at once to the main point of the trouble, saying, "I stand and am judged for the hope of the promise made of God unto our fathers: . . . for which hope's sake, King Agrippa, I am accused of the Jews." That hope centered in the resurrection of the dead, and Paul continued, saying, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26: 6-8) He waived aside all the accusations about defiling the temple and being a mover of sedition; for none of these had been or could be proved against him. It was plain to all they were hypocritically made. He disclosed the root of the trouble. He had preached that Jesus of Nazareth, the despised and rejected One, had been raised from the dead, and that through him all men were to be raised from the dead. He told Agrippa how in his madness of persecution he went abroad from Jerusalem, and was on his way to Damascus when he

had seen a light above the brightness of the sun, which smote him and those with him to the ground, and that he had heard a voice speaking to him; that he had asked who the speaker was, and the answer was, "I am Jesus, whom thou persecutest."

6 Then Paul told of what Jesus had said to him, and how he should be sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." (Acts 26:18, 19) He continued by saying how that from that day he had to small and great said none other things than that which the prophets and Moses had said should come, that the Jews' Messiah should suffer and be the first who should be raised from the dead, and should show light unto the people and to the Gentiles.

7 Festus could stand this no longer. He cried out: "Paul, thou art beside thyself; much learning doth make thee mad." (Acts 26:24) Paul spoke kindly to him, and turning to King Agrippa said: "Believest thou the prophets? I know that thou believest." Paul held the court with his enthusiasm, and also by the spirit of the Lord that was upon him. But King Agrippa arose, and the company dispersed, and still they could find no charge which could be laid against him, and King Agrippa also testified that he might have been set at liberty if he had not appealed unto Cæsar.

8 Paul's action in making an appeal to Cæsar has been questioned, as if he trusted to the worldly power rather than to the care of the Lord. But Paul had no clear alternative. If Festus had decided to give him his freedom Paul would have taken it, though he knew his enemies were waiting as hungry wolves seeking his life. He would have trusted to the Lord and taken such courses as would have been open to him. But Festus showed no intention to give him his liberty; and apparently what lay before Paul was further illegal imprisonment. As the Lord had told him he was to witness in Rome in bonds, probably the thought that this was the Lord's way for him to go there occurred to him then.

9 The attitude of these rulers before whom Paul appeared is that of the same class today. With the exception of the Jews, whose hatred burned with fierce flame toward Paul and would have brought about his death had it not been restrained, Felix, Festus, and King Agrippa were all moved by Paul, and each would have been pleased to give Paul his liberty. They saw his innocency and also the malignancy and hate of the Jews. But these men, supposed to stand for right and justice, cared nothing for these things, nor for the sufferings of those who were the victims of their cupidity or indifference. They were time-servers, always seeking their own interests.

10 Paul's declaration that the realization of the hope of Israel depended upon the resurrection of the dead is still true. If the dead are not raised, Abraham, Isaac, and Jacob cannot enter into their inheritance, and all the dead of Israel were lost to life and happiness. The Sadducees met all this with frank unbelief, and if they believed in the resurrection it was only in the sense that a father was resurrected in his son. The resurrection of the dead is the stumbling-block today. The plan of God is bound up with resurrection; for he cannot fulfil his promise of restitution to mankind unless the dead come forth from the grave.—Acts 3:19-21.

11 The Modernist does not believe in a resurrection. The Fundamentalist professes to do so; but he is the most ardent supporter of Satan's original lie when Satan flatly denied God's word and said that God did not tell the truth about death. (Genesis 3:4, 5) The Fundamentalist is also a very ardent supporter of the heathen dogma of man's natural or inherent immortality. The resurrection of the dead, both the just and the unjust, is a fact of God's plan to be realized in the establishment of the kingdom of heaven. That kingdom is not only to set righteousness in the earth and to destroy the evil out of man by the revelation of God's love; its purpose is to destroy all the enemies of God, and therefore sin and its consequent death are to be destroyed. (1 Corinthians 15:54; Hebrews 2:14) This means the eradication of all evil and, therefore, that in all God's fair creation there will not be a single moral result of sin existent. How beautiful the truth of the Word of God when freed from the distortions of the doctrines of devils! It is of heaven and earth in harmony, the ransomed human family enjoying the blessings of God, glad to be brought home after being lost from him.

QUESTIONS FOR BEREAN STUDY

When is it probable that Luke wrote the Acts of the Apostles? How long had Paul been in prison in Cæsarea? Could the Jews prove their charges against Paul? What did Paul do when asked of Festus if he would go to Jerusalem? ¶ 1, 2.

What was Paul's condition as to his environments outward and inward? Did he fear death at the hands of Nero? What example did Paul set that we should follow? ¶ 3.

What was the obligation of Festus since Paul had appealed to Cæsar? Before whom does Paul now make his defense? ¶ 4.

What was the main point in Paul's speech to King Agrippa? What points did he ignore? ¶ 5.

What did the Lord tell Paul about his going to the Gentiles? What is the message that Paul declared he had given them? What effect did this have upon Festus? How did Paul proceed? ¶ 6, 7.

Should we question Paul's wisdom in appealing to Cæsar? ¶ 8.

When Felix, Festus and Agrippa were favorably moved toward Paul to give him his liberty, why did they not do so? What was the real thing that stood in the way? ¶ 9.

Upon what is the hope of Israel dependent? Is the resurrection of the dead still a stumbling-block today? How many people therefore believe Acts 3:19-21? ¶ 10.

What hinders the Modernist from accepting a coming resurrection as a fact? What hinders the Fundamentalist from a comprehension of the plan of God? What is it that is going to set the world right on the resurrection? ¶ 11.

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Boonville, Ind.	" 23	Dugger, Ind.	Nov. 1

BROTHER M. L. HERR

Wichita, Kans.	Oct. 18	Douglass, Kans.	Oct. 26
Hardtner, Kans.	" 19, 20	Augusta, Kans.	" 27
Anthony, Kans.	" 21	Eldorado, Kans.	" 28
Arkansas City, Kans.	" 22	Hutchinson, Kans.	" 29
Winfield, Kans.	" 23	Pratt, Kans.	" 30
Wellington, Kans.	" 25	Preston, Kans.	Nov. 1

BROTHER W. M. HERSEE

Beamsville, Ont.	Oct. 14, 15	Simcoe, Ont.	Oct. 25
St. Catharines, Ont.	" 16, 18	Courtland, Ont.	" 27
Welland, Ont.	" 21	Tilsonburg, Ont.	" 28
Niagara Falls, Ont.	" 19, 20	Vienna, Ont.	" 29
Dunnville, Ont.	" 22	Aylmer, Ont.	" 30
Port Dover, Ont.	" 23	St. Thomas, Ont.	Nov. 1

BROTHER H. S. MURRAY

Pell City, Ala.	Oct. 19	Northport, Ala.	Oct. 27
Brompton, Ala.	" 20	Montgomery, Ala.	" 28
Leeds, Ala.	" 21	Selma, Ala.	" 29
Bessemer, Ala.	" 22	Notasulga, Ala.	" 30
Birmingham, Ala.	" 23, 25	Columbus, Ga.	Nov. 1
Tuscaloosa, Ala.	" 26	Union Springs, Ala.	" 2

BROTHER G. R. POLLOCK

Peck, Ida.	Oct. 22	Butte, Mont.	Nov. 1
Moscow, Ida.	" 23	Helena, Mont.	" 2
Spokane, Wash.	" 24, 25	Great Falls, Mont.	" 3
Missoula, Mont.	" 27, 29	Virgelle, Mont.	" 4
Pablo, Mont.	" 28	Corral Coulee, Mont.	" 5, 6
Deer Lodge, Mont.	" 30	Tampico, Mont.	" 8

BROTHER V. C. RICE

Louisville, O.	Oct. 16	Mansfield, O.	Oct. 25
Canton, O.	" 18	Galion, O.	" 26
Wooster, O.	" 19	Marion, O.	" 27
Ashland, O.	" 21	Attica, O.	" 28
Shelby, O.	" 22	Tiffin, O.	" 29
Crestline, O.	" 23	Fostoria, O.	" 30

BROTHER R. L. ROBIE

Butler, Pa.	Oct. 18	Sharon, Pa.	Oct. 25
Elwood City, Pa.	" 19	Greenville, Pa.	" 26
New Brighton, Pa.	" 20	Cambridge Springs, Pa.	" 27, 28
New Castle, Pa.	" 21	Meadville, Pa.	" 29
West Middlesex, Pa.	" 22	Oil City, Pa.	" 30
Farrell, Pa.	" 23	Titusville, Pa.	Nov. 1

BROTHER O. L. SULLIVAN

Merrill, Wis.	Oct. 13	Vulcan, Mich.	Oct. 21
Wausau, Wis.	" 15	Sault Ste. Marie, Mich.	" 23
Chintonville, Wis.	" 16	Sault Ste. Marie, Can.	" 25
Bonduel, Wis.	" 18	Marquette, Mich.	" 26
Green Bay, Wis.	" 19	Bruces Crossing, Mich.	" 27
Marinette, Wis.	" 20	Superior, Wis.	" 28, 29

BROTHER W. J. THORN

Benewah, Ida.	Oct. 20	Cheney, Wash.	Oct. 28
Garfield, Wash.	" 21	Colville, Wash.	" 29
Colfax, Wash.	" 22	Danville, Wash.	Oct. 30, Nov. 1
Oakesdale, Wash.	" 23	Chesaw, Wash.	Nov. 4
Spokane, Wash.	" 24, 25	Oroville, Wash.	" 6
Coeur D'Alene, Ida.	" 27	Wenatchee, Wash.	" 8

BROTHER T. H. THORNTON

Arcadia, Fla.	Oct. 18	West Palm Beach, Fla.	Oct. 26, 27
Punta Gorda, Fla.	" 19	Key West, Fla.	" 28, 29
Wauchula, Fla.	" 20	Miami, Fla.	Oct. 30, Nov. 1
Lakeland, Fla.	" 21	Melbourne, Fla.	Nov. 3
Avon Park.	" 22	Titusville, Fla.	" 4
Moore Haven, Fla.	" 25	Daytona, Fla.	" 5

BROTHER S. H. TOUTJIAN

Palestine, Tex.	Oct. 18	Logansport, La.	Oct. 26
Dialville, Tex.	" 19	Joaquin, Tex.	" 27
Rusk, Tex.	" 20	Center, Tex.	" 28
Clawson, Tex.	" 21	Beaumont, Tex.	" 29
Broaddus, Tex.	" 22	Port Arthur, Tex.	" 30
Shreveport, La.	" 23, 25	Beaumont, Tex.	Nov. 1

BROTHER J. C. WATT

San Bruno, Calif.	Oct. 19	North Vallejo, Calif.	Oct. 28
Eureka, Calif.	" 21	St. Helena, Calif.	" 29
Upper Lake, Calif.	" 22, 23	Richmond, Calif.	" 30
Healdsburg, Calif.	" 25	Oakland, Calif.	Nov. 1
Santa Rosa, Calif.	" 26	Modesto, Calif.	" 2
San Rafael, Calif.	" 27	Turlock, Calif.	" 3

BROTHER J. B. WILLIAMS

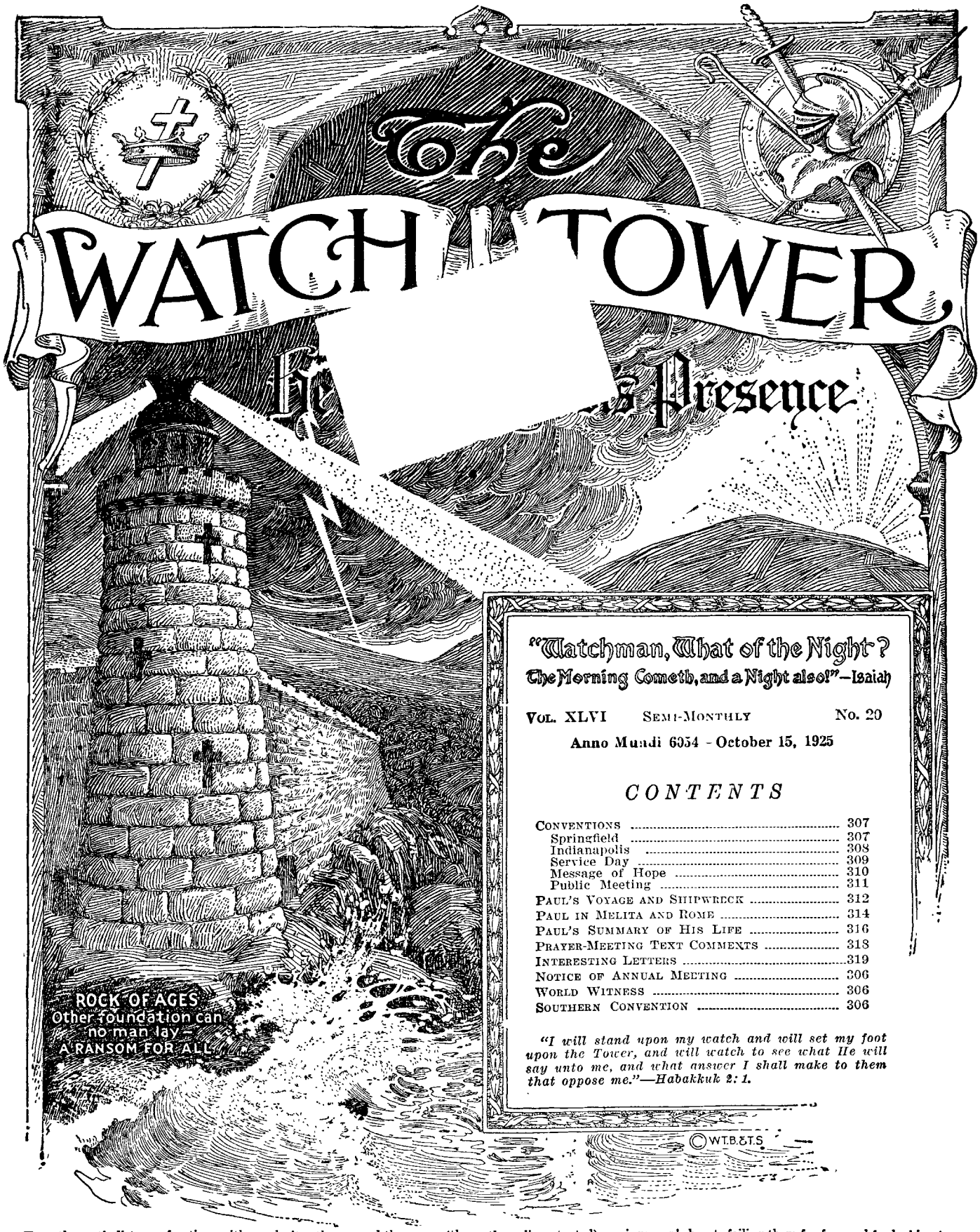
Birch Run, Mich.	Oct. 16	Brightmoor, Mich.	Oct. 23
Flint, Mich.	" 18	Detroit, Mich.	" 25
Charlotte, Mich.	" 19	Port Huron, Mich.	" 26
Lansing, Mich.	" 20	Windsor, Ont.	" 27
Sunfield, Mich.	" 21	Ferndale, Mich.	" 28
Plymouth, Mich.	" 22	Royal Oak, Mich.	" 29

BROTHER L. F. ZINK

Pittsburgh, Pa.	Oct. 18	St. Louis, Mo.	Oct. 25
Dennisen, O.	" 19	Lebanon, Mo.	" 26
Indianapolis, Ind.	" 20	Springfield, Mo.	" 27, 28
Brazil, Ind.	" 21	Claremore, Okla.	" 29
Terre Haute, Ind.	" 22	Nowata, Okla.	Oct. 30, Nov. 1
East St. Louis, Ill.	" 23	Sallisaw, Okla.	Nov. 2

BETHEL HYMNS FOR NOVEMBER

Sunday	**1**	305	**8**	225	**15**	161	**22**	282	**29** 300
Monday	**2**	89	**9**	224	**16**	276	**23**	182	**30** 75
Tuesday	**3**	46	**10**	314	**17**	294	**24**	95	
Wednesday	**4**	132	**11**	126	**18**	330	**25**	307	
Thursday	**5**	111	**12**	93	**19**	185	**26**	17	
Friday	**6**	244	**13**	293	**20**	196	**27**	143	
Saturday	**7**	149	**14**	137	**21**	258	**28**	81	



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

VOL. XLVI SEMI-MONTHLY No. 20

Anno Mundi 6054 - October 15, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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

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ANNUAL MEETING

Notice is hereby given that the annual meeting of the WATCH TOWER BIBLE & TRACT SOCIETY, as provided by law and the charter of said SOCIETY, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10:00 o'clock a. m., Saturday, October 31, 1925, to transact any business that may properly come before the said meeting.

[Signed] W. E. Van Amburgh, *Secretary,*

Brooklyn, N. Y. September 1, 1925

WORLD WITNESS

Sunday, November 29th, 1925, is the next world-wide witness day following the witness on October 11th, which has already been announced. The subject on November 29th will be *"The Highway to Life"*. It is requested that all the classes prepare for this public witness and point out the way to the people that leads to the kingdom.

SOUTHERN CONVENTION

As heretofore announced the SOCIETY will hold a convention at Wilmington, N. C., October 22nd to 25th, inclusive. It is expected that this convention will be addressed by Brothers Rutherford, Wise, Van Amburgh, Kendall, Barber, and others. It will serve for the fellowship and benefit of the brethren living in the South. It is held at a season of the year when the climate is delightful. For the benefit of those who may wish to arrange their railroad transportation we make the following announcement:

Special rates of one full fare going and half fare returning have been granted by the railroads in the following territory; viz: Alabama, Florida, Georgia, North Carolina, South Carolina, Virginia and from Washington, D. C. Going ticket must be purchased on the dates October 19th to 24th, and all tickets expire at midnight, October 28th. At the time of purchase of going ticket be sure to ask the ticket agent for a certificate for each member of your party, including children between the ages of five and twelve years. (Do not ask for a *receipt.*) This *certificate* will be endorsed by Brother R. H. Barber at the convention and validated by the special agent of the railroads, Mr. C. M. Acker, depot ticket agent at Wilmington, N. C. The validation dates are October 22nd to 24th. When properly endorsed these certificates will entitle the holder to purchase a return ticket at one-half of going fare, over the same route traversed on going trip. Children between five and twelve years will be charged one-half of the adult fare, but must have a certificate in order to secure the special return rate. No certificates will be validated after October 24th.

Some of the smaller railroad stations will not have the certificates on hand. In such cases you will need to purchase a full fare ticket to the nearest point where ticket agent will have certificates on hand. Ask your ticket agent about this in advance. It will also be necessary to be at the ticket office early so as to give the agent time to make out the special tickets and fill in the necessary information on the certificates.

For information concerning board and lodging write J. A. Price, P. O. Box No. 406, Wilmington, N. C.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Wilmington, N. C., October 22-25. J. A. Price, P. O. Box No. 406.
Buffalo, N. Y. November 15. H. A. O'Brien, 119 Riley St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI OCTOBER 15, 1925 No. 20

CONVENTIONS

"The joy of the Lord is your strength."—Nehemiah 8: 10.

MEMBERS of the new creation who are zealous for the Lord are ever increasing in their appreciation of conventions. This is even as it should be. When Christians assemble for the purpose of gaining more knowledge of the Lord's Word and growing in the spirit of the Lord results are certain to be beneficial. The joy of the Lord really means to enter fully into the spirit of what the Lord is now doing.

Following his resurrection the Lord ascended into heaven. In obedience to his Father's will he must remain, and did remain, inactive against the great enemy Satan until God's due time for him to act. For many long centuries he must watch the nefarious and wicked course of the Devil and observe how his organization oppresses mankind. He must observe the defamation heaped upon his Father's name. He must wait until the time arrives for him to take his power and reign. This time came in 1914. It follows then that he would immediately set about the task of taking possession of that which is rightfully his own.

The establishment of the new heaven and new earth means the complete vindication of his Father's name and must lead to the full relief of humanity. Knowing this the heart of God's beloved Son is thrilled with joy.

Among the joys set before him prior to his becoming the Redeemer of mankind was that of having his bride, the church. Prior to 1918 there was a great preparatory work in progress, resulting in the gathering together of the people who have made a covenant with the Lord by sacrifice. (Psalm 50: 5) In 1918 our Lord came to his temple and there began the examination of those who had agreed to do his Father's will. We understand that since then as one is approved he comes under the robe of righteousness. Our Lord's words prophetically spoken concerning the new creation show that he would find some faithful, and that to such he would say: 'You have been faithful over a few things, I will make you ruler over many things. Enter [now] into the joy of your Lord.' Thereafter and forward mark the work of the church foreshadowed by Elisha.

Those who do the Elisha work must have, and do possess, a greater measure of the Lord's spirit than those who preceded them. Where there is an increased measure of the spirit of the Lord there is necessarily increased joy in the Lord. It logically follows then that the Elisha class, meaning those who are doing the Lord's work in the Elisha period, must increase in the joy of the Lord. These more fully appreciate the force of the prophet's statement, "The joy of the Lord is your strength."

We should expect greater joy to be manifested at conventions from year to year. Anything else would be disappointing. When it is found that the brethren are really entering into the joy of the Lord and are appreciating the fact that the Lord is now establishing his kingdom, and that they have a part in announcing this great truth to the world, we may count such joy as a result of the Lord's approval. It is also to be expected that those who murmur and complain and find fault with what is being done, who gossip and speak evil of their brethren, will gradually separate themselves from those who have the spirit of the Lord and who are joyfully doing his work. Recent conventions have proven the correctness of this conclusion.

SPRINGFIELD, MASS.

The SOCIETY held a convention at Springfield, Massachusetts, August 13-16 inclusive. This convention was intended especially for the consecrated residing in the New England states and the eastern provinces of Canada. The attendance was largely from that territory. Conventions were held by the SOCIETY in 1913 and again in 1915 at Springfield. The convention of 1925 was by far the greatest and the best. Those who attended the former, as well as the latter, conventions were heard to remark that the former conventions had been good and blessed, but that the latter was far better and more blessed. This must necessarily be so because the truly consecrated, who are walking in the light as the Lord unfolds it, have a deeper appreciation of what the Lord is doing; and with joy they enter into the spirit thereof.

The attendance at the Springfield convention of 1925 numbered approximately 2500. Springfield's splendid City Auditorium was furnished to the SOCIETY free of charge. This was due to the good offices of the Chamber of Commerce and the Convention Committee of Springfield. The citizens opened their homes for our brethren, and they were treated with unusual kindness and consideration. We have every reason to believe that those

who attended the convention made a good impression on the people.

Brother R. H. Barber was chairman of the convention, and was assisted by Brother John Dawson. In addition to the chairman the convention was also addressed by Brothers Zuehlke, Van Amburgh, W. N. Woodworth, Hudgings, Coward, Dinsdale, Haslett and Sullivan, and by Brother Rutherford. The friends manifested a deep appreciation of the discourses by the fact that they gave close attention. The baptismal discourse was delivered by Brother Coward, after which fifty-three symbolized their consecration by being immersed in water.

Saturday afternoon Brother Rutherford gave a discourse on the subject, "The King in Action," based upon the 110th Psalm, in which he pointed out the order of God's plan and particularly the waiting of God's beloved Son until the Father's due time to carry out each feature of his plan. The point was made that Jesus by his obedient course had taught a great lesson to the church; namely, that after he ascended on high, with him time was no more, but that he willingly submitted to the Father and waited nearly 1900 years before beginning action to oust the great enemy and to establish his own kingdom; that the Lord has given his people certain points in chronology; that the fulfilment of prophecy shows the dates 1914, 1918 and 1925 to be clearly marked; that the Scriptures nowhere show just what day or year the glorification of the church takes place; therefore that with the passing of 1925 time is no more so far as the church is concerned.

We know that the King is here; that he is beginning the great work of ousting the adversary; and that it is the privilege of the church to sing joyfully the praises of Jehovah and the Lord Jesus and point the world to the fact that the kingdom will relieve them of their present distress and bring the desire of all honest hearts. Those who appreciate this fact have entered into the joy of the Lord, and the joy of the Lord is their strength.

On Sunday morning a question meeting was held, and the questions clearly manifested a deep and careful study of the Scriptures. Sunday afternoon was the public meeting; and this meeting, together with the friends, was attended by about 4000 people. Splendid interest was shown by those who attended. The brethren at Springfield had done well in preparing for this convention. All who attended were greatly refreshed, and returned to their homes rejoicing that the Lord had permitted them to come together now to have some sweet fellowship and encourage them to press on for the general assembly of the church of the first-born, where there will be no separation.

INDIANAPOLIS

The general convention of the SOCIETY for 1925 was held at Indianapolis, Indiana, August 24-31 inclusive. For several weeks prior thereto many of the consecrated had their minds and hearts set upon this convention; and when the convention opened, fully 5000 of the consecrated were present. Approximately 8000 of the friends attended at different times during the convention, and at the public meeting on Sunday upwards of 10,000 were present.

The convention was opened on Monday evening with an address of welcome by the Mayor of the city of Indianapolis. He expressed great satisfaction at seeing such a splendid class of people assembled for Bible study. He extended all the courtesies of the city to those who attended. We were advised that later a colporteur sister presented the Mayor with a set of our books, and that he was greatly impressed with the same and showed much feeling at having been so kindly remembered by a body of Christian people.

From time to time we see evidences of the fulfilment of the parable of the Sheep and the Goats. Where one renders a kindness to one of the Lord's little ones because that one is a follower of the Master, the Lord will not forget such a one. The sheep disposition thus manifested is pleasing to our Lord, and at the proper time he will fitly reward every like deed of kindness.

In contrast to the course of the Mayor was that of many of the clergymen of Indianapolis. The good people of Indianapolis had opened their homes and had placed their rooms at the disposal of the convention committee for the benefit of those who attended. The clergymen of the city visited their parishioners, and advised them not to permit the Bible Students to have lodging in their homes. Some of them made the announcement from their pulpits. But the good people of Indianapolis did not give heed to their false shepherds. Here clearly was an example of an attempt to do injury to some because they are the professed followers of Christ Jesus. It seems strange that anyone who believes the Scriptures would have difficulty in seeing the two examples of the sheep and the goats. The Lord is not unmindful of a kindness or an unkindness shown to his people. God's children are the apple of his eye, and he will not permit to be passed unnoticed the treatment of those who are trying to be witnesses for him.

For some weeks the Indianapolis brethren composing the committee had worked diligently to make preparations for the convention. They did their work well, and the Lord rewarded them. All sessions of the convention were held in Cadle Auditorium. Midday meetings were held in the English Opera House, which meetings were addressed by the speakers of the convention. The attendance at these noonday meetings was good and much interest manifested. Radio Station W F B M kindly offered to the SOCIETY the use of its station for one hour and a half for five evenings during the week of the convention. This invitation was accepted; and programs arranged by our own directors, both music and lectures, were broadcast at the times indicated.

Brother C. J. Woodworth was chairman of the convention, assisted by Brothers H. E. Hazlett and W. F.

Hudgings. In addition to these brethren the convention was also addressed by Brothers Wise, Murray, Macmillan, Stewart, Harbeck, B. M. Rice, Riemer, Van Amburgh, Pelle, Martin, Donald, Salter, Thornton, Thorn, Bohnet, V. Schmidt, Van Sipma, Robie, Franz, Coward and Houston, and by Brother Rutherford. The addresses of the brethren were well received, and the attention given to them was unusual.

The Hungarian brethren held a convention at the same time in another hall, attended by approximately 200 brethren, and had a very enjoyable and profitable season of fellowship together.

If any gossipers, fault-finders, or murmurers attended this convention they did not make themselves known. Doubtless the adversary had a few representatives there, but they got no encouragement. Every session of the convention was attended by the brethren. They kept closely to their seats. No one was standing on the outside engaged in conversation. Every one seemed to realize that he or she had come there to get a blessing and to participate in giving a blessing to others. Without a question of a doubt the order at this convention was better that at any other held in America. It was fully equal to that at Magdeburg, Germany. It is gratifying to see this great improvement in the brethren. At other conventions there has been a disposition to visit aside from the convention hall, but this was entirely absent at the Indianapolis convention.

Another thing was conspicuous by its absence, namely, the signing of names to Manna books. No one seemed to be willing to waste precious time by writing names in each other's books nor even asking that it be done. They had something important at hand.

The friends more and more seemed to appreciate the fact that the Lord had brought together his people to feed them, and that they would be missing much if they stayed away from any sessions. The spirit of the Lord, which is to be expected of the Elisha class, was clearly manifest at this convention. It can be truthfully said that this was the best convention ever held in America. Without doubt the brethren went home stronger in the Lord than when they came, and more determined than ever to press on in the fight.

During the convention an address was delivered by Brother Rutherford on "The Pouring Out of the Holy Spirit". This address will subsequently appear in THE WATCH TOWER. The point was emphasized that we now see a fulfilment of Joel's prophecy; and amongst other points was mentioned this, to wit: 'Their old men shall dream dreams and the young men shall see visions.' In commenting on this part of the text the speaker said, in substance, that some came to the conclusion that after 1916 there was no more light to be had upon the Scriptures and that since then they have taken no active part in the Lord's service; that they have contented themselves with dreaming of the blessedness that they would enjoy when they go to heaven; and that these are they who dream dreams; that they are old, not necessarily in years, not necessarily old in the truth, but old because they fail or refuse to progress with the Lord's increased light upon his Word. The young men are those who, full of vigor and zeal for the Lord, appreciate the fact that the Lord is feeding his church; and they diligently strive to walk in the light and to serve faithfully in whatsoever way the Lord permits them to do; that these see visions, that is to say, they have a clearer view of God's plan and a deeper appreciation of the same.

During the testimony meetings that followed this discourse many were heard to say that they did not want to be dreamers, but that they are anxious to be active and zealous in the Lord's service.

SERVICE DAY

Friday the 27th was Service Day. Approximately 2500 of the friends engaged in the field service work. They assembled at the Auditorium at 7 o'clock in the morning. A great number of automobiles had been provided to take the brethren to the country. After the assembly had listened to a brief address by Brother Rutherford they divided themselves into companies and hurried away to their territory. Brother Johnson, who had charge of the service organization, had carefully assigned the territory to each party. The canvassers, after spending a good part of the day in the field, assembled in the evening at the Cadle Auditorium for a testimony meeting. It was then found that the sale of books during the day exceeded 33,000 volumes. This was considered an unusually good result in view of the population in and about Indianapolis. A great many people in that vicinity belonged to what is known as the Friends' Church. Many of these seem to be content with their present condition. They are satisfied with their hell-fire doctrine. However there are some amongst them who are seeking the truth, and this is clearly indicated by the number that availed themselves of the opportunity to have the books.

TOTAL SALES

The report from Brother Johnson, service director of the convention, of the total sale of books on Service Day, is as follows:

334 sets of Seven Volumes	2338
THE HARP OF GOD	5371
Comfort for the People	6588
World Distress—Why?	2533
A Desirable Government	4323
Hell booklet	3602
Our Lord's Return	2761
Miscellaneous	1412
Zgs	3800
Sold at public meeting	707
	33435

Microphones or voice amplifiers were so placed in the auditorium that every one could hear the speakers. One was provided for those who testified. Brethren formed

a line and marched before the microphone, each taking his or her turn to give testimony. The testimonies showed what great joy was in the hearts of the brethren, particularly those who engaged in the service day work. Many interesting testimonies were given, but space forbids us here setting them out.

The baptismal discourse was delivered by Brother V. Schmidt and at the conclusion 125 symbolized their covenant of sacrifice by water immersion.

Sunday morning there was a consecration of the children. A large number of these dear ones were brought by their parents, who in the presence of witnesses dedicated them to the Lord. This is a happy thing to do for the little ones. It means that the parents, who themselves belong to the Lord, are saying to the Lord, "This child is thine because I am thine; all I have is thine; and now do for my child, please, what I cannot do." It places upon the parents a responsibility and a keener appreciation of that responsibility than before. The parents now realize that the instruction of the child in matters pertaining to the kingdom is an obligation which they have voluntarily taken upon themselves and which should be performed.

The consecration service was followed by a question meeting conducted by the President of the SOCIETY. Many interesting questions were propounded. These showed a deep study of the Scriptures by the major portion of the brethren. Amongst other questions this one was asked: "Is it more important to use the Sunday School lesson as a Berean study or to use the first article in THE WATCH TOWER as a Berean study?" Instead of answering this question directly Brother Rutherford said to the audience that long ago the Sunday School lessons were taken up and treated by Brother Russell because they were selected by the International Committee and were not treated according to the truth, and that it was thought well for THE WATCH TOWER to treat the subject according to the truth; but that these lessons do not always furnish meat in due season. But as to the first article in THE WATCH TOWER an endeavor is made to treat such matters as are of particular importance at the time.

The audience was then asked to express its view as to what it thought as to the relative importance of the Sunday School lesson or the leading article. One person voted for the Sunday School lessons, and all the others voted in favor of the first article in THE WATCH TOWER. No one should take this to mean that the Sunday School lesson should not be studied. The fact that THE WATCH TOWER publishes a comment of the Sunday School lesson is proof that it is deemed important and that all these comments are helpful and edifying to those that study them. THE WATCH TOWER would therefore recommend that where the class can provide for two Berean studies, one of these have the Sunday School lesson and the other the leading article. Probably the Sunday School lessons could be taken in mid-week and the first article on Sunday Berean study.

MESSAGE OF HOPE

The outstanding feature of the convention was the adoption of a resolution under the title, "Message of Hope." This was preceded by a discourse delivered by Brother Rutherford on the subject, "A Call to Action," based on the prophecy of Isaiah 62:10. At the conclusion of the address the resolution was read. Upon motion duly put the convention unanimously, by rising vote, adopted the resolution. We here set it out in full:

TO ALL PEOPLES OF GOOD WILL:

The International Bible Students in general convention assembled send greetings:

When in the course of human affairs the nations have reached a condition of extremity it is due time that the peoples give consideration to the inducing causes, to the proffered remedies and to the true remedy. We humbly invite consideration of this message, to the end that the peoples might find consolation therein and hope for their future welfare.

For centuries man has been the victim of oppression, war, famine, sickness, sorrow and death. At all times he has desired peace, prosperity, health, life, liberty and happiness.

World powers, science and philosophy, commerce and religion have each in turn offered its respective remedies for man's relief. In the name and under the guise of democracy, these combine in offering their joint and several powers to meet the requirements of man. Together they claim to be the sunlight of the world, holding forth all the light that shines to enlighten and guide the human race.

Intrigue, duplicity and trickery are freely resorted to by the political and commercial powers; science and philosophy are marked by vanity and self-sufficiency; while the religionists, both Catholic and Protestant, are conspicuous by their arrogance, self-conceit, impiety and ungodliness. Therefore, it is apparent that the remedies offered by any and all of these aforementioned elements are vain, impotent and powerless to satisfy man's desire.

Catholicism claims and assumes that which justly belongs exclusively to God. Modernists deny God, deny His Word and His plan of redemption, and offer blind force as a remedy for man's undone condition. Fundamentalists, while professing to believe the Bible, by their course of action deny the same. They teach false and God dishonoring doctrines, and together with Catholics and Modernists are allied with the political and commercial powers of the world in blasphemously claiming the ability to establish God's kingdom on earth. All of these have combined under Satan their superlord to push God into a corner and to dishonor his name.

The results are that the peoples are smarting under the oppressive weight of commercial profiteers and their allies, have lost faith in their political leaders, and no longer have respect for the religionists who have misled them. Being guided by the false light of such an ungodly and unholy alliance, the peoples have fallen into darkness. They are like lost sheep scattered upon the mountain tops without a shepherd, and are without food and shelter and are made the prey of wild beasts.

The causes for this deplorable condition are that man by reason of original sin fell from perfection; and that Satan the enemy of God and all righteousness is the invisible ruler or god of this evil world, and by his various agencies has turned the minds of many peoples away from God and from His truth.

The greatest crisis of the ages is impending and about to fall; because the old world has ended and Satan's lease of power is done. Knowing this, and that his time is short, the Devil is trying to overwhelm the peoples with a great flood of false and deceptive doctrines and to turn their minds completely away from Jehovah. The time has come for

God to make for himself a name in the earth and for the peoples to know the truth concerning the divine plan, which is the only means of salvation for the world.

Therefore, in the name and in the spirit of the Lord, the Standard of God's truth and righteousness is lifted here up against the enemy and for the benefit of the peoples, which standard is to wit:

That Jehovah is the only true God, the Most High, the Almighty, the Author and Finisher of his great plan for the salvation of man, and is the Rewarder of all that diligently seek and obey him; that the Bible is his revealed Word of Truth; that his beloved Son Christ Jesus is the Redeemer and Deliverer of mankind and, true to his promise, has come to rule and bless the peoples; that the present turmoil, distress and perplexity of the nations is in fulfilment of prophecy, proving that Satan's empire is breaking down and that the Lord of Righteousness is taking possession; that the Lord Jesus Christ is now establishing his righteous government, and will sweep away Satan's stronghold of lies, lead the peoples into the true light, and judge the world in righteousness and the peoples with his truth; and that his kingdom of righteousness is the only remedy for the ills of humankind.

We confidently appeal to the peoples to rally to the divine standard of truth thus lifted up, and thereby learn the way that leads to life and happiness. We call upon all the peoples of good will of every nation, kindred and tongue, to discard the errors invented by the enemy Satan, and for many years taught by man, and to receive and believe the divine plan for salvation as set forth in the Scriptures.

God's kingdom, for which the peoples have long prayed, is at hand. It alone can and will establish and stabilize the world so that it cannot be moved. Its ensign of righteousness is the standard now lifted up for the people. Christ Jesus, as glorified King and great executive officer of Jehovah God, has now become the rightful ruler of the world. Let the peoples receive, believe and obey him and his laws of righteousness. All who so do are certain to receive the blessings of peace, prosperity, health, life, liberty and eternal happiness.

When a standard is lifted for an army it is customary to sound the trumpet to attract the army to the rallying point. Under the jubilee arrangement that God made with Israel the year of jubilee opened with the sounding of the trumpet. We know that we are in the time of the antitypical jubilee. Whether we have the exact date correct or not is not the material thing. It seems to please the Lord that a message of hope and reconstruction should be given to the people at this time. The people of God must give this message because they are the anointed ones of him to declare his name. It seems appropriate therefore that the trumpet should be sounded by the Lord's people throughout the land on a day certain.

A trumpet is a symbol of a message. The message to be delivered to the people now is one of hope. Saturday, October 31st, is a day of peculiar interest to the church. It is appropriately a sabbath day according to the Law. It is calculated that by persistent and energetic action on the part of our force this "Message", in the form of a tract, can be prepared and in the hands of all the classes in the United States, Canada and Great Britain a few days before October 31st. We therefore call upon the brethren everywhere to prepare to begin on Saturday, October 31st, to distribute this tract: Shipments will be made to each class as the tracts come off the press.

Service directors should begin at once to apportion the territory and assign various members of the classes to their respective territories; and let everyone of the consecrated be ready to participate in the distribution on this date.

The friends were greatly cheered by this resolution. As it states, it is addressed to all people of good will, and points out to them that the standards lifted up by the ecclesiastical systems and other organizations of the world are wholly unsatisfactory and that the standard of the Lord, namely, his message of truth, is the rallying point for the people and will lead them into the ways of life and happiness. It is to be hoped that this resolution will be distributed with much joy to those who participate in it and that it will bring blessings to others.

PUBLIC MEETING

On Sunday afternoon the President of the SOCIETY addressed the public. Preceding this address Brother Martin, acting chairman of the convention, read the resolution that had been adopted; and the public address was given in support of the resolution. This public address will be published in full in THE GOLDEN AGE. The audience received this address with unusual attention; and at the conclusion every person in the great auditorium by standing indicated his desire to see established a kingdom which will bring about the blessing that had been mentioned, and which is a part of the divine plan as revealed in the Scriptures. More than 700 volumes were sold at the conclusion of the public meeting and many expressions of approval were heard. The Indianapolis *Star* carried a full report of the public discourse and the resolution in its issue of Mond v August 31st.

Sunday evening the convention was addressed by Brother Van Amburgh. Following this, Brother Rutherford made a few remarks and bade the convention goodnight. It was a sweet and blessed occasion with that great audience standing and together singing, "God be with you till we meet again," and at the concluding verse giving the Chautauqua salute; and it impressed one with the sweet unity of those who are in the Lord. The joy of the Lord was clearly manifest upon every countenance. Many of them shed tears of joy. The convention concluded on Monday by an address by Brother Houston, and then the friends began their journey homeward.

This convention will long live in the memory of the consecrated. Indeed, it will be one of the green spots along the journey the church is making, and doubtless in the ages to come those who are so fortunate as to be o. the kingdom will look back to this convention as being one of the stepping-stones that helped them along the way of the Lord. The joy of the Lord now in their hearts will increase until standing in his holy presence; and by his blessed side these will realize fulness of joy and pleasures forevermore.

PAUL'S VOYAGE AND SHIPWRECK

——DECEMBER 6—ACTS 27:1-44——

PAUL'S ADVICE NOT TAKEN—ALL SAVED THROUGH PAUL'S INTERCESSION—GOD'S PROVIDENCE OVER HIS PEOPLE.

"Be of good cheer; it is I; be not afraid."—Matthew 14:27.

THERE were other prisoners in Cæsarea then waiting an escort to Rome, and as soon as possible Paul and they were sent under the care of a centurion named Julius. Paul was accompanied by Luke, who seemed ever by his side, and by Aristarchus, a Macedonian brother. How many soldiers were sent we do not know. It was not possible to get a ship from Palestine to Rome; so a coasting vessel was taken with the expectation that a ship sailing to Italy might be had at one of the Asia Minor ports. The centurion was very courteous to Paul; and when the next day the ship touched at Sidon he entreated Paul to go to see his friends there and refresh himself. We may be sure both Paul and the brethren in Sidon enjoyed the hours of fellowship.

2 They met contrary winds immediately they left Sidon, but in time came to Myra in Lycia. There the centurion found an Egyptian wheat ship sailing from Alexandria to Italy, and the company was put on board. Still the winds either were not favorable or were contrary, and slow progress was made. With difficulty they made way along the coast of Crete, and sailing had now become dangerous; for the autumn winds were blowing strong. Paul spoke to the captain, to the owner of the ship and to the centurion of his doubts about the advisability of continuing the voyage. He had had much experience in those waters; for already he had been shipwrecked three times. (2 Corinthians 11:25) Besides this it was on his mind, quite evidently by the spirit of the Lord, that in attempting to continue the voyage there would come much injury and damage to the cargo and the ship, and also that the lives of all would be in jeopardy.

PAUL'S ADVICE NOT TAKEN

3 The master and the owner of the ship differed from Paul; and as the harbor of The Fair Havens, where they then were, was not commodious to winter in, the centurion, although inclined to favor Paul's judgment, thought it better to accept the mariner's opinion; and naturally he wanted to get his charge to Rome as quickly as possible. Also they thought that they might reach a better harbor if they must winter in Crete. It happened that a favorable wind was then blowing; and they loosed off, sailing close by the coast. Soon the ship was caught in a tempestuous wind and they had to let her drive. They could hardly draw in the ship's boat, and the seas so battered the ship that they had to undergird it by passing ropes round the stem to hold the timbers well together. Then fearing to be driven on the sands they lessened their sails, probably by lowering the main mast, and let the ship drive broadside at the mercy of the winds and waves On the third day so hard pressed were they that all hands, Paul and Luke helping, were called to cast overboard the ship's tackle; the mast was cast overboard. For many days and nights there was neither sun nor stars to be seen, and all hope of being saved was gone; the men were neither eating nor drinking.

4 Then in the midst of the storm Paul stood forth and told them that they ought to have harkened unto him and so have saved themselves from this harm and loss. Now he exhorted them to be of good cheer, and declared there should be no loss of any man's life, but that certainly the ship would be a total loss. He said: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee." (Acts 27:23, 24) Also he told them that they must be cast upon a certain island.

5 After fourteen days of driving helplessly before the storm, at midnight the sailors thought they drew near to some land; their quick ears detected a change in the sound of the waves. On sounding they found that they were getting nearer and nearer land. Fearing lest they should be cast upon rocks they cast four anchors out of the stern and "wished for the day". But the sailors had a plot to flee the ship, and had already let down the ship's boat. pretending that they were about to cast anchors out of the foreship also. Paul saw what they were doing, and at once told the centurion in the hearing of the soldiers that unless everybody aboard abode in the ship "ye cannot be saved".

ALL SAVED THROUGH PAUL'S INTERCESSION

6 The lives of all were given into Paul's hands, but he would not presume on this. He well understood that all possible measures for the saving of their lives must be taken. The help of the sailors would be necessary when in the morning they should make their attempt to run the ship ashore. The soldiers cut the ropes of the boat, and it fell away into the sea. It is evident that Paul was virtually in command of the ship. As morning was breaking he besought them all to take meat. For two weeks they had eaten almost nothing; and he assured them that not the slightest hurt should befall any one of them. (v. 34) Quite evidently Paul was now the chief person in the ship. Now he took bread; for he also had fasted, and in the presence of them all gave thanks to God and began to eat. They all—and there were 276 men in the ship—began to be of good cheer and ate with him.

7 It could not have been a large ship, but certainly it was not a small one. The mariners of those seas still

know how to fill their ship with passengers to its utmost capacity. (See WATCH TOWER, Dec. 15, 1920, p. 376.) After eating they lightened the ship by casting the cargo into the sea. At daybreak they discovered a creek with a shore, and hoped there to thrust in the ship and so avoid the treacherous and dangerous rocks. Cutting the anchors and loosing the rudder bands, they hoisted sail. They ran the ship aground, but it stuck fast by its stem, and the after-part being tossed about it was soon broken by the violence of the waves. The soldiers very cruelly wanted to kill the prisoners, fearing lest some should escape and their own lives be in peril; but the centurion, wanting to save Paul, kept them from their purpose. He commanded all who could swim to cast themselves into the sea. As for the others, some on boards, some on broken pieces of ship trusted themselves to the sea "and so it came to pass, that they escaped all safe to land".—Acts 27:44.

[8] For a long time Paul had his eyes turned to Rome. Writing from Corinth to the brethren in Rome he had said to them: "These many years I have had a great desire to come to you." (Romans 15:23) Now he was going, not as he expected, but in bonds; yet not at his own expense or at the charge of any church.

GOD'S PROVIDENCE OVER HIS PEOPLE

[9] There is in these lessons so much that is human in operation that an unbeliever might say everything was brought about by the ordinary operation of cause and effect. The lives of God's saints often seem to be but an ordinary sum in human affairs; but just as Paul had visions, revelations, faith, and a clear spiritual sight, so we know that in all things relative to our lives as consecrated to God, there is something more than human operating in our loss or gain. God's people are in his hand, and his hand moves to restrain or to accelerate the speed of their lives according to his own purpose. As God wanted to have Paul in Cæsarea for two years, it had pleased him to keep Paul back from a visit to Rome, probably because the time when Paul would have gone to Rome was not opportune. And going on his own volition Paul would not have had such opportunity of getting the witness of the kingdom into the high places of earth as proved to be the case in God's way. By the delay in Cæsarea Paul witnessed to two Roman governors and to King Agrippa, and by going as a prisoner appealing to Cæsar he would have an opportunity in Rome of witnessing concerning Jesus of Nazareth and the purposes of God in the highest court on earth.

[10] We may take it as certain that the vision assuring Paul that the lives of all on the ship were given into his hand, came as a result of Paul's prayer. It is unthinkable that such a man as he would treat the storm and the circumstances as ordinary. Certainly he prayed, and his prayer was answered in such a way as is stated. He had not prayed for his own life as if he were afraid to die; but he prayed for the Lord's sake and for those who were with him. He would want to witness to God, and God gave him this witness and great reward. We may very properly say that the 276 souls in that ship were saved through Paul's intercession.

[11] We may reasonably ask why this account is so full. Paul had thrice been shipwrecked before, and we have no record of those experiences. As descriptive writing it is extremely good; no other known ancient writing is so good as this. But we may be sure that there is definite value here for the Bible student; and that as we have seen in other incidents of the Acts clear indication of symbolic meaning, so we may see such here.

[12] There is this combination: The ship was of Egypt, its cargo was wheat; and Egypt well represents the world of commerce. There was the Roman centurion, who represented the world power; and there was the Lord's greatest apostle, with two other brethren of like precious faith, who represented the church of God. The Scriptures show that there comes a time when this world's institutions of commerce and governments become subject to and helpless before the raging winds and the seas of anarchy which will dash them to pieces and wreck them. Commerce and money and the world power have control until the time comes when they are lost in the sea of anarchy.

[13] God has still some witness work for the church, and evidently it has to witness before the world powers. Babylon, representing false religion, will be cast into the waters; but the truth of God will never be drowned. How God's faithful ones will get to their "Rome" we do not know; it may be through trouble, imprisonment, shipwreck, and apparent loss; but the church will surely complete its work.

QUESTIONS FOR BEREAN STUDY

What were the circumstances in which Paul made his start for Rome? Who accompanied him? ¶ 1.

What points were touched in the voyage? What were the weather conditions? What was Paul's advice, and what prompted him to give it? ¶ 2.

What were some of the reasons for continuing the voyage? What took place to show that Paul's judgment was good? How hard a storm was it? What word of cheer came from Paul? ¶ 3, 4.

How long did the storm drive them helplessly about? What did the sailors desire to do? ¶ 5.

Were all on board to cooperate in the providences of God? Is it evident that they became willing to take Paul's advice? What good news did Paul have now for them? How many were aboard? ¶ 6.

Do the mariners of those seas still load their ships to full capacity? What were the experiences of the morning after the storm subsided? Had Paul long desired to go to Rome? Did he go as he expected he would? ¶ 7, 8.

Are the experiences of the consecrated apparently the same as those of the world? What is the real difference? Was the way chosen of God more suitable for the witness before dignitaries than any other way could possibly have been? ¶ 9.

What may we suppose was the reason for God giving Paul his vision? What did he evidently pray for? Is the account exceptionally good descriptive writing? ¶ 10, 11.

What is the symbolic meaning of the ship? Of the centurion? Of the sea? Are there Cæsars yet to encounter? Will the church complete her work? ¶ 12, 13.

PAUL IN MELITA AND ROME

——DECEMBER 13—ACTS 28:1-31——

PAUL AN OBJECT OF GOD'S CARE—PAUL NOT ACCEPTED BY ROMAN JEWS—PAUL'S DAILY LIFE OF TRIAL.

"I am not ashamed of the gospel; for it is the power of God unto Salvation to every one that believeth." — Romans 1:16.

MALTA was the island upon which Paul and his company were cast, and was then known as Melita. It was inhabited by people who had not the culture and manners of the Greeks, Romans, and Jews; and by them and for that reason they were called barbarians. After everyone got safely ashore the islanders, who had seen the peril of the ship and its company and had watched them escape, showed them no little kindness. They kindled a fire; for the weather was cold and it was raining.

[2] Paul shared in the task of gathering wood for the fire, but was, apparently, the one unfortunate man; for as he laid his bundle on the fire a viper came out of the heat and fastened on his hand. The barbarians seeing this said: "No doubt this man is a murderer whom, though he hath escaped the sea, yet vengeance sufferеth not to live." (Acts 28:4) They expected that he would have swollen or fallen dead; but he shook off the beast into the fire and felt no harm. But when they saw no harm come to him, they thought that he was a god.

[3] Nearby where the ship was wrecked was the establishment of Publius, the chief man of the island. Luke says: He "received us, and lodged us three days courteously". (Acts 28:7) Very probably the centurion and the chief officers of the ship were included in his hospitality; for they were all bound in the companionship of suffering. It happened that this man's father was lying very sick. When Paul heard of this he went to the sick man and prayed, and laid his hands on him and healed him.—Acts 28:8.

PAUL AN OBJECT OF GOD'S CARE

[4] Paul does not appear to have had any thought of making converts by this. It was an act of kindness to Publius in acknowledgement and in some return for his kindness. The report of this remarkable healing soon spread abroad, and others came who had diseases, and all were healed. This made the islanders grateful for the untoward happening which had cast the ship on their shore and had brought this wonderful man to them. Luke says that when they left they all received much honor at the hands of the people, and that they brought them many necessary gifts.

[5] Here is an example of God's care over his own. God had permitted Paul to be shipwrecked, and all he had was lost; yet God's care for him and for those with him was manifested in that for the three months of the winter season they were cared for in this island home. Here, too, is a reminder of the fact that God ever gives a reward to those who give (even only a cup of cold water) to those who are his.—Matt. 10:42.

[6] Paul showed no expectation of founding a church in the island, but this did not stop him from being friendly; and we may take the brief and simple record as an account of how Paul conducted himself in the company of those who were not brethren, and whom he did not expect to see become disciples in Christ. He was not so set on a purpose of converting everybody he met as some have been. According to the Fundamentalist these islanders must suffer eternal torment because they had an opportunity of becoming believers and did not do so. Paul knew better than that.

[7] After three months they left Malta in another Alexandrian ship, which had wintered there. Landing at Syracuse they stayed there for three days. Thence from point to point they made to Puteoli, where were some brethren; and there they stayed seven days. By this time the brethren in Rome had heard of the coming of Paul and the brethren, and they came a distance of about forty miles to meet and to welcome them. When Paul saw them he thanked God and took courage. It was a cheer to him to see the love of these brethren; and he took it as a token from the Lord as if the Lord had gone before to prepare the way for him.—Exodus 23:20.

PAUL NOT ACCEPTED BY ROMAN JEWS

[8] On arrival at Rome the centurion delivered his prisoners to the captain of the guard; but Paul was allowed to dwell by himself with a soldier that kept him, probably owing to what the centurion reported about Paul. He was probably chained to the soldier, as speaking of his captivity he says: "For the hope of Israel I am bound with this chain."—Acts 28:20.

[9] That Paul had a considerable amount of liberty is clear from the fact that after three days he called the chief of the Jews together; and their response discloses that the Jews in Rome had some respect for Paul, or otherwise they would not have responded to his call. He desired to explain his position, and how he had been forced to appeal to Cæsar. He was careful to say he had nothing of which to accuse his nation, and he assured them that although he was there as a prisoner with no charge lying against him, nor any made by him, it was yet for the hope of Israel that he was bound in chains. The Jews were very guarded in their reply. They said that they had no report of him from Jerusalem, but would be pleased to hear him explain what he had to say about this sect of which they knew nothing except that it was everywhere spoken against.

[10] A day was appointed and many came to his lodging; and from morning to evening he expounded and testified the things concerning the kingdom of God, and showed out of both the law of Moses and the prophets the things that were said concerning Jesus. Some believed and some believed not, and there was much discussion amongst themselves. So on their departure Paul quoted

Isaiah's (chapter 6:9, 10) message of judgment, and said: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." It is evident that he saw they were not disposed to the truth.—Acts 28:28.

11 The Lord had used these words at the close of his ministry (John 12:40); they were now used by Paul at the recorded close of his ministry; and they are the last words of Luke's account of the movement of the gospel from Jerusalem to Rome. These facts have much significance; for both ministries are typical. Jesus was rejected by the leaders of Israel in the Temple and all Palestine; and Paul was rejected by the leaders in Rome the chief world city, who by this time had had sufficient opportunity to make themselves acquainted with what God had done as to bring them into responsibility. History repeats itself, and it is again necessary to repeat Isaiah's words to those who have had opportunity of service and have declined it. See THE WATCH TOWER of November 1, 1922, p. 335.

12 After this time Paul had no more to do with the Jews. He continued in Rome in his own hired house for two years, receiving all who came to him, with liberty to preach, and his record is: "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28:31.

13 Paul's hired house must almost certainly be understood as an apartment in the city. It is said that at that time Rome was a city of narrow squalid streets, though it had many open spaces and many grand and notable buildings; and it is computed that its population was then about two million persons, many very poor; and that there were one million slaves. The city was full of vice, even as are great cities of this day.

PAUL'S DAILY LIFE OF TRIAL

14 For two years Paul, chained to a soldier as we must presume, hampered and grieved by the coarseness and brutality of those around him, and frequently by that of his chained companion, wrought for the Lord. That he suffered in these things is shown now and again in his casual references, as when he writes to the Colossians: "Remember my bonds."—Colossians 4:18; Phil. 1:7.

15 But he had much to relieve him. Timothy was with him, Mark at least part of the time, a brother Aristarchus was his fellow prisoner, Demas came from Ephesus, Epaphras from Colosse. Then Onesimus, the runaway slave, came into his life; and Paul gained much from his loving service. (Philemon 11-16) That he expected to be set at liberty seems clear (Philippians 1:25); for he knew that the churches were praying for him, and this to him would be an indication of the Lord's will. Very probably he believed that his work was not complete, and we may be sure he would pray and arrange his thoughts accordingly. Writing near the end of his two years' captivity to Philemon, he said: "I trust that through your prayers I shall be given unto you."

16 The lives of the consecrated are not merely continued to them; they are a stewardship to be brought into the line of God's will. Therefore a Christian must do something more than live from day to day. He must take the circumstances of his life into consideration as part of God's plan for him, and shape his course accordingly. If it should be that the Lord is pleased to cut short the life, that is his Master's business. Paul's example is written for us. He could easily have said, 'Let me die'; but he wanted to live to complete the work which had been given into his care.

17 The direct account of Paul's ministry ends here: Luke was not used of the Lord to chronicle the later events of Paul's life, leaving us to understand that sufficient had been written to give the church the instruction it needed. Absence of such account of his trial before Cæsar's tribunal is noticeable, in view of the length of the records of his trial and his speeches in Jerusalem and Cæsarea. Evidently it was the intention that the note of warning to established religion should be that upon which the early record should end.

18 The record of Paul's last recorded journey is one in which we may see the light and shade of the providences of God over his faithful servant. Here is a note of special care, as when in the storm the angel of the Lord stood by Paul and gave him an assurance of care; then comes a long period which in a lesser man might become a trial of faith. Even to Paul there must have been many an hour during the waiting time in the long winter months in Malta when his mind would find it hard to rise into cheerfulness. The fact that the appearance of the brethren on the Appian road caused him to break out into thanks and to take courage showed that he had need of such a mental stimulus. So God helps his own. He does not keep care and trouble from them; but he finally brings them into his harbors of rest.

QUESTIONS FOR BEREAN STUDY

Why were the inhabitants of Melita called barbarians? How did they receive the stranded voyagers, and how did they come to regard Paul? Mention the incident. ¶ 1, 2.

What other miracles did Paul perform on this island and what purpose did he have? How did the inhabitants respond to his kindnesses? ¶ 3, 4, 6.

What lessons do Paul's experiences on Melita teach us? ¶ 5.

How did the brethren at Rome receive Paul? What disposition did the Roman authorities make of the apostolic prisoner? ¶ 7, 8.

What was Paul's first move toward spreading the gospel, after arriving in Rome? What message did he leave with the unbelieving Jews? ¶ 9, 10.

Mention the similarities between the ministry of our Lord and that of St. Paul. Did Paul continue to admonish the Jews throughout his stay in Rome? ¶ 11, 12.

Where did Paul live during his Roman bondage? What sufferings did he undergo there? What relief did he experience meanwhile? ¶ 13-15.

How are the lives of the consecrated to be regarded? Why were not the final events of St. Paul's life recorded in the Scriptures? ¶ 16, 17.

What lesson may we learn from Paul's last recorded journey? ¶ 18.

PAUL'S SUMMARY OF HIS LIFE

——DECEMBER 20—2 TIMOTHY 3:10, 11; 4: 6-18——

PAUL AN EXAMPLE OF BELIEVERS—PAUL'S CROWN OF LIFE—PAUL FAITHFUL TO HIS COMMISSION.

"I have fought the good fight, I have finished the course, I have kept the faith."—2 Timothy 4: 7.

WHEN Paul wrote to Timothy much had happened since his release at the end of the two years' imprisonment in Rome. We cannot tell certainly what Paul did after leaving Rome; but there are many references in his writings which can be understood only on the supposition that he traveled much. He had wanted to go to Spain, and probably did go. Jerusalem he had done with; the door of opportunity was effectually closed to him there. In any case it was hastening on to its destruction, with strife and dissension that made life in it bitter to be borne.

2 Paul might have some cause for considering that the last years of his life should be spent in less arduous labors. But his earnest spirit and his ardent desire to do the work of his Master and to tell the glad tidings of the kingdom urged him on. His rest was coming when there was to be no more possibility of work.

3 It seems appropriate that the great apostle should write to Timothy, his beloved son in the gospel (2 Timothy 1: 2), those words which probably best of all gave a summary of his life in the service of his beloved Master; for no one entered into Paul's life so much as Timothy; none was so near to him. Paul could write to the Corinthians and tell them of his much suffering in the service of his Master (2 Corinthians 11: 23-28), but he could not write to them as he wrote to the companion of his journeys and sufferings and the sharer of his hope and faith.

4 Paul summarizes his life in the three phrases of our Golden Text: "I have fought the good fight, I have finished the course, I have kept the faith." All the time since Jesus met Paul on the way to Damascus Paul had to face difficulties and enemies. Like every other servant of God he had enemies within himself, in his flesh, and in his spirit (2 Corinthians 7: 1) But so earnest was his disposition and so resolute his character, and so well had he his body under control, and so definite was his consecration to the Lord, that he had not the difficulties to contend with which many less resolute men have had. One less resolute would not have settled the mastery of his flesh and the purpose of his life at the very first as he did, but would through lack of decision have placed himself in the way of temptation and thus have caused a strenuous battle to be prolonged.

5 And Paul had opposition to meet from the Jews and from the Gentiles, who hated his message concerning the kingdom of God, as well as from those evil principalities and powers then in heavenly places; also he had Satan himself to contend with. (Ephesians 6: 12) But Paul never turned his back on his enemies; he ever faced his foe, and at the end could truly say: "I have fought the good fight."

6 Rapidly his mind takes in another view of his life's work. He had been as a runner set on a course; and he says: "I have finished the course." From the time he was called to be a servant of Jesus Christ, he had given himself wholly to his Master's direction. Never in all the years of his service had he allowed himself to be tempted to the right or to the left from the course, nor to lag behind, but had ever diligently pressed towards the mark for the prize of the high calling which was to be gained through fidelity to his call. He had not wanted his own way, but as a faithful servant of the Lord had ever sought to do the Lord's will, which he knew was also the will of God for him.

7 Then he saw himself as a steward to whom great interests had been entrusted. Not one of the apostles had been so definite for the faith as he. Indeed, none had seen its outlines so clearly as he, nor had any discerned so fully as he the principles upon which the faith of Christ and his service were based. At all costs, even that of being apparently opposed to The Twelve, he held to that which his Master had revealed to him and had committed to him. He could truly say: "I have kept the faith."

PAUL AN EXAMPLE OF BELIEVERS

8 Paul was no narrow-minded bigot. He had been such as a Pharisee; but when the liberty of Christ came he enjoyed it to the full, and within the limits to which the disciples could go he had been all things to all men, that he might win some.

9 Without doubt Paul is the outstanding example of the follower of Jesus, and is a proof that the counsel and way of Jesus is not beyond the reach of his disciples, but that one can walk in the footsteps of Jesus and be able to say: "Be ye followers of me as I am of Christ." (1 Corinthians 11: 1) But in saying this Paul did not assume any superiority. He asserted his perfect intention and his complete endeavor to live out his life of consecration. His writings bear evidence of a temperament which was sometimes in a state of exaltation and sometimes of depression, of a state of impatience, as well as of patient endurance. Paul was a man of like passion with ourselves. But his resolute determination to serve the Lord, his ardent love for him who had been so gracious to him, enabled him to overcome much more quickly than is the case with one who allows himself a measure of laxity.

10 Paul realized that his life's work, the work to which he had been specially called of the Lord, was done. He said: "I am now ready to be offered and the time of my departure is at hand"; and added, "Henceforth there is laid up for me a crown of righteousness." (2 Timothy 4: 6) He did not mean that he had no longer need for faith, nor need to watch over himself in body or mind,

but that he had been faithful in planting the truth establishing churches wherever it was possible to do so.

[11] Like Moses, who when he had led the people to the border of the promised land knew that his work was finished, so Paul realized that his was done. If his Master should continue his life he would continue to watch and pray and serve as opportunity offered, but he saw both from the fact of his finished opportunity and from the circumstances that the end was near, and he was ready to complete his sacrifice in death. He had the consciousness of having been faithful; and knowing that his Lord was faithful he could say: "Henceforth there is laid up for me a crown of righteousness."

PAUL'S CROWN OF LIFE

[12] There is nothing in that word to indicate that Paul had an expectation of wearing his crown immediately the Roman power should take his life, as has so commonly been taught and believed. He knew that he would sleep, that in due time he would be awakened from sleep, and that then his Lord would give to him the crown which had been laid aside for him. Nor is there any warrant for the thought that a crown had been laid aside for him from the moment of his consecration. Indeed, it was even then he says that this was done: "*Henceforth* there is laid up for me a crown."

[13] But Paul knew that he was not singular in this favor of having a crown laid aside for him; he says the Lord will give a crown to all them that love His appearing. (2 Timothy 4:8) By this he does not mean that this great favor is given to any one who may say that he wants the kingdom of righteousness to come; it is only for those who love and long for the return of the Lord as he did, and therefore who seek the Lord's interests as he did.

[14] But Paul was lonely even though he had so great a hope and was so full of assurance. He asked Timothy to do his best to get to him as soon as possible; he wanted to have the company and the help of his beloved son in the gospel. Demas, who had been with him, had forsaken him, having let love for the world get the better of him. He had lost his love for the Lord and his joy in the truth, and he had treated the Lord's apostle unkindly; for Paul said he had *forsaken* him.

[15] But Paul says that when he was first brought before Cæsar's court none of those with him stood by him. We are not told who these were who failed to give him comfort and support at that time. Demas, who loved the world, he names; and Alexander, who did him harm and therefore proved himself an enemy while professing to be a friend, he also names; but of those loved ones ones whose momentary lapse he chronicles he gives no names. He saved them from unfavorable record. "But," he said, "the Lord stood by me and strengthened me."

[16] It was not an occasion where the Lord strengthened Paul in spirit only. There was some manifestation which made Paul realize the nearness of his Master. This is to be reckoned amongst those special occasions when the Lord gave his beloved servant in his times of stress and need special cheer and encouragement. In Jerusalem, in Corinth, and now in Rome the Lord had appeared to him.—Acts 22:21; 18:9; 23:11; 2 Timothy 4:17.

[17] Paul was satisfied with the witness which he was able to give at his trial; for the message was fully proclaimed and all the Gentiles heard and, though we are not told how, Paul was delivered out of the mouth of the lion. (2 Timothy 4:17) In this loneliness Paul was made like unto his Master, whose beloved disciples fled from him in his hour of danger—their hour of fear. (Matthew 26:56) To have this similar experience was a great privilege that was given to Paul; it made him more than ever to be in the likeness of his Master as an example for the church. As Jesus is the Head of the church, so Paul seems to be the example disciple and follower, even as he was the most noted and most favored apostle.

PAUL FAITHFUL TO HIS COMMISSION

[18] He reminds Timothy of the sufferings he endured in Timothy's own country, Antioch, Lystra, and Iconium, in the days when he and Timothy first met, and says that from then until the day of writing he could say that out of all persecutions the Lord had delivered him. (2 Timothy 4:6) Now he expected that very soon the Lord would let the powers of evil get the mastery for the purpose of bringing about his dissolution. The A. V. makes Paul say he expected his early "departure". Paul did not so say. He knew that he was not yet to go to his Master; indeed, he knew that in due time the Master, who would come for him, would call him from his sleep in death, to take him to be "forever with the Lord".—1 Thessalonians 4:17.

[19] Paul spoke of his dissolution, the breaking up of his present life, not of setting off on a journey; he was going no further than to fall asleep. He knew well there was no life for him or any other till the Lord should give it in that day of which he had spoken.—John 6:44; 1 Corinthians 15:31.

[20] Paul's great place was gained through his fidelity to his call. He could say to King Agrippa: "I was not disobedient to the heavenly vision," nor could he be charged with lack in carrying out his commission. No other man ever received such a commission. It is impossible that he could have imagined it, as some profess to believe. And yet so clear is the truth in this day and so manifest are the Lord's providences, that the church now sees its commission as clearly as Paul saw his; and it has the added blessing of being able by the passing of time, and by the fact that God's time has come for the dissemination of truth, to know the plan of God much more clearly than it was known to the eminent apostle. Ours is a great responsibility; let us endeavor to follow Paul as he followed Christ.

QUESTIONS FOR BEREAN STUDY

What may we know concerning St. Paul, following his two years' imprisonment in Rome? ¶ 1, 2.

Why was it appropriate that the apostle should address to Timothy, rather than to one of the churches, the epistle which best summarizes his eventful life? ¶ 3.

Explain the meaning of St. Paul's statement, "I have fought a good fight." Of what did his battle consist, and how did he wage it? ¶ 4, 5.

What other figure of speech, indicative of victory won, did Paul employ? Make application thereof. ¶ 6.

Of what did St. Paul regard himself as a special steward, and how did he fulfill the obligation? ¶ 7.

What notable contrast stands out between Saul the Pharisee and Paul the Christian? Was it bigotry for him to say: "Be ye followers of me as I am of Christ"? ¶ 8, 9.

Did Paul possess an even temperament? What quality enabled him to quickly overcome obstacles? ¶ 10, 11.

How could Paul feel confident of a crown, prior to the time of his death? Did he expect to receive that crown at death? ¶ 12, 13.

What does it mean to "love the Lord's appearing", and will all who do so receive the crown of life? ¶ 14.

What does the apostle record concerning his trials with certain brethren? How did the Lord give him strength in these trials? ¶ 15-17.

How did these experiences parallel with those of our Lord? ¶ 18.

Did the apostle expect an early "departure"? What is the correct thought? ¶ 19.

Did St. Paul clearly understand his commission, and was he obedient thereto? Does the church now see its commission as clearly as the apostle saw his? What advantage do we have over him, and does not this bring to us great responsibility? ¶ 20.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 18

"The Lord hath made known his salvation."—Psalm 98: 2.

THE members of the church on earth, by faith seeing the "battle of the great day of God Almighty" approaching, and knowing that it is the time for righteousness to triumph, can also by faith see "his holy arm hath gotten him the victory". To these "the Lord hath made known his salvation". He has clothed them with the garments of salvation, and they have come under the robe of the Lord's righteousness. They see that the day of salvation for humanity is also at hand.

These great truths comfort the saints in Zion. They delight to bring consolation to their brethren in Zion whom they find in need of comfort. They find many in the world in sorrow, and it is their blessed privilege and great pleasure to comfort these with the message of truth. They make known to those who have the hearing ear the fact of God's great plan of salvation. They delight to tell the people that the Lord's kingdom is here; that God, through his beloved Son Christ Jesus, will soon clear out the enemy, relieve them from their oppression and judge the people with righteousness and equity.

Jehovah is now using such as his witnesses on earth to make known to the nations his righteous plan of salvation for the people. His command is to tell the glad tidings to all the nations as a witness. They that love him will keep his commandments and keep them with a joyful heart.—1 John 5: 3.

Many difficult things will arise to hinder the saints from declaring the salvation of God, but he who battles on faithfully against these difficulties confidently trusting in the Lord will overcome all obstacles. The day will come when the people will sing the praises of those who have brought to them the message of salvation in this hour of distress.

Each one then should ask himself: Am I doing what I can to make known to others the Lord's salvation which he has made known unto me? Happy is the lot of the one who can answer this in the affirmative and who shall continue to be the representative and witness of the Lord on earth.

TEXT FOR NOVEMBER 25

"Christ . . . shall judge the living and the dead."—2 Timothy 4: 1.

TO BE a real comforter means to be Godlike. Jehovah is the great Father of mercies and God of all comfort. He has brought great consolation to the hearts of the temple class that they in turn, as his witnesses, might comfort others that mourn. The faithful will make a good account of their stewardship.

Most of the people are in distress and perplexity. They are blind to the truth. Death has claimed a loved one from almost every family on earth. Those who have a measure of life are sick and in fear of death. It is the blessed privilege of the anointed to bring to these blind and suffering ones God's message of salvation that they may receive consolation.

Hasten along, all ye saints, that those who will hear may know that God's kingdom is at hand. Let them know that the great oppressor is soon to be dethroned and restrained, and that the people may soon have their liberty and have their blindness removed. Tell them the glad news that God, through his beloved Son, will judge those who are living now on the earth with equity and truth, that soon he will call forth from the grave their beloved ones who sleep in the dust of the earth and give them an opportunity for life, and that all the obedient ones shall receive the lasting blessings of life, liberty and happiness. While doing this have always in mind that the Lord does not wish this to be done for his benefit; but that he wishes his people to be witnesses for their own benefit, and that suffering humanity may know that there is relief at hand to the end that they may be benefited. What a blessed privilege is that of the anointed ones!

INTERESTING LETTERS

PERSECUTIONS IN CANADA

DEAR BROTHER RUTHERFORD:

Greetings in our dear King's name.

It is a sweet privilege to write to you as the one especially honored of the Lord, our Captain. As the days go by in the kingdom work the joys of the service increase. Some of our experiences in the work may be of interest to you.

Last fall Brother Waterer and I had occasion to colporteur the Gaspé Peninsula, and because of the fact that the houses were scattered all along the coast for a distance of 202 miles, we decided that the best way to do the work was by walking and carrying some books and sending our supply of books by baggage from village to village on the train, and thus be able to get supplied at intervals along the route. We had to rely on the hospitality of the farmers along the journey for nightly lodgings. The people down this way are mostly all French Catholic.

For the first three weeks of the trip we did exceedingly well as far as selling the books was concerned. The people were so glad to hear the good news. They were kind to us, too, all this time. However this condition of things did not last long; for by the end of the first three weeks the priests and ministers, learning that we were going to work all along the coast, notified the clergy all the way along that we were coming. These in turn warned the people not to buy and not to even let us into their houses. It was even announced in a Protestant school that we would be in that village in a few day's time and that the children should tell their parents absolutely not to listen to us, as we were two devils.

From that time on we could sell no books to the French Catholics at all and not so many to the Protestants. Some of these poor ignorant people were from then on very rough toward us, and on one occasion we had to sleep out all night, as we could not get a place to stay. The next day, which was Sunday, we lay upon the beach below a high cliff. Toward the close of the day a mob of French people gathered and drove us away.

We went about two miles distant, where we managed to secure a room in a humble French home for the night. Here we had supper. While eating, quite a number of the neighbors gathered in the room to watch us (this was a common experience), as we had caused some curiosity by our presence in the neighborhood. But when we started to work on Monday at the place where they had driven us from the beach, the people bought many books from us and one lady said that she was sorry that we had to sleep out all night and that had we come to her place we could have stayed.

The people themselves would have been friendly, but the priests and preachers incited them to do mean things toward us. Many a time, as we lay down to rest at the close of the day's work we recounted our experiences and often remarked how true is the explanation in THE TOWER of the parable of the sheep and the goats.

Wicked persecutions were carried on by priests inciting men and boys to mob us. One place we were giving out tracts. We worked all day without anyone molesting us, until in the evening about seven o'clock a priest saw us putting out the dodgers in front of his church building. Within ten minutes after this a mob of about thirty gathered, armed with sticks and stones, and followed us down the street, throwing these at us and yelling. We went to a house and phoned the police, but the police would give us no protection as they had been warned by the priest who had incited the mob. Then the man of the house where we had phoned, having been told by the mob, who had gathered in front of his home, that the priest had told them to mob us, ordered us to get out of his house. We were again at the mercy of the mob; and they continued following, yelling and throwing sticks and stones, for over half a mile distance. The mob then gradually broke up and we reached home with no further harm done us. On several occasions mobs gathered at the instigation of the priests and carried on similarly. This also happened in the city of Quebec.

In a place called Matane we worked for three days and sold a large number of books. The people enjoyed hearing the message, too. However, when the priest heard of it he told a man to get the police after us. This fellow did so; and in a short while two constables came and took us to the town treasurer, who on looking up the law concerning our work, was afraid to arrest us but told us to go and see the priest. This of course we refused to do but continued with our work. This roused the people to buy more books from us.

One day we canvassed a small place called Mont Joli and sold many HARPS. At the close of the day the priest got word of it, and when we took the early morning train next day for a place called Val Brilliant, the station agent wired the agent at Val Brilliant, telling him that we were coming and to warn the priest. When our train arrived at Val Brilliant we saw the priest going from house to house warning the people. On canvassing the people, we found that they would not buy, so we went back to the station. Here we found that a mob had gathered. We took the next train down the line, buying tickets for a station seventy miles away; but instead of riding to that place we got off the train at the next stop, about twelve miles distance. Thus we foiled any further attempt of the agent to wire to the station agent ahead to warn him.

These priests who had incited the people to all these things knew well that our work was about the Lord's kingdom and concerning the Savior of mankind; yet they wickedly caused these persecutions to be carried on. It was only when incited by the clergy that the people would give way to such wicked things; for they themselves liked the message.

Brothers George Waterer and F. Lyster also had an experience last fall in which a priest incited a mob to "beat them up", They were ordered out of town; and when they went to the station the mob gathered and was so violent that the brethren thought they would be killed. The priest was there, too, and he ordered the baggage man not to check their baggage. Thus the two brethren had to carry several heavy suitcases as best they could.

Surely it is as you said while here in Montreal, that we never had a better job in all our lives than telling the message of the kingdom. The spirit of glory resteth upon us and we rejoice to assist in pulling down the Devil's fortress and of helping to establish the wall of truth in the minds of the people. We are glad that this cost us something.

P. A. ROBERTSON.—*Colporteur.*

CONCERNING GOOD HOPES

DEAR BRETHREN:

Many members of the class here are desirous of contributing to the Good Hopes Fund, but owing to their small means have felt that they were unable to do so. The matter was discussed and the outcome of the discussion was that the contributions received in our collection box on the first Wednesday of each month are looked upon as a contribution to the Good Hopes Fund, and remittance thereof is made to you monthly. This affords all an opportunity of contributing to the general fund of the SOCIETY, no matter how small their donation may be, and at the same time it does not bar those who desire to remit direct from so doing.

Thinking that brethren in other places might be also so situated, we pass this information along to you for what it is worth.

Rejoicing with you in the privilege of cooperating in the witness of the Kingdom, and with every good wish, I am,

Yours in the Master's service,

TIMMINS (ONT.) ECCLESIA,
JAS. L. BROWN, *Secy.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Denver, Colo.	Nov. 1	Sterling, Colo.	Nov. 8
Boulder, Colo.	" 2	Haxtum, Colo.	" 9
Berthoud, Colo.	" 3	Holyoke, Colo.	" 10
Loveland, Colo.	" 4	Sterling, Colo.	" 11
Greeley, Colo.	" 5	Carpenter, Wyo.	" 12
Fort Morgan, Colo.	" 6	Cheyenne, Wyo.	" 13, 15

BROTHER C. W. CUTFORTH

E. Hall's Harbor, N. S.	Nov. 2	Deep Brook, N. S.	Nov. 11
Margaretsville, N. S.	" 4	Digby, N. S.	" 12
Bridgewater, N. S.	" 5	St. John, N. B.	" 13, 15
Liverpool, N. S.	" 6	Evandale, N. B.	" 16
Yarmouth, N. S.	" 8	Hampstead, N. B.	" 17
Centreville, N. S.	" 10	Fredericktown, N. B.	" 19

BROTHER H. H. DINGUS

Pownal, Vt.	Nov. 4	Newport, Vt.	Nov. 12
Rutland, Vt.	" 5	Wilder, Vt.	" 13
Burlington, Vt.	" 6	Hanover, N. H.	" 15
Middlesex, Vt.	" 8	Keene, N. H.	" 16
Morrisville, Vt.	" 9	Milford, N. H.	" 17, 18
St. Johnsbury, Vt.	" 10, 11	Nashua, N. H.	" 19

BROTHER A. D. ESHLEMAN

Willow, Okla.	Nov. 1	Shattuck, Okla.	Nov. 10
Woodward, Okla.	" 2	Follett, Tex.	" 11
Taiban, N. Mex.	" 4	Arnett, Okla.	" 12, 13
Arch, N. Mex.	" 5, 6	Shattuck, Okla.	" 15
Hereford, Tex.	" 8	Mooreland, Okla.	" 16, 17
Pampa, Tex.	" 9	Alva, Okla.	" 18, 19

BROTHER M. C. HARBECK

St. Louis, Mo.	Nov. 1, 2	Wakeeney, Kans.	Nov. 13
Springfield, Mo.	" 3, 4	Russell, Kans.	" 15
Independence, Kans.	" 5, 6	Salina, Kans.	" 16
Eureka, Kans.	" 8	Hutchinson, Kans.	" 17, 18
Olpe, Kans.	" 9	Dodge City, Kans.	" 19
Topeka, Kans.	" 10, 11	Rolla, Kans.	" 20, 22

BROTHER H. E. HAZLETT

Dugger, Ind.	Nov. 1	Brazil, Ind.	Nov. 10
Linton, Ind.	" 2	New Richmond, Ind.	" 11, 12
Jasonville, Ind.	" 3, 4	Kokomo, Ind.	" 13, 15
Terre Haute, Ind.	" 5, 8	Logansport, Ind.	" 16
New Goshen, Ind.	" 6	Peru, Ind.	" 17
Bridgeton, Ind.	" 9	Wabash, Ind.	" 18

BROTHER M. L. HERR

Preston, Kans.	Nov. 1	Elkhart, Kans.	Nov. 8
Arlington, Kans.	" 2	Garden City, Kans.	" 9, 11
Hutchinson, Kans.	" 3	Friend, Kans.	" 10
Lewis, Kans.	" 4	Lakin, Kans.	" 12
Dodge City, Kans.	" 5	Syracuse, Kans.	" 13
Rolla, Kans.	" 6	Garfield, Kans.	" 15

BROTHER W. M. HERSEE

London, Ont.	Nov. 2	Midland, Ont.	Nov. 15, 16
Stratford, Ont.	" 4	Orillia, Ont.	" 17
Kitchener, Ont.	" 5	Gravenhurst, Ont.	" 18
Toronto, Ont.	" 7, 8	Bracebridge, Ont.	" 19, 20
Barrie, Ont.	" 11, 12	Huntsville, Ont.	" 22
Elmvale, Ont.	" 13	Callander, Ont.	" 23

BROTHER H. S. MURRAY

Columbus, Ga.	Nov. 1	Enterprise, Ala.	Nov. 10
Union Springs, Ala.	" 2	Elba, Ala.	" 11
Eufaula, Ala.	" 3	Opp, Ala.	" 12
Clayton, Ala.	" 4	Andalusia, Ala.	" 13, 15
Dothan, Ala.	" 5, 8	Geneva, Ala.	" 16
Midland City, Ala.	" 9	Florala, Ala.	" 17

BROTHER G. R. POLLOCK

Butte, Mont.	Nov. 1	Wolf Point, Mont.	Nov. 9
Helena, Mont.	" 2	Poplar, Mont.	" 10
Great Falls, Mont.	" 3	Avondale, Mont.	" 11, 12
Virgelle, Mont.	" 4	Scobey, Mont.	" 13
Corral Coulee, Mont.	" 5, 6	Outlook, Mont.	" 15, 17
Tampico, Mont.	" 8	Hart, Sask.	" 16

BROTHER T. C. RICE

Findlay, O.	Nov. 1	Lorain, O.	Nov. 8
Fremont, O.	" 2	Elyria, O.	" 9
Clyde, O.	" 3	Sandusky, O.	" 10
Bellevue, O.	" 4	Toledo, O.	" 11
Norwalk, O.	" 5	Alvordton, O.	" 12, 13
Wellington, O.	" 6	Bryan, O.	" 15

BROTHER C. ROBERTS

Mount Forest, Ont.	Nov. 1	Hamilton, Ont.	Nov. 10
Harriston, Ont.	" 2	Beamsville, Ont.	" 11
Palmerston, Ont.	" 3	St. Catharines, Ont.	" 12
Guelph, Ont.	" 4	Niagara Falls, Ont.	" 13, 15
Brampton, Ont.	" 5	Welland, Ont.	" 16
Toronto, Ont.	" 7-9	Dunnville, Ont.	" 17

BROTHER O. L. SULLIVAN

Duluth, Minn.	Nov. 1	Ellsworth, Wis.	Nov. 9
Grantsburg, Wis.	" 2	Minneapolis, Minn.	" 10, 12
Centuria, Wis.	" 3	Elk Mount, Wis.	" 11
Taylor Falls, Minn.	" 4	Cambridge, Minn.	" 13
Hillsdale, Wis.	" 5, 6	Princeton, Minn.	" 15
St. Paul, Minn.	" 8	Pease, Minn.	" 16, 17

BROTHER W. J. THORN

Danville, Wash.	Nov. 1	Lewiston, Ida.	Nov. 11
Chesaw, Wash.	" 4	Peck, Ida.	" 12, 13
Oroville, Wash.	" 6	Moscow, Ida.	" 15
Wenatchee, Wash.	" 8	Pine City, Wash.	" 16, 18
Soap Lake, Wash.	" 9	Ewan, Wash.	" 17
Spokane, Wash.	" 10	Colfax, Wash.	" 19

BROTHER T. H. THORNTON

Miami, Fla.	Nov. 1	Grand Island, Fla.	Nov. 10
Melbourne, Fla.	" 3	Apopka, Fla.	" 11, 12
Titusville, Fla.	" 4	Orlando, Fla.	" 13, 15
Daytona, Fla.	" 5	De Land, Fla.	" 16
New Smyrna, Fla.	" 6	Palatka, Fla.	" 17
Sanford, Fla.	" 8	Green Cove Springs, Fla.	" 18

BROTHER S. H. TOUTJIAN

Beaumont, Tex.	Nov. 1	Sealy, Tex.	Nov. 11
Fannett, Tex.	" 2, 3	Houston, Tex.	" 12, 15
Devers, Tex.	" 4	Waller, Tex.	" 13
Crosby, Tex.	" 5, 6	Port Lavaca, Tex.	" 16, 17
Galveston, Tex.	" 8	Corpus Christi, Tex.	" 18, 19
Alvin, Tex.	" 9	Alice, Tex.	" 22

BROTHER J. C. WATT

Oakland, Calif.	Nov. 1	Tulare, Calif.	Nov. 8
Modesto, Calif.	" 2	Bakersfield, Calif.	" 9
Turlock, Calif.	" 3	Porterville, Calif.	" 10
Fresno, Calif.	" 4	Orosi, Calif.	" 11, 12
Selma, Calif.	" 5	Reedley, Calif.	" 13
Hanford, Calif.	" 6	Modesto, Calif.	" 15

BROTHER J. B. WILLIAMS

Ann Arbor, Mich.	Nov. 1	Monroe, Mich.	Nov. 8
Ypsilanti, Mich.	" 2	Toledo, O.	" 9
North Adams, Mich.	" 3	Chicago, Ill.	" 10
Jerome, Mich.	" 4	Danville, Ill.	" 11
Dundee, Mich.	" 5	Paris, Ill.	" 12
Adrian, Mich.	" 6	Oakland, Ill.	" 13

BROTHER C. A. WISE

Greenville, S. C.	Nov. 1	Charleston, S. C.	Nov. 8
Greer, S. C.	" 2	Ridgeland, S. C.	" 10
Anderson, S. C.	" 3	Savannah, Ga.	" 11, 12
Greenwood, S. C.	" 4	Screven, Ga.	" 13
Augusta, Ga.	" 5	Waycross, Ga.	" 15
Elko, S. C.	" 6	Jacksonville, Fla.	" 16

BROTHER L. F. ZINK

Sallisaw, Okla.	Nov. 2	Peggs, Okla.	Nov. 10
Fort Smith, Ark.	" 3	Locust Grove, Okla.	" 11
Tamaha, Okla.	" 4	Muskogee, Okla.	" 12
Stigler, Okla.	" 6	Okmulgee, Okla.	" 13
Muskogee, Okla.	" 8	Henryetta, Okla.	" 15
Prior, Okla.	" 9	Ada, Okla.	" 16

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

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Anno Mundi 6054—November 1, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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I.B.S.A. BEREAN BIBLE STUDIES

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

STUDY XIV: THE NECESSITY FOR THE ATONEMENT

Week of Dec. 6 . . . Q. 10-14 Week of Dec. 20 . . . Q. 20-24

Week of Dec. 13 . . . Q. 15-19 Week of Dec. 27 . . . Q. 25-31

WORLD WITNESS

Sunday, November 29th, 1925, is the next world-wide witness day following the witness on October 11th, which has already been given. The subject on November 29th will be "*The Highway to Life*". It is requested that all the classes prepare for this public witness and point out the way to the people that leads to the kingdom.

STUDIES IN THE SCRIPTURES

These STUDIES (books) are recommended to students as veritable Bible keys, discussing topically the vital doctrines of the Bible. More than fourteen million copies are in circulation, in eighteen languages. There are seven volumes in the series, handsomely bound in maroon cloth (size 5" x 7 3/8"), gold stamped, printed on dull finish paper. There are over 3,600 pages in the set, and the English volumes sell for only $2.50, postpaid. Write for information regarding the other languages.

BETHEL HYMNS FOR DECEMBER

Sunday			**6**	184	**13**	299	**20**	105	**27**	202
Monday			**7**	86	**14**	256	**21**	59	**28**	157
Tuesday	**1**	39	**8**	281	**15**	288	**22**	324	**29**	70
Wednesday	**2**	42	**9**	262	**16**	203	**23**	101	**30**	227
Thursday	**3**	148	**10**	213	**17**	15	**24**	131	**31**	55
Friday	**4**	91	**11**	306	**18**	62	**25**	16		
Saturday	**5**	74	**12**	45	**19**	275	**26**	179		

RADIO PROGRAMS

The following stations are now broadcasting the message of the kingdom:

WBBR, New York City, 272.6 meters, Sun., Mon., Thurs., Sat.
WORD, Batavia, Ill., 275 meters, daily.
CHUC, Saskatoon, Sask., 330 meters, Sun., Tue., Thursday.
KTCL, Seattle, Wash., 305.9 meters, Sunday, 9 to 10 p. m.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Buffalo, N. Y. November 15. H. A. O'Brien, 119 Riley St.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI NOVEMBER 1, 1925 No. 21

A CALL TO ACTION

"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.

IT SEEMS to please the Lord from time to time to show his people what he desires them to do. His promise is: "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4: 18) This promise he is fulfilling to his people. Surely this increased light is not merely for the purpose of permitting the saints to bask in its beauty and feast upon its radiance, but it is also to show them what the Lord would have them do, that his great name may be honored.

[2] When first we knew the Lord our chief thought was that some sweet day we would go to heaven and there spend eternity in bliss. That hope has not been dimmed, but we find also there is something further to do before the last members enter into the realms of boundless rapture. God has called his people for a purpose, which is to show forth his praises. One of the ways of doing so is joyfully to be his witnesses.

[3] The church, by virtue of its Head, is a part of the great Melchizedek priesthood, which is the executive officer of the Most High to carry out his purposes. Faithfulness now in the performance of duty gives assurance that in the ages to come these saints shall be the recipients of the exceeding riches of God's grace through Jesus Christ, their Head.

[4] In the past it has been the thought of some Christians that our course is to be negative or non-resistant; but now as we step into the open rays of the light of a new day we see that there is much for the church to do. Zion is God's organization. Out from her is born the nation, of which Jesus is the Head, and which shall rule and bless the peoples of earth. Her children shall be the teeming millions which in God's due time shall fill the earth with peace.

[5] The time has come for the establishment of Zion, when she shall take her position of authority and glory for ever. Satan is cast out of heaven and is now confining his wicked works to the earth, making a desperate attempt to destroy those who keep the commandments of God and who have the testimony of Jesus Christ. But those saints who dwell in the secret place of the Most High realize their security from all harm. To Zion the mighty God now says: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory."—Isaiah 60: 18, 19.

[6] The temple class has entered into the joy of the Lord; and from this time forward they that press the fight positively and with vigor, in the name and in the strength of the Lord, shall overcome and gain the laurels of eternal victory. Now these hear the commands of the Lord and his commands are sweet music to their ears. Among these heart-cheering commands are the words of God's prophet Isaiah: "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.

GATE

[7] A gate is a means of passage or a way through and into the wall of a city. A city symbolizes a government. The birth of *the* nation has taken place, which is that government that shall rest upon the shoulder of the Prince of Peace. It is the kingdom for which the people have groaned and travailed for lo, these many centuries. Before it is fully made manifest, the Devil will make his last desperate fight to hold his power over the people and to turn their minds away from the true God and from his kingdom under the beloved Messiah.

[8] Of course it is the temple class, those who have entered into the joy of the Lord, who see the first evidence of the birth of *the* nation of righteousness. By faith, and by the fulfilment of prophecy which we call the physical facts, they see it; and their hearts are thrilled with gladness. To such the Lord gives now the command: "Go through, go through the gates." By this we understand him to mean: Take the lead, and as witnesses for the Lord by your actions show the people the way that leads into the kingdom of peace, life and happiness.

[9] God has been developing his church for many years. Now this development work is about done. The time has come for God to make for himself a name; and to his saints he says: "Ye are my witnesses, . . . that I am God." It may seem strange to some that it should be necessary to give a witness to the fact that Jehovah is

God; but when the facts as they exist are weighed, it is seen that during the many centuries past the name of Jehovah has been pushed into a corner even by those who claim to be his representatives. These false representatives of the Lord have united with other instruments of the enemy to dishonor the name of Jehovah and to drive back the true saints.

DISHONORING GOD

10 From Eden till now it has been the purpose of Satan to dishonor God's holy name and draw the people away from him. Divers and numerous instruments of his have been used for this purpose. For a long while the Catholic system has been dishonoring God's name by the false doctrines it has taught and still teaches. The enemy Satan, through this system, builded up a counterfeit of the church of God. That system heralds to the world that St. Peter is the foundation of the church; that the popes of Rome are his duly and divinely constituted successors; that these in turn are the vicegerents of Christ Jesus on earth, with supreme power and authority to act in the church and over the affairs of men. It has claimed for itself the power and authority which belong exclusively to God. It has taught the false doctrines of the mass, purgatory, eternal torment, the trinity and the divine right of earthly kings to rule. It has gladly taken into its system the unrighteous commercial giants and the political mountebanks, and has made them a part of the mystery of iniquity, which it denominates as the church of Christ.

11 It has dishonored God by teaching that a woman is his mother, and has taught the people to pray to that woman, assuming that she can forgive sins. It teaches that many persons are consciously suffering in purgatory, and that money may be paid to priests to pray such out of purgatory and to relieve them from their sufferings. They have made the so-called Christianity a stench in the nostrils of many honest men. This is not the only instrument, however, that the enemy has used and is using.

12 The Protestants arose and with honest and fearless leaders, as instruments of the Lord, struck a terrific blow to the Catholic system. Soon, however, the Protestant system fell to the wiles and blandishments of Satan, the enemy. She has followed in the footsteps of her unclean and sullied mother. Now she is an ism without a protest against the unrighteous things of Catholicism. Mother and daughter parade hand in hand up and down the earth as the instruments of the enemy, seeking whom they may devour.

13 Greedy for power and influence, with open arms Protestantism, the unfaithful daughter, has welcomed into her bosom the so-called scientists and philosophers. These evil seeds thus planted amongst her have grown into a mighty stalk and the whole system dishonors God. Today she is divided into warring camps, and she resorts to the courts of the enemy's organization upon the pretext of defending the Bible.

MODERNISTS

14 The Modernist's camp is led by evolutionists, scientists, and philosophers so-called. They claim that their wisdom is far superior to that expressed by devout and holy men of old who wrote as they were moved upon by the invisible power of Jehovah God. With an expressed contempt for the Bible these self-constituted wise men arrogate to themselves knowledge and wisdom concerning the creation of man that sets at nought the authoritative words of the all-wise Creator of heaven and earth.

15 Modernists dishonor God by denying his Word, denying the necessity for a Redeemer of man, and denying the blood of Jesus Christ; which is the purchase price of the world. This is the class of men leading in the organization which claims to be the Christian church. What inconsistency, what mockery! We will not dignify their God-dishonoring doctrines by entering into a discussion of them.

FUNDAMENTALISTS

16 The Fundamentalists, another wing of the so-called Protestant church, dishonor God by teaching that there is no death, that those who seem to die are more alive after death than before, that all men are inherently immortal, thus joining Satan the enemy in his first lie, by which he would make God a liar. They teach that Jehovah, instead of being a God of love, is a fiend who has provided a lake of fire and brimstone wherein with ghoulish glee he will torment unfortunate souls through all eternity with no hope of relief. And while posing before the people as believers in the kingdom of God, and with pious faces praying for its coming, they openly and presumptuously declare that by their own efforts they will establish the kingdom of God on earth.

17 Fundamentalists willingly join hands with Modernists, Catholics, Christian Scientists, spiritists, profiteers and politicians in a presumptuous attempt to foist upon the people a world power under the title of the League of Nations, which they hail and proclaim as the political expression of God's kingdom on earth. They further dishonor God by denying his plan for the restoration of the people under the reign of Messiah, and persecute the humble followers of Jesus who dare declare his message of truth.

18 When Satan the enemy has planted murder in the hearts of the leaders of the nations, and these nations moved by the evil influence of Satan have gone to war, the clergy of all the systems, contrary to the Word of him whom they claim to represent, urge the people into the battle of fire and blood, and pray God's blessing upon each of the warring factions while they destroy one another. Thus again they dishonor God.

19 Satan the enemy, in furtherance of his scheme to blind the people and turn them away from God, brings in the blighting heresies of spiritism, theosophy, Christian Science, New Thought so-called, and other like fraudulent teachings. Many of the representatives of

Satan, the enemy, teach that there is no Devil, others deceive themselves and the people by teaching that the Devil is bound, while still others are lulled to sleep both morally and spiritually and fail and refuse to lift their voices against his great onslaught of falsehoods.

[20] In these closing years of the age, fraught with tremendous results, the enemy Satan comes like a flood into the earth to destroy all faith in God and to turn the people into darkness. Truly we are in a time when darkness covers the earth and gross darkness the people. At the same time the light of the Lord Jehovah shines into the faces of his saints with ever increasing brilliancy. The forces of evil and the forces of righteousness rapidly take their respective places in the great and final conflict. While the leaders of the various systems, as the representatives of the evil one, are crying aloud their false doctrines, the people are in confusion.

[21] Behold the people scattered like a flock of sheep upon the mountain tops with no shepherd in whom they can trust. (Zechariah 10:2, 3) The self-constituted shepherds have been unfaithful to their charge. They have fed themselves and grown fat and let the flock of God starve. Millions of people of good-will now wander about in darkness, not knowing which way to turn. They are the victims of overtaxation for the support of a part of the Devil's organization. They are smarting under the lash of the conscienceless politicians, while being robbed by the profiteers and blinded by the false and confusing teachings of the clergy.

[22] The politicians and the profiteers, the scientists and the philosophers, the Catholic and the Protestant clergy and their allies, all as instruments of Satan, wickedly combine and presumptuously claim to hold all the light there is for the human race. But with all they can offer nothing that brings rest and satisfaction to the people. They each hold up their standard and say to the people: "Flee unto us and stand by us. We make the world worth while." And for answer the people say: "Why should we flee to you? We have asked you for bread; and you gave us a stone. We have asked you for meat, and you gave us a serpent, and we are sick unto death."

JEHOVAH HEARS

[23] In this hour of distress and perplexity, when the enemy comes in like a flood to sweep the people away from God and overwhelm them, there comes the clear command from the Word of God to those who have the spirit of the Lord, saying, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." (Isaiah 59:19) Again the command from the Lord: "Go through, go through the gates; prepare ye the way of the people." These commands clearly mean that those who have the spirit of the Lord must do something. Concerning the manner of doing this, as to how they shall enter the gates and what the gates are, Jehovah says: "And thou shalt call . . . thy gates Praise." (Isaiah 60:18) Clearly this means that the saints must joyfully and with praise of Jehovah point the people to the way that leads to his kingdom and its attending blessings.

THE STANDARD

[24] The command to "lift up the standard" of God must be obeyed. Those who have the spirit of the Lord will with joyful heart respond to the command and move into action. It is a call for action. Let no one who has the spirit of the Lord now slack his hand. Let the standard be lifted up to the people. A standard is an ensign raised up for the people and to serve as a guide. World powers, commercial giants, scientists, philosophers, and ecclesiastics, all have put up their respective standards. By these the enemy Satan hopes to so confuse the people and confound them that they will all in disgust turn away from Jehovah God and deny his holy name. This has been the actual result of the systems that hold up their standards. The cries of the people have come up to God and he has commanded that another standard shall be raised.

[25] The standard that the spirit of the Lord now commands to be lifted up is the standard of truth. It is the truth that satisfies. It is the truth alone that will open the eyes of the people and the truth will make them free. The standard of the Lord serves as a twofold purpose; to wit, to mark the rallying point for the people and to define the way of righteousness and holiness through which the people must pass in order to be the recipients of the blessings which God has reserved for them that obey him.

[6] Some would now dishonor the Lord by saying that he committed every detail of his truth to man and that the light of truth, instead of shining more and more according to promise, ceased to shine in 1916; and that since then there is nothing more to do. Let us remember that the truth is God's and not man's. Let us have in mind that Jehovah is the author and will be the finisher of the great plan of salvation. Let us remember that Christ Jesus is in command of the forces of Jehovah and that this commandment is committed to no man. Let us remember that the light is the Lord's and the fulness thereof, and that he will let it shine upon his Word in his own due time and guide his people in the way that they should go.

MUCH TO DO YET

[27] For some time the church has been declaring "the day of vengeance of our God". For some time she has been proclaiming the message of comfort and glad tidings to the peoples and nations as a witness. But there is much more to do. The saints must prepare the way for the people, and must do this as instruments in the hands of the Lord. The people must know that the truth, like as Jerusalem was to the Jews, is a place of rest and hope. There are millions of people of good-will and good desire in the earth who should know the truth.

[28] Those of the world who for years have been hearing

error must be advised of the presence of the King and of the establishment of his kingdom. These must be told that Jehovah is the only true God, that Jesus Christ is the Redeemer and King, and that in and by his kingdom will come life and blessings. This the Lord would have done in order that the people may not be overwhelmed by the flood of errors brought in by the enemy. The time has come for Jehovah to make for himself a name in the earth. The church has a part in this to the extent of being the witnesses for the Lord; and with joy, singing as they go through the gates that lead into the kingdom, they must point the people to the way and the only way that will bring their desire and their blessing.

PREPARE THE WAY

[29] The command of God to his saints now on earth is: "Prepare ye the way of the people." How can the saints prepare the way? The answer is: By boldly, fearlessly and joyfully making proclamation of the truth of God and his kingdom, and proving by their course of action that they believe that the way to eternal life in happiness is the gateway that leads into the kingdom of God. They must tell the people the truth about God and about his King and his kingdom.

[30] Further the command is: "Cast up, cast up the highway." How can this be done? By pointing the people to the course of righteousness and holiness which God will require of those who will inherit eternal life. They must be told what the Lord's law requires. They must be told what is good. This is summed up in a few words by the prophet: "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) It is the saints of God, those who have his spirit, who are his faithful witnesses, that must point out to the people the way of the highway of holiness; and this they must do before the last saints leave the earth. Thus they are preparing a way for the people.

[31] Again the command is: "Gather out the stones." How can the stones be gathered out? The answer is: By showing the people that the false doctrines taught by the various systems are great stumbling-stones; that the leaders have stumbled over these and have even fallen upon the Chief Corner-stone; that the leaders have filled the way with false doctrines, which are the stumbling-stones of the people; that the people must discard these false doctrines, forsake the false teachers and turn to the Lord and learn of him.

[32] The enemy knows that his time is short. He knows that the great battle of Armageddon is rapidly drawing on, when the conflict between the Lord of righteousness and the god of evil shall take place. It is an awful and terrible time. It is the time when God has commanded his people of Zion to sound the alarm. Judging the future by the past we can see that Satan's primary purpose is to confuse the people and turn them away from Jehovah completely; and to destroy the saints who keep the commandments of God and who have the testimony of Jesus Christ, and who are the avowed enemies of the evil one. (Revelation 12:17) We see that the physical facts abundantly bear out this conclusion.

[33] Big business, big politicians, big preachers, Catholic and Protestant, scientists and philosophers, and various other instruments of the Devil lift up their respective ensigns, or standards, each calling to the people to rally unto them. The din of confusion rises higher and higher; and the Devil, with other instruments, exercising his evil and invisible power, injects into the minds of people the thought, 'If all of these systems represent God, then we will have nothing to do with that God'; and thereby he hopes to turn the people's mind away from Jehovah.

[34] Jehovah says to his people, the saints: "Ye are my witnesses, . . . that I am God." Then there comes to them the clear command, ringing out with no uncertain tones: "Lift up a standard for the people." There is none other on earth to lift up a standard or ensign to the people except the saints, those who have the spirit of the Lord, and who are therefore his witnesses. Everyone who will be faithful to God and to his kingdom will joyfully seize hold upon the standard and lift it up high and cry unto the people: This is your rallying ground, flee unto this standard, flee unto the Lord; for his standard of truth opens wide the gates that lead unto his kingdom and to endless blessings and joy.

[35] Lift up the Lord's standard for the people by showing them the way to righteousness. They must be taught that "righteousness exalteth a nation; but sin is a reproach to any people". (Proverbs 14:34) The standards lifted up by the agencies of the evil one are covered with sin. The standard of the Lord is a standard of righteousness. This standard of righteousness, those who have the spirit of the Lord will participate in lifting up now.

[36] Long ago St. Paul, under inspiration of the holy spirit, wrote: 'The whole creation groans and travails in pain together till now, waiting for the manifestation of God's kingdom.' (Romans 8:22) Behold the time of deliverance has come; and this is the hour in which the saints on earth, as the representatives of the King of Righteousness, shall lift high a standard, calling upon the people to rally to it and to learn the truth and, learning it, follow it and be made free.

THE LIGHT

[37] The light of the new day is shining into the faces of the saints with increased brilliancy. Let us walk in the light that we may have fellowship with the Lord and our King. Those who have put on, and are keeping on, the wedding garments; who have been brought under the robe of the Lord's righteousness; who have been found in the temple class; and who have entered into the joy of the Lord, now have sweet fellowship with the present King.

[38] The words of the prophet, written long ago, seem to aptly fit and apply to the saints at this time: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."—Isaiah 30:26.

[39] The moon is a symbol of God's law, therefore symbolically representing the expressed will of God. Those fully devoted to the Lord now delight to do his will, and to such his will is so clear that it shines forth to them as the sun. These are they who have entered into the joy of the Lord and with praise lift up the gates and point to the way of holiness. God's will expressed, symbolized by the moon, to the saints shines forth with a brilliancy likened unto the sun in times past.

[40] It will be noticed that "the light of the sun shall be sevenfold". The sun symbolizes the light of the kingdom of the Lord. Indeed, is not this light now increased sevenfold to the saints? Do not the saints see and appreciate now as never before the fact of their privilege of being witnesses for the kingdom and marking its onward and victorious march to relieve the people and uplift them and bless them in due time? The great truths concerning the kingdom warm and cheer the saints and illuminate them, because they are the children of light. It does not scorch. They delight in it. But to those who have fallen under the influence of Satan the enemy, and who would turn the minds of the people from God, who strive to hold the nations in darkness that the wicked one might continue to reign, the Lord, through his prophet, says: "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err."—Isaiah 30:27, 28.

[41] The light of the kingdom of Messiah shining through the message of truth is sevenfold hotter to the enemy and scorches those who are against the Lord. (Revelation 14:10) The saints who have the spirit of the Lord will participate in lifting up the standard against the enemy. None other will and none other can. The standard is the message of the truth, the message of the kingdom. With greater joy to the saints the light increases sevenfold; while their enemies shall be tormented with fire in the presence of those who love the Lord; and then their wicked works shall be destroyed with the brightness of the Lord and his truth.—2 Thessalonians 2:8.

[42] Already we have preached, by the grace of the Lord, the glad tidings of the end of the world and the presence of the King and his kingdom. Already we have told the people that millions now living will never die, and have brought to them a message of comfort. But there is more to be done. The standard of the Lord must be lifted up that the people may have an opportunity to know the truth of the kingdom and to know the way that leads to life, liberty, peace and endless happiness.

[43] Let every saint now on earth daily keep before his mind the words of Jehovah: "Ye are my witnesses, . . . that I am God." "Lift up a standard for the people." This now is the battle-cry. Let it be given with joy in the Lord, having always in mind that "the joy of the Lord is your strength". Let us be true and faithful to our Lord now and obey his call to action, singing the praises of our God and our Lord as we go through the gates.

QUESTIONS FOR BEREAN STUDY

Why has the Lord given increased light on his Word in these last days? What is the purpose of our calling? ¶ 1, 2.

What constitutes "the exceeding riches" of God's grace, and who may enjoy it? Is it enough for us to merely resist sin? ¶ 3, 4.

What is Satan now attempting to do and what is our security? ¶ 5.

What is meant by the Lord's command to "go through the gates"? ¶ 6-8.

Why is it necessary for us to now witness that Jehovah is God? ¶ 9.

Does Catholicism dishonor God? If so, how? ¶ 10, 11.

Does Protestantism dishonor God? If so, how? ¶ 12, 13.

Outline the teaching of Modernism. ¶ 14, 15.

Outline the teaching of Fundamentalism. ¶ 16, 17.

How do the clergy defy the Prince of Peace? ¶ 18.

What blighting heresies have been engendered by Satan in modern times? What is aligning the forces of evil and of righteousness for the final conflict? ¶ 19, 20.

What is the condition of the people in this dark hour? What panacea does the clergy offer? ¶ 21, 22.

Why are the "gates" of Isaiah 60:18 called Praise, and what action does this suggest? ¶ 23.

What is the standard we are to lift up, and how shall it be done? ¶ 24, 25, 35.

Is it dishonoring to God to deny that his light is shining "more and more"? ¶ 26.

What is our present responsibility toward the people, and how shall it be met? ¶ 27, 28.

How can we "prepare the way of the people"? What is signified by the command to "cast up the highway"? ¶ 29, 30.

To "gather out the stones" means what? What is Satan's primary purpose at this time? ¶ 31-33.

What may we do for the people in their confusion? ¶ 34-36.

How may we walk in the light? ¶ 37.

Quote Isaiah 30:26. What is meant by "the light of the moon shall be as the light of the sun"? ¶ 38, 39.

What is meant by "the light of the sun shall be sevenfold"? ¶ 40, 41.

What should be our present mission and battle-cry? ¶ 42, 43.

Oh, let us tune our harps again,
And raise the pitch still higher,
And join on earth the gladsome strain
That thrills the heavenly choir!

Forget to sing of sin and fear,
Of woe and consolation;
And let our voices ring out clear
In songs of exultation!

FROM ATHENS TO ROME

——DECEMBER 27—QUARTERLY REVIEW——

PAUL'S METHOD OF PREACHING CHANGED—PAUL'S KNOWLEDGE OF SATANIC POWER—PAUL'S FAITHFUL WITNESS TO THE TRUTH.

"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5: 1.

WE HAVE concluded our studies in the establishment and spread of the gospel. The lessons of the past quarter have taken us with the Apostle Paul from Athens to Rome, and to the end of the record of this ministry. The Scriptures do not tell us of Paul's last services to the church; nor, with the exception of Luke's record in Acts, do they relate the early history of the church. A true pioneer, Paul sought to establish the gospel in the great centers where men gathered; for in these places there was better chance of its being spread.

[2] There is reason for thinking that Paul had looked forward to preaching the truth in Athens, then the center of the world's learning. He was now to meet those who knew nothing of the Jews' sacred writings, and therefore nothing of the dealings of God with that people. How would he address himself to them? In the providence of God he reached there alone, his traveling companions Silas and Timothy having been left behind at Thessalonica and Berea. He gladly availed himself of an opportunity which came to address himself to some of the most notable of the Athenians. He advanced his argument to them on their own ground of the theory and fact of worship, and showed them the falsity of what they had. He failed to move the people, though a few believed. The Athenians laughed at Paul's doctrine and at his statement of the resurrection of the dead, even as the wise men of the earth do now.

[3] Paul left Athens saddened in spirit. His experiences there were different from any he had had before. In Galatia he had been made to suffer much in body, and wherever he had gone enemies had persecuted him; but in Athens they did not try to hurt him. They laughed, and such indifference to the honor of God pained him.

PAUL'S METHOD OF PREACHING CHANGED

[4] Paul went on to Corinth, the other large Grecian city, one which was more engrossed in commerce than was Athens. There he determined to follow a different course. He would not talk with them about their gods or their theories of life, but would preach Christ crucified as that which would satisfy every need, whether of Jew or Gentile. This relieved his mind, made his course easier for him, and proved to be fully effective.

[5] This does not mean that Paul made a mistake in Athens, or that some failed to get the truth because its messenger did not give a clear sound. It means that Athens had no ear for the truth, and that Paul learned how to give his message to the Grecians in the better way. No doubt Paul in Corinth was in some measure fearful; for he was assured by the Lord that he should not be hurt there. In his first ministry in Europe, at Philippi, he had been allowed to suffer hurt. Now the Lord gave him assurance that he could follow his work in rest of mind.

[6] Though the church gave him more concern that did any other, Paul learned to love the Corinthians. It was to them he wrote his hymn of love, than which no finer word concerning love has ever been spoken, no better analysis given. The Corinthians were taken with the glamour of "gifts" and cared but little for that which the gift meant. We do not know what was the subsequent history of the church in Corinth, nor indeed that of any of these churches; but we know that some were faithful to the Lord and to the Word of Truth, and that the apostle did not beat the air in his work. We should remember that the things which Paul did in establishing the churches and the things which he showed to them were done and written for the sake of the church as a whole.

[7] After his comparatively long stay in Corinth, where he was at one and the same time a helper in righteousness to the many and a test to those who did not want the truth, Paul left for Jerusalem. He had taken a vow, as the Jews sometimes did; and he went to get clearance from it in the temple, as the Jews were accustomed to do. Also he had gifts for the poor saints in Jerusalem, which he desired to hand over to the brethren there. He waited in Jerusalem only a short time, and then went off again overland across Asia Minor.

PAUL'S KNOWLEDGE OF SATANIC POWER

[8] After visiting the churches in Galatia, which he had established many years before, he went to Ephesus, where he would have gone much earlier only that the spirit had prevented him. He stayed in Ephesus three years, and it may be said that he set the truth in all that part of Asia. The riot which arose in Ephesus through the hatred and greedy fears of Demetrius has become a part of the world's history. It hastened Paul's intended departure, and no doubt did much to establish all the brethren in the faith.

[9] Some years later Paul wrote the epistle known as the Ephesians, one of the greatest messages given to the church. Writing to them was a much pleasanter task than writing to the Corinthians; for to the Ephesians he could speak freely of the highest and greatest things, because they lived such a life as made it as easy for them to take as for him to give. In this epistle he tells of the high calling of the church in sharing with Jesus the glory which God has given to him, and says that the power which God put forth to raise Christ from the dead and to his own divine glory was an exhibition of the almighty power of God. This power operates in the church by the holy spirit of God, by means of the tests

and providences which come upon the disciple. (See Ephesians 1:19, 20; Colossians 1:11.) But besides that, God gives his holy spirit to enlighten the mind and fill the heart, so that the man of God may be perfected, "filled with all the fulness of God."—Ephesians 3:19.

[10] It seems fitting that it was to the Ephesians Paul wrote of the wicked spirits in high places, those powerful beings who cooperate with Satan and who are partly under his control; for if one is told of the great and high places of divine favor it is necessary he should also know of those evil spirits which seek to destroy him as well as to thwart the purposes of God.

[11] After Ephesus Paul went by Troas into Macedonia and Greece; and after visiting all the churches, he was about to set out for Jerusalem by ship when he learned of a conspiracy against his life. He traveled by the land route, and took a ship which called at various ports in Asia Minor. It was on this journey that he met the elders of Ephesus at Miletus, and in a valedictory address gave them and the church in general the best account of what an elder should be. He reminded them of his work amongst them, and asked them to copy him. For three years he had served them out of love for them and at his own expense and in faithfulness to the Lord and his own commission. Paul was the sample minister; an example which the preachers of today will not copy. It was then he told of what the Lord Jesus had said—It is better to give than to receive—words which should form the motto of every elder.—Acts 20:35.

[12] On this journey, in every place where Paul met the brethren, the holy spirit witnessed to him that bonds and afflictions awaited him in Jerusalem. So pointed were these in Cæsarea, his last place of call before arrival in Jerusalem, that the brethren urged him not to go on. But Paul read the spirit's message differently; the fact of the witness was an indication to him that he should go. On arrival there the brethren greeted him, but immediately asked him to prove to the Jerusalem Jews that he was not that enemy of the Jews and of Moses he was commonly reported to be. They asked him to associate himself with some men who had a vow and wished for its clearance, and who to get this must live in the temple courts for some days and then get absolution from the priest. Paul decided to agree, perhaps because he himself had done the same thing on the last occasion he visited Jerusalem. This proved to be the beginning of things which led to more than four years' imprisonment. Paul was attacked by the Jews and was rescued from them by the Roman power, which seized and held him for more than four years. It prevented any open service in Jerusalem; and in all probability it was the means of breaking up the apostolic organization of the church in Jerusalem. Henceforth we read no more about the church having association with the temple, nor indeed does the Scripture again mention the temple in Jerusalem. Probably Paul made a mistake, but the Lord knows how to make the mistakes of his servant serve him, and he overruled this for the benefit of all.

[13] It is almost certain that in the resultant two years in prison in Cæsarea Paul helped Luke to write his gospel; for during that time Luke would have opportunities of conferring with the brethren in Jerusalem and of gaining that knowledge of which he states he had exact information.—Luke 1:1-4.

[14] Paul made his defence before two Roman governors, and also before King Herod Agrippa; but when it seemed he was to be thrown to the ravenous wolves of the Jews he appealed to Cæsar in Rome.

PAUL'S FAITHFUL WITNESS TO THE TRUTH

[15] The incidents of the voyage to Rome, and the kindness he received from the centurion, and the dangers to which he and the 275 others who were with him in the ship were subjected, and how, though the ship was a total wreck, every life was saved because God had given them all into Paul's hand, our recent studies have shown and left a clear memory.

[16] In Rome Paul met the Jews, and spent a whole day telling them of the things which he preached; and as they believed only half-heartedly or not at all, he told them that the time had come when Isaiah's words must be fulfilled, and the gospel go to the Gentiles.

[17] After that Paul spent two years in his own hired house, and at the end he witnessed to the powers that be. Perhaps even to Nero himself he witnessed; for he says the Lord delivered him out of the lion's mouth, and it may well be that he thus refers to that abnormally depraved and cruel man, one of the most degraded human beings ever brought into prominence and power. Without boasting in himself he could say: "I can do all things through Christ which strengtheneth me." (Philippians 4:13) This record of the most notable apostle is for our inspiration and encouragement.

QUESTIONS FOR BEREAN STUDY

What portion of St. Paul's ministry has been covered by the lessons of the past quarter? Why did the apostle confine his activities mainly to the larger cities? ¶ 1.

What course did Paul pursue at Athens, and how was his message received there? ¶ 2, 3.

What different course did he follow in Corinth, and what was the result? ¶ 4, 5.

How did the Corinthian church give the apostle special concern? Why did Paul return to Jerusalem from Corinth? ¶ 6, 7.

Briefly narrate his experiences after leaving Jerusalem. ¶ 8.

What are some of the principal points in the epistle to the Ephesians? ¶ 9, 10.

What was the occasion of Paul's address to the elders of Ephesus, and what was his warning to them? ¶ 11.

What advice did Paul follow upon his return to Jerusalem, and what happened to him there? ¶ 12.

When and how did Luke probably learn the facts necessary for the writing of his Gospel? ¶ 13.

Why did Paul appeal his case to Cæsar? Briefly narrate his experiences leading up to his arrival in Rome. ¶ 14, 15.

Upon reaching Rome, what was the apostle's first move in behalf of the gospel? How long was he there before he was delivered "from the mouth of the lion"? What value do we derive from the recorded experiences of St. Paul? ¶ 16, 17.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR DECEMBER 2

"His holy arm hath gotten him the victory."—Psalm 98: 1.

JEHOVAH is the Most High above all others, the Creator of heaven and earth, the Lord of hosts, the Mighty God. Melchizedek was priest of the Most High God. Melchizedek was a type of God's executive officer, hence he typified the Logos, Jesus, Christ Jesus, and the great Deliverer. The Lord Jesus Christ is the great executive officer of Jehovah to carry into action the divine plan. Therefore he is the right hand and holy arm of Jehovah the Most High.

Christ is the one whom God uses to get the victory for the church, the members of his body. (1 Corinthians 15: 57) In the great war in heaven against the dragon it is the Right Hand and Holy Arm of God that gains the victory. (Revelation 12: 7-9) In the fight on earth between the beast, the Devil's organization and the Lamb, it is the mighty Executive Officer of God that is victorious. (Revelation 17: 14) The victory over the Devil and his organization will be complete; and when that victory is won there will stand with the great Executor of Jehovah the 144,000 called, chosen and faithful ones. The victory is God's, which he gets in his own due time through his "holy arm".

Having this full assurance now both by the sure word of prophecy and by the facts in fulfilment of prophecy, the saints have every reason to be comforted in their own hearts. This is the time referred to by Jesus when he said: "And when these things begin to come to pass then look up, lift up your heads, for your deliverance draweth nigh."—Luke 21: 28.

The Lord is permitting the church to receive great comfort and consolation now for a purpose, and we are told that the purpose is that these in turn might carry the message of consolation to others that mourn, that they too might receive a measure of comfort. As the truly consecrated carry out this provision they grow more in the likeness of the Lord and more fully appreciate the fact that it is more blessed to give than to receive.

TEXT FOR DECEMBER 9

"Rejoice in the Lord alway."—Philippians 4: 4.

WHEN the Lord Jesus was about to take his departure from earth his disciples were sad. He told them that he would come again and receive them to himself and for them to await his coming. All through the age the saints have waited for the coming of the Lord. Now the Lord has come. The sleeping saints have been awakened and are for ever with the Lord. Those this side the vail in the temple condition rejoice because of the presence of the Lord and have sweet fellowship with him. Almost all the scriptures that speak of rejoicing refer to the time of the Lord's return. We should expect it so because he is the Bridegroom and has returned for his bride; he is the Savior of mankind, the Ruler and Blesser of the people.

To rejoice means to express gladness in a high degree; to have pleasurable satisfaction. The anointed have every reason to rejoice. Having the witness of the holy spirit that the Lord has called them according to his purpose, and knowing that they love the Lord, they know that all things shall work together for their good because God has promised thus. They know that their deliverance is at hand and soon they shall be ushered into the glorious presence of the Prince of Peace. They know that at his right hand shall be fulness of joy and they shall have pleasures for evermore.

It would be, in a measure, selfish to anticipate these blessings alone if there was no hope of relief for the groaning creation. All the saints feel some special interest in some particular person on earth. Now they know that these will have an opportunity to receive the blessings of the Lord, which he has provided for them.

Truly the saints now should rejoice alway. They should take more joy in telling the people the glad tidings of the blessings that shall be brought to them through the kingdom of God and thereby comfort the hearts of others that they may rejoice.

TEXT FOR DECEMBER 16

"The tree of life is for the healing of the nations."—Revelation 22: 2.

THROUGHOUT the year our weekly texts have had to do with the commission God gave to Christ and the anointed members of his body to comfort one another and all that mourn and seek comfort. The church yet on earth has had much to do in the performance of this divinely-given commission. While they have brought comfort to others they in turn have received much consolation. Why is our God so loving and good to give his children these privileges?

After stating through his prophet the commission or authority of the church to thus act as his witnesses the Lord adds that he does so: "That they might be called trees of righteousness, the planting of the Lord, that his name might be glorified." Throughout the age God has been planting these trees, watering, nourishing and developing them. Now the age has ended. Truly most of these trees are matured and have entered into the fulness of joy. The remaining ones soon shall follow.

The loving kindness of our God and our Lord and Savior still continues toward the anointed and overcoming saints and will continue. In the Millennial Age these shall have the blessed privilege of aiding and comforting others. God has appointed a way to lead the people into endless life and happiness. His precious message of truth, as a healing stream, shall proceed from

his throne to enlighten, comfort and nourish the people. These trees of righteousness, which are the planting of God, are to be his instruments to administer this healing and comforting balm. By this means the Lord will revive, strengthen and heal the people of the sin-sick world, lift them up, dry their tears, take away their sickness and sorrow and give them peace and joy for evermore.

Truly the goodness of our God appears to us more wonderful each day. Let everyone now, who has received the commission to comfort others, see to it that he performs that commission faithfully, looking forward to his happy reward when he, as a tree of righteousness, the planting of the Lord, may be used of the Lord to heal the nations, and that he may reflect the eternal glory of God.

TEXT FOR DECEMBER 23

"Whosoever liveth and believeth on me shall never die."
—John 11: 26.

THE relentless enemy that has pursued mankind for more than six thousand years is death. The enemy Satan induced the first sin resulting in death. He is therefore a murderer. Not content with that great wrong he has maligned Jehovah for ages, and has used every means at his command to keep the people in ignorance of God's gracious plan for their relief.

The Logos, the Beloved of God, watched the course of the evil one for centuries; and then Jehovah sent him to earth to destroy death and him that hath the power of death the great enemy; that is, the Devil. The Scriptures show that the Logos undertook this task with much joy. In addition to having the joy of doing Jehovah's will it was a real joy to him to be entrusted with the commission of removing the enemy and bringing man back into harmony with God. When on earth, and while teaching the people concerning God's kingdom, he delighted to comfort the hearts that had been made sad by the enemy, death.

Jesus was a special friend of Lazarus and his sisters, Mary and Martha. He was often entertained in their home at Bethany. He manifested great love for this family. Without doubt they loved Jesus very much. Lazarus became sick. Immediately the two sisters thought of their dear friend Jesus, and sent him a message informing him of the sickness of Lazarus. Jesus knew this sickness was for a particular purpose and said: "This sickness is . . . for the glory of God, and that the Son of God might be glorified thereby."—John 11: 4.

Jesus, accompanied by his disciples, proceeded to Bethany. There he was met by Martha and Mary. He found them in great sorrow and distress. They wept bitterly for their beloved brother, who was then dead and buried. Moved by their intense sorrow Jesus wept with them. He must have called to mind then the tremendous sorrow that the peoples of earth had suffered because of the evil one and death caused by him. Then Jesus proceeded to call Lazarus from the tomb. There must have been great joy in that home resulting from this gracious act of the Master.

Jesus was here teaching his disciples and the two sisters, and from the record of the facts many others, the great truth that God in due time will bring the dead out of the tomb. The doctrine of the resurrection was here most beautifully taught by the Master. In this gracious act the Lord was a great comfort to those who loved Lazarus.

The members of the body of Christ are commissioned to comfort those that mourn. This miracle of Jesus, in awakening Lazarus from death, was shortly before the end of his earthly course. The Scriptures show that he knew that his earthly race was nearly run. He was not thinking about himself, but anxious to use the opportunity to tell of the glory of his Father, and to comfort those that mourned, and to leave behind him proof by which his followers could comfort others.

Now the church is near the end of its earthly career. Its journey here is almost done. The members this side should not be thinking too much about self and how soon they might get away from the earth and enter the gates of endless bliss there to reign with the Lord. They should have in mind always the faithful performance of their commission while this side the vail. They should be anxious here to be the faithful witnesses of God, and to glorify his name by declaring his kingdom and by teaching the many sorrowing ones of the earth his gracious plan to open the graves and to bring back to the people their beloved dead. They should point them to the proper time when they will be united with their loved ones; and those who are obedient will be granted life and endless happiness.

Let us hasten to tell those who are here that millions now living shall see the manifested glory and goodness of our Lord; and that if obedient to the laws of his kingdom, they shall never die; also that the dead shall be brought forth to live, and that then 'he that liveth and believeth on the Lord shall never die'. What a happy and blessed privilege is that of the church now to bring to the people this message of consolation!

TEXT FOR DECEMBER 30

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty."
—1 Chronicles 29: 11.

DAVID, whose name means beloved, is a type of the Beloved One of God; namely, the faithful members of the church this side the vail. Solomon, a man of peace and rest, pictured the church in glory, both Head and body. David put forth all of his efforts to prepare the material for the temple of the Lord. His antitype are those who are faithful and who

are putting forth their best endeavors to prepare the material for the great antitypical temple of God.

During the past year it has been the privilege of the church to consider texts concerning the comfort of those in Zion who mourn and also of others who are in distress. With almost every text attention has been directed to the fact that service is essential to the performance of the church's divinely-given commission. Some of the Lord's children have not appreciated very much what has been said about service. Others not only have greatly appreciated what has been said, but have appreciated much more what they have been able to do in the service. God has so arranged that the one who is the most active brings the greatest amount of comfort to others. At the same time these are testifying that Jehovah is the great God and that his kingdom is the consolation for human ills. Those who have failed or neglected to participate in the service, as opportunity has offered, have missed many blessings.

Service is beautifully and forcefully foreshadowed by what David did. With all that he did his devotion to the Lord increased. It is often so with the church now. After David had spent his force in making ready the material for the temple he called the people together and told them that the house was not for man but was for the Lord God; and that Solomon would rule over it. Now we have reached the time when the antitypical Davidic class has put forth its beast endeavors to prepare the material for the antitypical temple of God. Of course God has done the work, but he has permitted each member to do what was within his power. It is the privilege of these to announce to the people on earth that the temple is the Lord God's and shall be to his glory; and that the glorified antitypical Solomon, Christ Jesus the Head, will rule over the people; and that through his ministrations the people will be blessed.

David rejoiced in what God had permitted him to do. Now the church can greatly rejoice that she has had a part in the Lord's work. David blessed the Lord before all the congregation. It is the privilege of the church now to sing the praises of the great Jehovah God before the peoples of earth.

David rejoiced that all his blessings had come from Jehovah, and to him he would give all the praise and glory. His words then spoken announced the real heart sentiment of those now on the earth who keep the commandments of God, and who rejoice in the service of the Lord, and who have the testimony of Jesus Christ that they are of the temple class. Together these now joyfully say: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou are exalted as head above all."—1 Chronicles 29:11.

It has been our blessed privilege to glorify the Lord during the year and to bring comfort to those who mourn. Let us continue to glorify him, and to rejoice in whatsoever he has for us to do in the year that is opening.

INTERESTING LETTERS

TRUTH SPREADING IN AFRICA

DEAR BROTHER RUTHERFORD:

I would like to relate to you a little of my experiences on the Gold Coast. When I arrived in Seccondee, I found out there that there was no other place suitable to give a lecture but the Wesleyan school. I approached the preacher in charge, introducing myself to him as a missionary. He asked me what body I was connected with. I told him: The WATCH TOWER BIBLE & TRACT SOCIETY. He replied, "I never heard of that society, but as a missionary you can have either the church or the school room, whichever suits you best." I decided right away to take the school, thinking that some of the people of other denominations might have a little prejudice about coming to the church. The preacher did not attend the lectures, having to be away, for which I was not sorry. But he tried to undo what I had done when he returned.

After the first three lectures, I sold thirty-five full sets, fifty HARPS and many other books. I had to cable to Freetown for fifty additional sets, and two weeks after the fifty arrived I hadn't a set left, so I had to cable again for ninety sets, and ninety HARPS.

The fourth lecture, "To Hell and Back," had the Wesleyans and others stirred up. Learning from a reliable source that the only available places for giving lectures along the Gold Coast were the Wesleyan schools, I realized that in order to give the witness in the other places I would have to move fast, before the preachers awoke to the situation.

After a week in Seccondee my next stop was Elmena, sixty miles away. I got the Wesleyan school there, delivered two lectures; thence to Cape Coast, delivered three lectures there in the Wesleyan school; and from there I went to Salt Pond, where I gave four lectures. There the preacher actually took the hand-bills from me and went into every shop, store and office of the little place and urged the people to come out and hear my lecture. From there I proceeded to Accra, where I met Brother C. Brown. I delivered three lectures there. In all the places the halls were packed to their utmost capacity, and the books were purchased freely at each place. At each of the places mentioned the people applauded time and again when they heard of the good news of the kingdom. Some wept for joy.

Brother C. Brown has lectured and canvassed the other places where I haven't touched. Brother Brown will be in this week from the Gold Coast, to go on to Bathurst, Gambia.

Your brother and servant by his grace,

W. R. BROWN.—*West Africa.*

BRING KINGDOM CHEER TO PRISONERS

DEAR BROTHER RUTHERFORD:

I just want to tell you how much I appreciate THE WATCH TOWER, especially the account of your trip to Europe. We are so thankful to our heavenly Father. I suppose it was just the time for the Spanish people to hear the truth.

About two years ago I received the "Talking with the Dead" and the "Millions" books. Then I felt so downhearted when I found that the Italian people here did not want them. One day I was called to the county jail to see

if I would stand bond to take an Italian prisoner out. While I was there I found out that there were about forty prisoners in a little room, and among them was a Catholic priest from Spain. He had been there for four years. These unfortunate men were anxious to get something to read, so I begged the jailer to let me put two of the books in, and he consented.

I was successful in getting the one prisoner bailed out, and he came to the house and worked for us. He accepted the truth and symbolized his consecration. He told me to try to get more books into the jail. He had learned that every time a prisoner was freed he wanted to take the book with him. So I went back to see the jailer, but he said, "Those books cause too much trouble; every one wants them." I told him why, and finally he consented to let me leave some more copies.

I left word for those who did not get the books that when they got out to come to my house and I would get them the books. Many came and went away rejoicing. The priest could speak several languages, and he would translate the books to the various foreign-speaking prisoners. I heard later that he was deported to Spain. Now we can see our heavenly Father's hand in this. If the Italian and Spanish want the truth he will send some among them to teach them, even if he has to permit them to come to this country and be put into jail, in order to learn about the truth.

So, dear Brother, with all of my trials, which have been many since 1918, I have had many blessings. The Lord has been so wonderfully good to us.

We want to assure you of our love and prayers. I know your time is very valuable, but I have been wanting to tell you about this ever since it happened. Fully 200 prisoners have read the kingdom message while in jail in Tampa. Enclosed you will find a check to help in the Lord's work.

Your sister in the one hope,

HENRIETTA ROMANOGLI MUELLER.—*Fla.*

CONFIDENCE AND LOYALTY

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King!

We desire to express our love and absolute confidence in your efforts to glorify our heavenly Father's name by your constant labors of love for his dear flock this side of the vail, and in the proclamation of the kingdom message to the world at this time.

We realize, dear Brother, that we are living in trying times; and what a test it is to our faith as we see some who walked with us for some time, and whom we love very dearly, are now saying all manner of evil against us falsely for Christ's sake. But this will not deter us, by the Lord's grace, from fighting the good fight of faith; for we know the trying of our faith worketh patience, and patience engendereth hope, and hope maketh not ashamed, for the love of God is thus shed abroad in our hearts.

Our prayers go up daily in your behalf that the Lord may give you the needed strength to go on; and we wish to assure you, dear Brother, that in a class as a whole, and as individuals, you have our whole-hearted cooperation and unqualified support.

Yours for the kingdom,

PATERSON ECCLESIA,
Mrs. Mae J. Rau, Secy.—*N. J.*

PREACHING THE GOSPEL TO EVERY NATION

DEAR BROTHER RUTHERFORD:

Referring to the wonderful report of our SOCIETY'S activities abroad as set forth in the recent WATCH TOWER:

Anyone reading that report should see and realize that the WATCH TOWER BIBLE & TRACT SOCIETY is fulfilling the prophetic statement of our Lord concerning the preaching of this message to every nation, after which must come the end. And it is noteworthy that the SOCIETY alone is doing this. No other cult or people upon earth is doing this preaching to every nationality.

Either the SOCIETY is fulfilling this prophecy or it is not being fulfilled. Either God is doing nothing whatever here on earth at the present time, and Jesus is doing nothing worthy of mention, or else the SOCIETY is doing that work. If the SOCIETY is not the Lord's channel for the proclaiming of this last gospel message, then the Lord has no channel.

None of the split-off ones is fulfilling the emphatic statement of Christ: 'This gospel *must* be preached to all nations.' No gospel is being now preached and no kingdom message is now being proclaimed if the Bible Students under direction of the Brooklyn office are not doing it. It is not reasonable to suppose that no remarkable religious work is now being done.

Never in the history of the church was so much done as is now being done. Even the blinded ones should see that and fall in line for service. This one fact settles the matter of what is the channel of the Lord in these closing days of the Gospel Age and the opening up of the new régime.

Faithfully yours,

J. A. BOHNET.—*Pilgrim.*

EXCELLENT SUGGESTIONS FOR BEREAN STUDY

DEAR BROTHER RUTHERFORD:

The Phœnix, Arizona, elders have adopted a plan which I believe would be helpful in all classes served by more than one elder; viz., that before the principal article in the WATCH TOWER is taken up for study by the class, the elders meet and discuss the major points in the article, to the end that all may be in agreement. The elders are instructed to "feed the flock". Obviously, if they are not in agreement concerning the message of the TOWER, they cannot help the friends to get the greatest good from it.

In a large class, not far from here, the elders were having quite a little trouble in connection with the study of a WATCH TOWER article. They all seemed to agree that the WATCH TOWER was right, but they did not altogether agree as to what it was that the WATCH TOWER said. Finally they got together, thrashed out their differences, and came to an agreement. Our plan is to make such discussions a regular matter of business.

Of course, to make such a plan worth while, it will be necessary for each elder to make a thorough study of the article before coming to the meeting. Then the discussion can very well be confined to the "high lights" in the article, and one meeting will suffice. The elders must, of course, understand that no one comes to the meeting for the purpose of convincing the others that he is right and they are wrong. To serve its purpose, the meeting must be for the exchange of opinion, and mutual helpfulness. In reading an article, it may be that a certain thought will stand out conspicuously to one and another thought to another. The two thoughts may, at first hearing, be divergent, but when properly "dressed down" in discussion will really prove to be in accord, and may possibly be fused into a larger view of the entire subject. In other words, the purpose of the meeting is helpfulness, and not dominance of the thought of one or two.

The foregoing suggestion is made in the belief that by forestalling divisions among the elders, much will be done to forestall divisions in the classes. It is quite clear, from recent WATCH TOWER messages, that Satan is very anxious to cause divisions among the Lord's people; and every possible safeguard should be erected against his attacks.

Sister Peterson joins with me in assuring you of our deep Christian love, and appreciation of the rich blessings the Lord is sending us through your faithful ministrations. Our daily prayer is that he may continue to strengthen and sustain you.

Your brother by his grace,

JOHN A. PETERSON.—*Ariz.*

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Garrett, Ind.	"	17	Sidney, O.	"	25
Auburn, Ind.	"	18	Piqua, O.	"	26
Defiance, O.	"	19	West Milton, O.	"	27
Van Wert, O.	"	20	Dayton, O.	"	29
Lima, O.	"	22	Rossburg, O.	"	30

BROTHER C. W. CUTFORTH

Evandale, N. B.	Nov.	16	Mapleton, Me.	Nov.	24
Hampstead, N. B.	"	17	Old Town, Me.	"	25
Fredricton, N. B.	"	19	Bangor, Me.	"	26
Millville, N. B.	"	20	Portland, Me.	"	27
Woodstock, N. B.	"	22	Boston, Mass.	"	29
Blaine, Me.	"	23	Fitchburg, Mass.	"	30

BROTHER C. ROBERTS

Port Dover, Ont.	Nov.	18	Straffordville, Ont.	Nov.	25
Simcoe, Ont.	"	19	Tilsonburg, Ont.	"	26
Courtland, Ont.	"	20	London, Ont.	"	27, 29
St. Thomas, Ont.	"	22	Woodstock, Ont.	"	30
Aylmer, Ont.	"	23	Galt, Ont.	Dec.	1
Vienna, Ont.	"	24	Preston, Ont.	"	2

BROTHER H. H. DINGUS

Keene, N. H.	Nov.	16	East Wolfboro, N. H.	Nov.	24, 25
Milford, N. H.	"	17, 18	Springvale, Me.	"	26
Nashua, N. H.	"	19	South Windham, Me	"	26
Pittsfield, N. H.	"	20	Portland, Me.	"	29
Manchester, N. H.	"	22	Rockland, Me.	"	30
Moultonville, N. H.	"	23	Boothbay, Me.	Dec.	1

BROTHER O. L. SULLIVAN

Princeton, Minn.	Nov.	15	Hibbing, Minn.	Nov.	23
Pease, Minn.	"	16, 17	Proctor, Minn.	"	24
Onamia, Minn.	"	18	Ironton, Minn.	"	25
Duluth, Minn.	"	19	Aitkin, Minn.	"	26
Two Harbors, Minn.	"	20	Boy River, Minn.	"	29
Superior, Minn.	"	22	Federal Dam, Minn.	"	29

BROTHER A. D. ESHLEMAN

Shattuck, Okla.	Nov.	15	Covington, Okla.	Nov.	25
Mooreland, Okla.	"	16, 17	Pawnee, Okla.	"	26
Alva, Okla.	"	18, 19	Perry, Okla.	"	27
Enid, Okla.	"	20, 22	Ponca City, Okla.	"	29
Ringwood, Okla.	"	23	Tonkawa, Okla.	"	30
Enid, Okla.	"	24	Arkansas City, Kans.	Dec.	1

BROTHER W. J. THORN

Pine City, Wash.	Nov.	18	Weston, Ore.	Nov.	26
Colfax, Wash.	"	19	Hermiston, Ore.	"	27
Pomeroy, Wash.	"	20	Heppner, Ore.	"	29
Dayton, Wash.	"	22	Pendleton, Ore.	"	30
Waitsburg, Wash.	"	23	Joseph, Ore.	Dec.	1
Walla Walla, Wash.	"	24, 25	La Grande, Ore.	"	2, 3

BROTHER A. J. ESHLEMAN

Morgantown, W. Va.	Nov.	30	Hagerstown, Md.	Nov.	15
Fairmont, W. Va.	Dec.	1	Cumberland, Md.	"	22
Clarksburg, W. Va.	"	2	Frostburg, Md.	"	23
Heaters, W. Va.	"	3	Lonaconing, Md.	"	25
Clarksburg, W. Va.	"	4, 6	Oakland, Md.	"	26, 27
Wallace, W. Va.		7	Brandonville, W. Va.	"	29

BROTHER T. H. THORNTON

De Land, Fla.	Nov.	16	Panama City, Fla.	"	27, 29
Palatka, Fla.	"	17	Ponce De Leon, Fla.	"	1, Dec 1
Green Cove Springs, Fla.		18	De Funiak, Fla.	Dec.	2, 3
Jacksonville, Fla.	"	19, 20	Pensacola, Fla.	"	4, 6
Apalachicola, Fla.	"	22	Florala, Ala.	"	7
Marianna, Fla.	"	24, 25	Stella, Fla.	"	7

BROTHER H. E. HAZLETT

Logansport, Ind.	Nov.	16	Elwood, Ind.	Nov.	23
Peru, Ind.	"	17	Anderson, Ind	"	25
Wabash, Ind.	"	18	Grand Rapids, Mich.	"	26-29
Marion, Ind.	"	19	Farmland, Ind.	"	30
Alexandria, Ind.	"	20	Muncie, Ind.	Dec.	1, 2
Tipton, Ind.	"	22	Hartford, Ind.	"	3

BROTHER S. H. TOUTJIAN

Houston, Tex.	Nov.	15	Mercedes, Tex.	Nov.	26
Port Lavaca, Tex.	"	16, 17	Harlingen, Tex.	"	27, 29
Corpus Christi, Tex.	"	18-20	Driscoll, Tex.	"	30
Alice, Tex.	"	22	Corpus Christi, Tex.	Dec.	1, 2
Kingsville, Tex.	"	23, 24	Mathis, Tex.	"	3
Brownsville, Tex.	"	25	Simmons, Tex.	"	4

BROTHER M. L. HERR

Hutchinson, Kans.	Nov.	16	Cardin, Okla.	Nov.	25
Neodesha, Kans.	"	17, 18	Baxter Springs, Kans	"	26
Independence, Kans.	"	19	Scammon, Kans.	"	27
Coffeyville, Kans.	"	20	Pittsburg, Kans	"	28
Parsons, Kans.	"	22, 23	Arcadia, Kans.	"	30
Joplin, Mo.	"	24	Ash Grove, Mo.	Dec.	2, 3

BROTHER J. C. WATT

Stockton, Calif.	Nov.	16, 20	Roseville, Calif.	Nov.	26
Tuolumne, Calif	"	17, 18	Dixon, Calif.	"	27
Oakdale, Calif.	"	19	Oroville, Calif.	"	29
Lodi, Calif	"	23	Chico, Calif.	"	30
Sacramento, Calif	"	24	Paradise, Calif.	Dec.	1
Nevada City, Calif.	"	25	Yankee Hill, Calif.	"	2

BROTHER W. M. HERSEE

Orillia, Ont.	Nov.	17	Rankin, Ont.	Nov.	26
Gravenhurst, Ont.	"	18	Pembroke, Ont.	"	27, 29
Bracebridge, Ont.	"	19, 20	Flower Station, Ont.	30, Dec.	1
Huntsville, Ont.	"	22	Clayton, Ont.	Dec.	2
Callander, Ont.	"	23	Carleton Place, Ont.	"	3
North Bay, Ont.	"	24, 25	Ottawa, Ont.	"	4, 6

BROTHER J. B. WILLIAMS

Marshall, Ill.	Nov.	15	Champaign, Ill.	Nov.	22
Robinson, Ill.	"	16	Kankakee, Ill.	"	23
Lawrenceville, Ill	"	17	Blue Island, Ill.	"	24
Bellmont, Ill.	"	18	Grand Rapids, Mich.	"	26-29
Mattoon, Ill.	"	19	Roseland, Ill.	Nov. 30,	Dec. 1
Arcola, Ill.	"	20	Zion, Ill.	Dec.	2

BROTHER H. S. MURRAY

Geneva, Ala.	Nov.	16	Bay Minette, Ala.	Nov.	23
Florala, Ala.	"	17	Mobile, Ala.	"	24, 26
Stella, Fla.	"	18	Deer Park, Ala.	"	25
Florala, Ala.	"	19	Biloxi, Miss.	"	27
Pensacola, Fla.	"	20	New Orleans, La.	"	29
Brewton, Ala.	"	22	Bogalusa, La.	"	30

BROTHER C. A. WISE

Green Cove Springs, Fla	Nov.	17	Apopka, Fla.	Nov.	24, 25
Palatka, Fla.	"	18	Orlando, Fla.	"	26, 29
Daytona, Fla.	"	19	De Land, Fla.	"	30
New Smyrna, Fla.	"	20	Titusville, Fla.	Dec.	1
Sanford, Fla.	"	22	Melbourne, Fla.	"	2, 3
Grand Island, Fla.	"	23	West Palm Beach, Fla.	"	6

BROTHER G. R. POLLOCK

Scobey, Mont.	Nov.	13	Grenora, N. Dak.	Nov.	27
Outlook, Mont.	"	15, 17	Zahl, N. Dak.	"	29
Reserve, Mont.	"	18, 19	Stanley, N. Dak.	"	30
Froid, Mont.	"	20, 22	Rugby, N. Dak.	Dec.	1
Dore, N. Dak.	"	23, 24	Sherwood, N. Dak.	"	2, 3
Bonetrail, N. Dak.	"	25, 26	Mohall N Dak.	"	4

BROTHER L. F. ZINK

Hickory, Okla.	Nov.	17	Idabel, Okla.	Nov.	26
Madill, Okla	"	18	Vallient, Okla.	"	27
Durant, Okla.	"	19, 23	Antlers, Okla.	"	29
Achille, Okla.	"	20	Tuskahoma, Okla.	"	30
Atoka, Okla.	"	22	Albion, Okla.	Dec.	1
Foreman, Ark.	"	24, 25	Fort Smith, Ark.	"	2

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

VOL. XLVI SEMI-MONTHLY No. 22

Anno Mundi 6054—November 15, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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WORLD WITNESS

Sunday, November 29th, 1925, is the next world-wide witness day following the witness on October 11th, which has already been given. The subject on November 29th will be "*The Highway to Life*". It is requested that all the classes prepare for this public witness and point out to the people the way that leads to the kingdom.

MONEY LOST

Many complaints have been recently received at this office of lost money and money orders. We are advised by the Post Office Department that there is a systematic robbery of the mails going on that the Government has been unable to stop. Letters are rifled, cash is taken out, and money orders and checks that cannot be cashed are destroyed. This will explain why many WATCH TOWER subscriptions are not received and why you do not get your WATCH TOWERS. Make all remittances by Post Office money order or draft on New York bank. These can be duplicated if destroyed. Do not enclose postage stamps nor cash in any letter.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI NOVEMBER 15, 1925 No. 22

THE HOLY SPIRIT POURED OUT

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days I will pour out my spirit."—Joel 2: 28, 29.

THE inspired apostle assures the church that whatsoever things were written aforetime were written for her benefit, upon whom the end of the age has come. (Romans 15: 4; 1 Corinthians 10: 11) The words of the prophet, above set out, seem to come clearly within the announced rule.

[2] The English word "spirit" is translated from the Hebrew *ruach*, which primarily means wind. The same word "spirit" in the New Testament is translated from the Greek root *pneuma*, also meaning wind. Wind well represents the word spirit. Wind is both invisible and powerful. The words of Jesus convey the same thought. Addressing Nicodemus concerning the operation of the holy spirit in preparing one for the kingdom of God he said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."—John 3: 8.

[3] Based upon this and like scriptures we conclude that the proper definition of the holy spirit is: Invisible Power. The power of Jehovah is pure and holy; therefore the spirit of God is the holy spirit. When God exercises his power for the creation of things it is his holy spirit, or invisible power, in operation towards the things created. When the time came for God to create things pertaining to the earth, it is written in Genesis 1: 2: "The spirit of God moved upon the face of the waters." God needs only to will a thing for it to be done. His will is his law. The operation of his spirit is but the operation of his holy power.

[4] The power of Satan is evil. That power is likewise invisible to man. That power, exercised toward man, means the operation of the evil spirit. The enemy produces what is called in the Scriptures "the spirit of the world", "the spirit of Satan," and "the spirit of anti-Christ".

[5] Poured out means a libation, a gushing out or shedding forth. God exercised his spirit towards his creatures to accomplish his purposes. The Scriptures seem to prove conclusively that God pours out his spirit on no one unless that one is willingly in heart harmony with God. One of the prerequisites seems always to be that the one upon whom the spirit is poured out must have an honest, sincere desire to do the will of God.

EXAMPLES OF OPERATION

[6] Abel having faith in God and desiring to do his will, God gave him the spirit of wisdom that he might offer an acceptable sacrifice unto God. Enoch had faith in God, loved and obeyed him, and received God's approval. God exercised his spirit toward Enoch, and took him away that he might not see death. When the tabernacle was to be made and furnished, by the exercise of his spirit God gave certain men the spirit of wisdom and understanding and knowledge in workmanship. Here God exercised his invisible power upon the minds of men to accomplish his purposes.

[7] When, under the direction of Jehovah, Moses selected seventy elders, they did prophesy. (Numbers 11: 25) The spirit of the Lord came upon Jahaziel, and he prophesied before the king of Israel. (2 Chronicles 20: 14, 15) Concerning the writing of the prophecies the testimony is that "holy men of God spake as they were moved by the holy spirit".—2 Peter 1: 21.

[8] These and other scriptures show that prior to the coming of Jesus the office of the holy spirit was limited to service and to those officially appointed for service. The spirit of the Lord was not given to the nation of Israel as a whole, but was given only to those of Israel who were officially appointed for specific service. This is so apparent that there is hardly room for doubt about it. Only a few Israelites received the holy spirit of God, and these spoke the message of God for the benefit of others.

[9] Among these thus favored by Jehovah was Joel. The spirit of the Lord came upon him and he foretold what was to come. We have the testimony of St. Peter that these prophets did not understand what they wrote nor the time of which they testified, thus proving that it was the holy spirit, or invisible power, of Jehovah operating upon their minds for the purpose of making record of what God desired to be recorded. Joel prophesied that a change in the operation of the holy spirit was coming. As God's inspired prophet he called upon all the inhabitants to hear his message and then for them

to tell it to their children and to their children's children. He prophesied of a great time of trouble coming upon Israel. He gave special warning to those who ministered at the altar, the priestly class. He told them to weep because 'the new wine is cut off from your mouth'. (Joel 1:5) He thus shows God's disfavor to the ecclesiastical element.

10 At the time of this prophecy Israel was in a covenant with God, and was a part of God's organization, and for this reason properly designated under the title Zion. The inspired prophet warns Zion, and tells her to cry out and sound the alarm. After further warning he utters words of hope for the future. Then come the words of the text: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit."—Joel 2:28, 29.

TIME

11 What did the prophet mean when he said: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh"? Did he mean that after the selection of the church by means of begetting and anointing of the holy spirit, and the development of the new creation to completion, then he would pour out his spirit upon all the peoples of earth? It hardly seems reasonable that such is the meaning of the prophet's words, because during the Millennial Age the holy spirit will not operate to beget or to anoint any one. All the people will then be under the control and supervision of Christ, the Mediator. They will be given knowledge of the truth and therefore an opportunity to accept the gracious provisions God has made for them through Christ the Mediator.

12 Only those who accept the gift of life will receive it. (Romans 6:23) A gift cannot be effective without consent of the receiver. These will be under the control of the Mediator during the entire age and will be turned over to Jehovah at the end of the age. Surely during the Millennial Age God will not pour out his spirit upon all flesh, regardless of whether the people accept Christ or not. The text does not seem to apply to the Millennial Age at all.

13 The word "afterward" appearing in this text is, according to Dr. Strong, lexicographer, from a root word that is translated many different ways. It has various applications as to manner, time and relation. It is often translated "hereafter" and "after this". The facts seem to show that this is what the prophet means: After this time of which I am now speaking, at a future time from this, a change is coming in regard to the ministration or operation of the spirit of God. Up to that time God had poured out his spirit upon only a few of the house of Israel; but the time was coming when he would pour out his spirit upon all flesh (even upon Gentiles), "upon whosoever shall call upon the name of the Lord."

14 The setting of this text seems clearly to call for: (1) in the last days of the Jewish Age, and (2) in the last days of the Gospel Age. It is plainly stated that it is just before the great and terrible day of the Lord that he will pour out his spirit upon all flesh. There came a great and terrible day upon fleshly Israel, particularly in A. D. 69 to 73. Jesus emphasizes the fact of a great time of trouble that shall mark the grand finale of Satan's empire. (Matthew 24:21, 22) The pouring out of the spirit seems to just precede both of these periods of time.

15 A well-defined rule in the fulfilment of prophecy is: First, its fulfilment upon Jesus and his apostles, and later upon the Lord's people in the work done by them in the name of the Lord during his second presence. An illustration of this rule is found in Isaiah 61:1-3 and 52:7. The latter scripture St. Paul quotes in Romans 10:15 and so applies it.

ST. PETER'S INTERPRETATION

16 Where a scripture appears in the Old Testament, and the construction or interpretation of that scripture is in doubt, and that same scripture is interpreted by one of the inspired apostles of the Lord, and is written in the New Testament, such interpretation is conclusive and must be accepted by all Bible students as final. Jesus stated to St. Peter and other of his inspired apostles that what they said on earth would be confirmed in heaven.—Matthew 18:18.

17 It was on the day of Pentecost that St. Peter, with others, had received the holy spirit. There the spirit operated to beget and to anoint them. (Acts 2:1-5) On that occasion there were divers men from every nation at Jerusalem, speaking their own languages. The apostles stood up before them and preached the gospel so that all understood their words, each in his own tongue. Not only were the apostles begotten and anointed of the holy spirit, but God's invisible power operated upon them to cause them to speak in tongues before then unknown to them. Other men standing by, who heard them, said: "These men are full of new wine." St. Peter replied: "For these are not drunken, as ye suppose, seeing it is but the third hour of the day."—Acts 2:13, 15.

18 Then that it might be understood what was meant by what the people there saw and heard, St. Peter proceeded to interpret the meaning in these words: "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out, in those days, of my spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the

earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved."—Acts 2:16-21.

19 Prior to that time the holy spirit had operated only upon a few of the Jews. The first one begotten was Jesus at the Jordan. (John 1:32) Now the apostles were begotten and anointed by the same power. Jesus was the beginning and the Head of the beloved servant class mentioned by other prophets, and now the apostles had been added to that servant class. (Matthew 12:18; Isaiah 42:1; 61:1, 2) This is the class upon whom God pours out his spirit.

20 At Pentecost the time had come when God would not limit his spirit to only a few; but, as St. Peter there stated, "whosoever shall call on the name of the Lord shall be saved." Then the Jews cried out and said: "What shall we do?" St. Peter replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive 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 2:38, 39.

21 That this was the time of the fulfilment of the prophecy of Joel it is further recorded that on that same day there was added about three thousand persons who received the holy spirit. (Acts 2:41) The word "afterward" spoken by the Prophet Joel is plainly interpreted by St. Peter to mean "in the last days". This corresponds with the meaning of the word as above defined.

"ALL FLESH"

22 The term "all flesh" as used by the Prophet Joel must be interpreted according to St. Peter as meaning all the families of the household of Israel. He was speaking to Israelites. What is said would later apply to spiritual Israel, the meaning being that at the end of the Jewish Age God would not be a respecter of persons of the house of Israel, but that his spirit would be given to the sons and the daughters, to the old men and the young men, and even to the servants and handmaids of the household and they "shall prophesy". The prophesying, or giving the testimony, would therefore not be confined to a few but would be extended to all of the household, hence to all flesh. The facts show that this is exactly what did take place, which is conclusive as to the meaning of the prophecy.

"IN THOSE DAYS"

23 There seems to be no good reason for changing the position of verses 28 and 29 in Joel's prophecy. They appear in the order in which the facts show fulfilment. Prophecy can be best interpreted by the physical facts in fulfilment. The conclusion that verse 29 applies to the Gospel Age, and that verse 28 applies afterwards and during the Millennial Age, does not seem to be warranted by any of the facts. Using our common method of speech we understand this is what the Prophet Joel, in substance, said: 'Up to this time God has bestowed his spirit upon a few of the house of Israel. After this day he will pour out his spirit upon all the house of Israel, upon whosoever shall call upon his name; and in those days, that is to say, during the time he is pouring out his spirit upon all flesh, his spirit will not be limited to some of the devout men of Israel, but it will extend to your sons and to your daughters, to your old men and to your young men, and even upon the servants and handmaidens of the household, even as many as shall call upon the name of the Lord.'

24 As to the time when this shall take place it will be before "the great and terrible day of the Lord come". "In those days," instead of meaning in the Gospel Age, clearly means within that period of time in which the Lord is pouring out his spirit upon all flesh of the house of Israel. That which actually occurred on the day of Pentecost, and for three and one-half years thereafter, fully and completely corroborates this conclusion. In order to settle it definitely St. Peter at that time said: "But this is that which was spoken by the prophet Joel." —Acts 2:16.

SECOND FULFILMENT

25 It is proven by many other scriptures that the term "in the last days", in the broader measure, applies to the last days of the Gospel Age, when Satan's empire is passing away. While this had application to the last days of the Jewish Age, it also has application even in a broader measure to the last days of the Gospel Age, and refers to the last experiences of the church during the second presence of our Lord. It is not unusual to find more than one fulfilment of a prophecy. Based upon this and other scriptures we should clearly expect another pouring out of the holy spirit in fulfilment of Joel's prophecy, as interpreted by St. Peter; and that this would take place in the last days of the Gospel Age and just before the great time of trouble.

26 After the apostles had passed from the earth darkness quickly set in. This was because of the opposition of the spirit of the evil one. The Devil began to exercise his invisible power subtily toward the church. The Lord had planted the church a noble vine; and now it rapidly turned into a degenerate plant of a strange vine, as the prophet had foretold. (Jeremiah 2:21) The dark ages followed, during which time the face of God was turned away from his professed people of earth. During that time the true saints, herded in with the false and ambitious members of the church, were in great distress. The psalmist speaks their heart sentiments, saying, "Wherefore hidest thou thy face, and forgettest our affliction and our oppression?"—Psalm 44:24.

27 St. Peter at Pentecost speaks prophetically of relief coming to the saints thus oppressed. He there said: "Times of refreshing shall come from the face of the Lord." (Acts 3:19) The time of refreshing came to

Israel at the end of the Jewish Age, during the first presence of our Lord; and the time of refreshing has come to the spiritual Israelites, the church of God, at the end of the Gospel Age during the second presence of our Lord. The period of time from 1875 to 1918 was a period of refreshing, during which time God restored to his people the great fundamental truths and refreshed them thereby and drew them together. (Acts 3:19; Psalm 50:5) That period of time was particularly a period of preparation and refreshment.

WORK OF THE CHURCH

28 The period of refreshment and gathering together of the church, known as the period of preparation from 1874 to 1918, was the work of the church foreshadowed by the experiences of Elijah the prophet. There was a brief period of waiting in 1918 and 1919. Following shortly thereafter the spirit of the Lord moved the church into greater zeal and activity in the proclamation of the message of the kingdom. This zeal and activity in doing the Lord's will was foreshadowed by the experiences of the Prophet Elisha. True to the prophecy the church was given a greater measure of the spirit in the service since 1918. Those who have clearly discerned the period of time marking the division of the work foreshadowed by Elijah and Elisha have had greater joy in the Lord and in his service, even as the prophecy foretold.

MANY HAVE HEARD

29 It was thought by some that the work of the church was ended in 1918. The facts show that there has been a greater witness to the message of the Lord since than prior to 1918. In the year 1925 fully 25,000 persons are reported as having partaken of the Memorial than in any preceding year. At the SOCIETY'S convention in Columbus in 1924, in response to a question, fully half of that great multitude stated they had come to a knowledge of the truth since 1918. At the convention at Magdeburg in 1925 a like question was put to an audience of upwards of 12,000, and fully two-thirds of them stated that they had come to a knowledge of the truth since 1922. It was particularly noticed that amongst those was a great number of young men and young women. Upon this great number the Lord has poured out his spirit; and these are the ones who, in the bloom of youth and vigor, are anxious to be used and whom the Lord is using largely in giving the witness. Many of those who were used to proclaim the truth prior to 1918 have turned away, or have relaxed their efforts. The Lord has brought into the field many more. The arm of the Lord has not been shortened.

SEE VISIONS

30 The words of the prophet are: "And your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions." To prophesy means to preach; and it is generally the young men and the young women that go about preaching, either by word of mouth or by putting into the hands of the people the books which contain the message of the kingdom. Preaching may be done either by word of mouth or by printed matter; and this being an age of reading, putting into the hands of the people the printed message is a more effective way of preaching.

31 A vision means to have a clearer understanding, or a vision, of the plan of God. "Where there is no vision, the people perish." (Proverbs 29:18) Where there is no vision of God's Word, no understanding of the truth, there is not the spirit of the Lord and the Christians faint. (Amos 8:11-13) Those who have kept abreast with the light of truth that God has caused to shine upon his plan have greatly rejoiced. Those who stopped in 1918 either are in darkness or are dreaming dreams.

32 "Your young men shall see visions." Those who have come more recently into the truth seem to manifest a greater degree of the spirit of the Lord and to have a clearer vision and understanding of God's plan than many who have had the privilege for years. With this clearer vision of the truth they enter into the joy of the Lord and gladly participate in any service the Lord offers them.

33 "Your old men shall dream dreams." Many who have been long in the truth continue to build air-castles. In substance they continue to say: "How wonderful it will be to get into heaven and sit on the throne and rule!" That indeed will be wonderful; but those who will ultimately sit upon the throne with the Lord must do something here first to prove themselves faithful and true witnesses of the Lord. What each faithful Christian now says to himself is: "What may I do to glorify the Lord and to be God's witness and prove my faith and loyalty and devotion to him in order that I may receive his approval?" Those who thus continue faithful to the end will be the ones who will have an abundant entrance into his kingdom.—2 Peter 1:10-12.

34 Let those who desire to indulge in day dreams do so, but let the Christian who really loves the Lord hear his command and joyfully obey the same. The Lord is using, out of the number called, his remnant to do his work and to give the witness even as the prophet foretold. (Joel 2:32) The remnant means the faithful or earnest ones amongst those who have received the spirit of the Lord.

EARLY AND LATTER RAIN

35 The evidence of the fulfilment of this prophecy in the end of the Gospel Age is in harmony with the poetic expression concerning the early and the latter rain. (See Joel 2:23; Hosea 6:3) The early rain is to sprout the seeds, and the latter rain to mature the corn in the ear. From the time of our Lord's second presence, and during the period of preparation, was a time of the early rain. That was a time of refreshing because God turned his face to his people. It was a time of gathering to-

gether the people of God, and this was the work done generally prior to 1918.—Psalm 50:5.

[36] Then followed a period of expectation and impatient waiting until the completion of the work. Many thought they should be taken home and that the work was done. Then the evidence was given that the Lord came to his temple in 1918. That was the time of the latter rain which greatly refreshed the saints and has brought joy to their hearts. They have entered into the joy of the Lord. This seems to be the time referred to by St. James who wrote: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—James 5:7, 8.

[37] During the former rain was performed the Elijah work. During the latter rain is performed the Elisha work. In the latter period the church enters into the joy of the Lord, and those thus doing realize that the joy of the Lord is their strength. No miracles are now being performed; but he who knows that he has the spirit of the Lord and who is blessed by the Lord is more confident than the man who works miracles. He who thus has the Lord's spirit and testimony has greater reason to rely upon the Lord and to go forward in the strength of the Lord and his service. It is this servant class upon whom the Lord plainly says he will pour out his spirit. (Isaiah 42:1) It is this class that the Lord has honored by making them his witnesses in the earth. —Isaiah 43:9-12.

FURTHER PROOF

[38] As further corroborative proof that the prophecy of Joel finds another fulfilment at the end of the Gospel Age, attention is particularly directed to the words of the Prophet Joel in Joel 2:30 and 31: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

[39] Has not the Lord shown his people wonders in the heavens by giving them a better vision than heretofore of the Devil's organization and of the birth of the nation, of the casting of Satan out of heaven and the preparation for the great and final battle on the earth? Blood and fire are symbols of death and destruction. In the earth during the past few years there has been a great amount of death and destruction.

[40] Smoke is a symbol of confusion, and now we see such great confusion as never before in the earth. The nominal Christian system is all in confusion. Their leaders have turned the light of the gospel into darkness by denying the creation, the fall and the redemption of man and by uniting openly with the Devil's organization in an effort to establish what they call God's kingdom on earth. They have so confused many honest people that these know not which way to go.

[41] The moon is a symbol of the law of God, therefore symbolically representing the will of God. It has become unto many the symbol of death. These things have transpired particularly in the last few years and are now apparent to all who have a vision of the divine plans

[42] Note now the prophet says these things shall take place "before the great and the terrible day of the Lord come"; that is to say, before the final trouble mentioned by Jesus in Matthew 24:21, 22. The prophet's words are that contemporaneously with the happening of these events God will pour out his spirit upon all flesh, upon whosoever shall call upon the name of the Lord. The facts show the fulfilment of the prophecy, and that those who have called upon the name of the Lord and fully consecrated themselves, are now joyfully doing his will in this time of stress. These facts should cause the true follower of Jesus Christ to greatly rejoice at the further evidence that the day of complete deliverance is at hand.

HARDEST AND BEST TIMES

[43] It is true that the present time is the hardest day for the church, because of the temptations of the world, because of a general destruction and the breaking down of everything in the world; because of the turning of the people away from God; and because many who have walked with the Lord have grown weary in well doing or else have proven unfaithful and have turned aside. The present evil world, of which ecclesiasticism forms a large part, is spiritually Sodom. (Revelation 11:8) Lot was in Sodom; yet Lot was a righteous man. The true church this side the vail is now in the evil city, the antitypical Sodom, amidst the Devil's organization. The church is not like Lot, but her condition is like unto that of Lot. The true church must now be witnesses for God before a wicked and perverse generation.

[44] Jesus declared that these conditions should obtain at the end of the age, where we now are. (Luke 17:28-30) As Lot in his day was speaking amongst wicked men, so now the members of the true church are witnesses for God and are made a spectacle for men and angels, even the Devil's organization. This is the hardest time because opposition of the world is more pronounced than ever. God's people are gathered together; but the enemy and his organization fight against the church in an attempt to destroy those who keep the commandments of God and who have the testimony of Jesus Christ. (Revelation 12:17) The church needs a greater measure of the spirit of God now; and those who call upon his name, and were begotten and anointed during the past few years, manifest a greater measure of the spirit.

[45] And these are the happiest days for the church, because the light and understanding of the truth is greater than ever before. The saints have entered into the joy of the Lord. They have the testimony of Christ Jesus that they are in the temple class. His blessings are manifest upon those who do serve him. Upon those who now have the spirit of the Lord the glory of the Lord is shin-

ing, and they are honored by being made God's witnesses on earth. Greater is the light, greater is the joy, and greater the opportunity of serving the Lord, and thus the saints are honored by him.—Isaiah 60:1.

46 The church is confident of the fact that she has the spirit of the Lord, as stated in Isaiah 61:1, 2; and that she is commissioned to declare the day of vengeance of our God against Satan's organization and to bring the message of comfort to the people. It is the complement of our Lord's fulfilment of the same prophecy. Happy the lot of the saints now on earth! With them time is no more. They see that the Lord has taken his power, that the nation of righteousness is born, that the Lord has poured out his spirit upon those who call upon his name and that these are made the witnesses for God.

47 Joyfully they stand above the disintegrating elements. They stand, as it were, upon the sea of glass and have the harmonious message of God and his kingdom; and they sing the praises of Jehovah and the King. They do not worry about how long they will be on the earth nor the hour when they will enter into everlasting bliss. They gladly wait upon the Lord. Their joy now is greater because they dwell in the secret place of the Most High, knowing that they love the Lord and delight to do his will, and that if they thus continue faithful he will preserve them and in his own good time receive them into his everlasting arms. He will bestow upon them the exceeding riches of his grace through Christ Jesus, his own beloved One.

QUESTIONS FOR BEREAN STUDY

What is the purpose of prophecy? What is meant by the word "spirit" in Joel 2:28? ¶ 1, 2.

Describe the difference between the holy spirit and Satan's spirit. ¶ 3, 4.

How can a spirit be "poured out"? Did anybody receive the holy spirit prior to Pentecost? ¶ 5-7.

How was the office of the holy spirit limited in ancient times? What does St. Peter say on this point? Outline Joel's prophecy. ¶ 8-10.

What is the import of the term "afterward" as used by Joel? Is it reasonable that the holy spirit will be literally poured out upon all flesh, in the Millennium, regardless of whether the people accept Christ? ¶ 11-13, 21.

What does the setting of this prophecy indicate as to time? Do prophecies concerning the Lord Jesus sometimes apply also to his body? Illustrate. ¶ 14-16.

What were the circumstances surrounding St. Peter's citation of Joel's prophecy? ¶ 17, 18.

Why did the apostle cite this prophecy, and what is his point concerning it? ¶ 19-21.

What did Joel mean by "all flesh"? To what time does he refer by "those days"? Paraphrase. ¶ 22-24.

To what does the Scriptural phrase "in the last days" usually refer? ¶ 25.

What happened to the church after the apostles fell asleep? When were "times of refreshing" to come? ¶ 26, 27.

How does the type of Elijah and Elisha fit conditions in the end of this age? ¶ 28.

What does Joel mean by the statement "Your sons and your daughters shall prophesy"? ¶ 29, 30.

What is meant by "your young men shall see visions"? ¶ 31, 32.

Why does he say, "Your old men shall dream dreams," and how is this fulfilled? ¶ 33, 34.

What is the significance of "the former and the latter rain" mentioned in the context, and how does this establish the time of the prophecy's fulfilment? ¶ 35, 36.

Who are the "servants" upon whom the Lord's spirit is now poured out? ¶ 37.

What does Joel 2:30, 31 further prove as to the time of fulfilment of this prophecy? What are the "wonders in heaven and in the earth"? What is symbolized by the "blood and fire" mentioned? ¶ 38, 39.

What is meant by the "pillars of smoke", and how is the sun darkened and the moon turned into blood? ¶ 40:41.

When were these things to take place? Is the outpouring of the holy spirit indicated to be contemporaneous with these events? ¶ 42.

Why is the present a hard time for true Christians? How is our situation similar to that of Lot in Sodom? Does not the church now need a greater measure of the holy spirit? ¶ 43, 44.

In the midst of present hardships why are Christians now so full of joy? ¶ 45-47.

INTERESTING QUESTIONS

SATAN CAST OUT OF HEAVEN

Question: I am writing you hoping you may help me to understand the last WATCH TOWER article, "The King in Action," also the one on "The Birth of The Nation". I thought that I did understand them; but when so many of the leaders take a different viewpoint and explain them differently, it is so hard to know just where you are. Some of the elders say that the heaven from which Satan was cast out was not a literal heaven but a symbolical or ecclesiastical heaven, while others say he is busier than ever in the ecclesiastical heaven. So it must be some space between here and the heaven where Jehovah's throne is. A few think that the WATCH TOWER meant just what it said when it stated that Satan was literally cast out of heaven and no longer has access to the heavenly courts, and that his activities are now confined to earth. Some base their interpretation on the reference to the "heavens" mentioned in 2 Peter, third chapter, which Brother Russell calls the ecclesiastical heavens.

If I understand you rightly, the explanation in "The Birth of The Nation" article, March 1st WATCH TOWER, page 69, paragraph 30, is one of the clearest I have ever read. It says: "The Scriptures do not bear out the thought that Satan has been debarred from appearing in heaven since the fall of man in Eden, nor at the time of the Flood; on the contrary the Scriptures and the physical facts seem to indicate that Satan was permitted to remain in heaven." To my mind this is most reasonable. But most of our leaders say the heavens referred to are ecclesiastical, not the literal heaven. Please help us to understand it. May God bless you continually. —M. WINKLE.

Answer: The casting out of heaven, as men-

tioned in Revelation 12:7-9, has no reference whatever to what is usually termed the ecclesiastical heaven. It is clearly stated in the Scriptures that Satan appeared before Jehovah when the sons of God came to present themselves.—Job 1:6; 2:1.

Some may have thought that heaven, the place of abode of Jehovah, is one great open space where every creature can see each other and where all can see God. Such a conclusion is not at all reasonable. Surely the Eternal One has a secret place of his own to which none is admitted. It is reasonable that at times Jehovah meets with the Lord Jesus when no one else is present. There must be different abodes in the heavenly realm even as there are in the earth. Surely God has the power to withdraw himself from the presence of all when he so desires.

When an earthly potentate leaves the innermost portion of his castle and reviews his soldiers, these appear before him. He may not leave the castle or he may. Surely Jehovah could permit his sons to appear before him in heaven without their entering into the secret chambers of the great Eternal God; and this is what they did, as described by Job. When these came, Satan also appeared. God could have prevented him, but did not. He could have prevented Satan all these centuries from interfering with mankind, but it has not pleased him to do so.

It is certain that Satan seduced a number of angels of heaven and drew them after him. Because these appeared before God on certain occasions it would not mean that they would see him at all other times. This statement of Job being true, then it must follow that Satan was in heaven at that time. If these sons of God could behold Jehovah at all times, then there would be no occasion for Job to say that they came and appeared before him. It was on these occasions that Satan came and held conversation with Jehovah.

Since the day of deflection in Eden until the coming of the Lord Jesus as King of glory God has permitted Satan to pursue his own course, and during that time has permitted him to follow out his wicked designs without hindrance. For many centuries Satan has been god of the whole world. During that time he has been the chief amongst the devils. The Jews all understood this, and so accused Jesus of being Beelzebub.

All of these devils could be in heaven without being in the presence of Jehovah God. There has been some place in the realm invisible to man where Satan and his cabinet officers have been carrying on his government of wicked angels and the governments of this earth. These constitute the old heaven and old earth of 2 Peter 3rd chapter. This heaven has no reference to ecclesiastical companies.

An occasion is recorded, in which an angel was sent from God to bear a message to Daniel in answer to his prayer. This angel told Daniel that "the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me." (Daniel 10:13) This angel also told Daniel that he would return and that the prince of Persia would fight against him and that later the prince of Grecia would come. (Daniel 10:20) Here is the plain statement, then, about two princes, relating to two different worldly governments. A prince means a governor or ruler. The cabinet officers rule with the president of the United States. They are members of his official family. By a similar arrangement the princes of Persia, Grecia, etc., would rule with Satan. In other words these princes would be governors to whom Satan delegated the power to look after certain countries of his empire.

Since Satan was then the god of the whole world and chief amongst devils, based upon this scripture we must conclude that the prince of Persia and the prince of Grecia were members of Satan's official family. St. Paul plainly states that there are principalities and powers and rulers of this wicked world, who are invisible to man and who are fighting against the Christians.—Ephesians 6:12.

From what place have these, under the supervision of Satan, been conducting their office of state? Surely from some place in heaven; that is to say, in the realm removed from the earth and invisible to the creatures of earth. Is not this the "old heaven" which the apostle says must pass away in the last days? (2 Peter 3:10-12) Is not this the heaven in which there has long been unrighteousness and which must make way for the "new heaven" wherein dwelleth righteousness and of which the Lord Jesus is the chief ruler?—2 Peter 3:13.

In the light of these scriptures we must conclude that Satan has had some place in heaven from which he has been operating and directing his government. A number of the pictures in Revelation indicate this, which space will not permit us here to discuss.

The time comes for the Lord Jesus, whose right it is, to begin his reign. Would it not be reasonable that he would take up his position in heaven for this purpose, in obedience to the command from Jehovah: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies"? (Psalm 110:2) In the scripture here quoted Jehovah sends forth the sceptre or authority out of his organization, by his beloved Son, and commands that he rule amidst his enemies.

Of course Satan did not willingly surrender the place or position, but he must get out; for the time has come. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, . . . and he was cast out into the earth, and his angels were cast out with him."—Revelation 12:7-9.

In this fight the Devil is thrown out. Surely the words of Isaiah 14:12 are prophetic words, which did not have application at the time Satan caused the trouble in Eden. At that time there were no nations to weaken. Now read the prophecy: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" It is after he weakens the nations that he falls from heaven.

Then the Revelator plainly states that the Devil confines his operations to the earth. His place of operation in heaven has ceased, and now he must confine them to the earth. Being a spirit being, he is still invisible to man. He could operate from heaven as well as from some place on earth, and probably better; but now being excluded from that place his operations are confined to the earth. The Revelator adds: "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) Evidently the "earth" here refers to the ruling factors of the earth, and the "sea" to the restless element of humanity; and surely both of these are having their woes now, and their woes continue to increase.

Then follows the preparation for the great and final battle on earth, the time of trouble such as never was since there was a nation. (Matthew 24:21, 22) While this preparation is going on Satan and his emissaries are making a desperate effort to destroy the saints, because these are the only witnesses on earth for Jehovah God, and they are telling the people that God's kingdom is at hand. He goes forth "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ".

It is quite evident that the Lord has permitted his church to have some understanding of this scripture at this time as a special warning, that the members thereof may be prepared to withstand the assaults of the evil one. Of course the Devil would put forth his best efforts to confuse the minds of the Lord's people and would induce one elder to say one thing and another to say another thing, to camouflage the matter so that it would appear merely symbolic. Let no one be deceived by believing that this is merely a symbolism referring to the ecclesiastical systems.

The specific answer to the question is: The heaven from which Satan has been excluded is the place and high position from which he, together with his wicked assistants, has for many centuries ruled the invisible realm of wickedness and also the world. Clearly it is not the ecclesiastical heaven. The Devil has never resided in the ecclesiastical heaven. He has been the ruler of these systems. He has ruled them by exercising his invisible power or evil spirit; and this he is still doing. He would not need to be in that heaven to do this. His ecclesiastical systems are confined to the earth, and here he is operating and using them probably in a more effective way than he has heretofore.

The Scripture seem to warrant the conclusion that the Lord Jesus Christ, as the great executive officer of Jehovah God, has thrown Satan out of heaven; and that now while the preparation goes on for the great and final conflict, the battle of God Almighty, he is commanding the followers of Jesus to proclaim amongst themselves and to the world the great witness that Jehovah is God, that the time has come for him to get himself a name, and that his kingdom of righteousness shall be established, that the world might be stabilized that it cannot be moved.

In this connection it may also be said that the evil spirits who have been operating with the Devil are not the evil spirits who were confined in prison at the time of the Flood. It will be noted that these were confined because "they kept not their first estate". (2 Peter 2:4; Jude 6) Their first estate was on the spirit plane. They materialized, cohabited with women and produced a progeny. Because of their wickedness in thus leaving their first estate God incarcerated them. But without a question of a doubt there has been a host of evil spirits operating with the Devil on the spirit plane, in his invisible realm; and these are the ones who are now operating with the Devil and who are seeking to destroy those who keep the commandments of God and who have the testimony of Jesus Christ. The saints who abide in the secret place of the Most High, under the shadow of his wing, within the hollow of his hand, will be invulnerable to the attack of the enemy. Therefore with confidence and with joyful hearts they can proclaim, and will proclaim, the glad message that Jehovah is God, that Christ Jesus is King, and that the kingdom of heaven is at hand.

ABSTAINING FROM ALL FORMS OF EVIL

Question: To engage in the voluntary distribution of the message of the kingdom in the form of tracts or books appears in the eyes of some as evil. St Paul wrote: "Abstain from all appearance of evil." (1 Thessalonians 5:22) Are we violating this Scriptural injunction by handing to the clergy copies of the Indictment or Message of Hope or other literature published by our SOCIETY? Just what is the meaning of this Scripture text?

Answer: No. While those who oppose the Lord's kingdom might think it evil to deliver to them the message of his kingdom it is in no way violating the Scriptures to so deliver the message. Doing the commandments of God or of the Lord Jesus is always right. The adversary is an adept at using scriptures to support his position. He suggests to his emissaries or agents the same method of opposition.

This text is properly rendered: "Abstain from every form of evil." There are instances then in which a thing may appear an evil to one, which is not a form

of evil. For a long while the Methodists declared dancing to be an appearance of evil. To some it might appear evil, and in fact evil can be made of dancing. What appears evil to one does not appear evil to another. It would appear evil in America for a man to publicly drink beer with his family. This is not at all an appearance of evil in Germany, because there it is a common practice. The people there think no more of it than we do of drinking coffee with the members of our family.

The nominal church teachers have long laid stress on this text in support of their contention that morality is Christianity. Every honest person should strive to be moral. Many who are strictly moral and upright as far as their conduct toward others is concerned make no pretense of being Christian. The text should never have such a narrow limitation. It should be properly considered in the light of its setting.

The entire chapter relates specifically to the end of the Gospel Age, during the second presence of our Lord, and is written in a form of instruction and admonition to those who are walking in the light. St. Paul says to those whom he addresses: "Ye, brethren, are not in darkness, . . . ye are all the children of light, and the children of the day; therefore let us not sleep, as do others, but let us watch and be sober." There is a distinction between evil and that which appears to be evil; also a distinction between evil and sin. Any transgression of God's law, whether wilful or due to weakness, is sin. Satan the Devil is the evil one, and from him proceeds an evil power. Evil therefore is that which is prompted by a malignant heart; that is to say, the motive is wrong as well as the act.

We know from other scriptures that the church is now in the time described in Revelation 12:17 as a period of peculiar trials. It is the time in which the evil one, the Devil, is making war against those who keep the commandments of God and who have the testimony of Jesus Christ that they are of the Lord's organization. We know that the Devil's organization includes not only the commercial and political powers but the religious systems of the world. It is quite manifest from the context that the apostle is admonishing the Christians to keep themselves entirely aloof from the worldly systems made up of the three elements above mentioned.

St. Paul says: "Despise not prophesyings," which means, Do not despise the preaching of the Word of God concerning the kingdom. "Prove all things; hold fast that which is good." In other words, when anything is advanced as truth, prove it by the Word of God as to whether or not it is in harmony with the Lord's organization, or whether it is some part of the Devil's organization, a scheme of his sugarcoated and camouflaged with some truth to deceive others. A thing may have the appearance of good and in fact be a form of evil.

To illustrate the point: The Fundamentalists claim to believe the Bible. They may say to a real follower of Christ Jesus: Come and join us; we believe the Bible. An unsuspecting Christian might say: Well, that is a good reason why I should join with you. And he might do so. But the Fundamentalists are a part of the Devil's organization. These nominal Christians openly ally themselves with the commercial and political powers of the world and claim that they are going to establish God's kingdom on earth. For a real Christian to unite with them under any pretext would be a form of evil.

The apostle is especially admonishing against such in 1 Thessalonians 5:22. The true follower of Christ Jesus is not to do evil nor to be unkind to anyone whether claiming to be a Christian or not, but must hold himself aloof and separate and apart from any worldly organization. St. John gives the same thought when he says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15) Corroborating this St. James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God." (James 4:4) It would be a form of evil for any representative of the King to manifest sympathy and support for any part of the Devil's organization.

Zion is God's organization. Jehovah says to those who are his representatives on earth: "Ye are my witnesses, . . . that I am Jehovah." (Isaiah 43:12) By this we must understand that Jehovah is saying, 'If you are my witnesses you must refrain from having anything whatsoever to do with the Devil's organization.' Satan has deceived the people for ages. Now the time has come for a witness to be given in the earth that Jehovah is God and that his kingdom shall be established; and it is while this witness is being given that the admonition is to "abstain from every form of evil". The very context of the apostle's words shows that this is what he means.

Stated otherwise, the children of the light should walk in the light, should represent the great Source of light, should keep their hands off from everything that is not the light, and faithfully represent the great Jehovah God and his beloved Son, the King. Of course the Devil will despise them and persecute them, and of course their action will appear to his representatives on earth as evil. Therefore in the distribution of the message of the kingdom these have the appearance of evil in the eyes of the enemy. In the eyes of God they are approved. They are abstaining from every form of evil and are following righteousness.

There are some in Zion, that is to say, in God's organization, who desire to take a course that compromises themselves with the members of the Devil's organization. They will escape much persecution by so doing, and

they will not appear in the eyes of the enemy as evil, nor will they be able to stand in the final conflict. These who take this position of compromise are clearly the ones mentioned by the prophet as "sinners in Zion". The prophet says: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." (Isaiah 33:14) St. John says: "Herein is our love made perfect, that we may have boldness in the day of judgment," and where there is perfect love there is no fear. (1 John 4:17, 18) Then the prophet propounds the question: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" The great time of trouble is approaching. It will be a devouring fire that will devour the Devil's organization and all those in sympathy with it.

The Prophet Isaiah therefore propounds the question: Who will be able to stand? He answers it then: "He that walketh righteously, and speaketh uprightly." This must mean those who abstain from every form of support of the evil one or of the evil one's institutions.—Isaiah 33:14-16.

The prophet continues: "He that despiseth the gain of oppressions," meaning that he hates any gain that results by fraudulently taking advantage of the people which results in their oppression. He refrains and abstains from it.

Further the prophet continues: "That shaketh his hands from holding of bribes," meaning he who refuses to hold his hand behind him while some one else contributes a bribe into it; he who refuses because of popularity or favor from any part of the Devil's institution to support in any manner or by any form the systems of error.

The prophet further says: He "that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil"; which means he who refuses to be lulled to sleep by the flatteries of others and who will not look with favor and approval upon any arrangement that will compromise the Lord's kingdom with any part of the Devil's institution, and who refuses to hear any slander that tends to destroy his brethren.

Then the prophet adds: "He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure." (Verse 16) This is exactly in harmony with the words of St. Paul in 1 Thessalonians 5:22, 23: "Abstain from all appearance [forms] of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The evil one became such because of his disloyalty and unfaithfulness to God. The children of God now in the final test must refrain from anything that has a tendency towards disloyalty or unfaithfulness. Surely this text means much more than to refrain from the petty evil things to which all fallen flesh is heir. Of course all should strive to keep themselves from such; but the broader construction of this text shows us how much more important it is that our unswerving allegiance shall always be to our God and to our King, and then anything that has the form of disloyalty or unfaithfulness we will absolutely refrain from.

IN RE CLASS ORGANIZATION

Question: Regarding the position of Chairman of a Class and members of the Executive Committee, would it not be well for the same brethren to continue in office rather than changing the Chairman and members of the Executive Committee every year or two? Any suggestions along the lines of Class Organization would be much appreciated.

THE WATCH TOWER has advised on one or two occasions that "the Class Secretary be not changed any oftener than necessary". Is the thought that the same Secretary should continue year upon year?

Answer: Experience has shown that it is well to occasionally change the Committee members, probably every year or two unless there is some good reason not to do so. There is always danger of a class getting into a rut and of a few beginning to think that the entire affairs of the class devolve upon them. We believe, therefore, it would be well for a change to be made probably every two years.

THE WATCH TOWER has heretofore advised classes not to change secretaries oftener than necessary. THE WATCH TOWER wishes to reverse its advice on this point. Quite often it has been proven that a secretary long in office is not the best thing for a class. This condition should be taken into consideration and unless there is a hearty cooperation and a meek and humble service to the class, it would be well to change the secretary from time to time. A change is a healthy thing, quite often, and it affords opportunities for others to have some experience in service of this kind. When any change is made please notify the office as quickly as possible, so that our records may conform to the change.

CONCERNING BEREAN STUDIES

Another matter concerning which the friends frequently write in about is as to how a Berean study should be conducted. The following is quoted from one of these letters:

"The leader teaching our class forms his own questions, some of which are so simple that it seems a waste of time; while others are so crudely expressed that one has to guess at the point he is trying to bring out. He then leaves out some of the most important printed questions given for the lesson. He will sometimes use a question given in the Question Booklet, but will change it enough to make it catchy and insist that we are not to memorize these questions. This method is discouraging."

It is unfortunate than any elder takes himself so seriously that he would want to teach in this manner. An elder who is moved by the right spirit would wish to help the class, not to confuse it. If an elder

knew more about formulating the questions than the committee in the office appointed for that purpose, then he would be sent for to come in and formulate the questions. Questions are prepared and published for the benefit of the classes after a careful study. The proper way to conduct a Berean study is to propound the question as it appears either in the Question Booklet or the WATCH TOWER; then let the elder ask two or three in the class to express their views and then call for anyone who desires to express his views. Then the elder may express his own views and the matter should be summed up by asking someone in the class to read the paragraph in the study or in the WATCH TOWER. Then if anyone in the class desires a further explanation or discussion he may propound a question, and the elder should put it to the class.

THE SON OF GOD BECOMES MAN

——JANUARY 3—JOHN 1:1-18——

JOHN THE BAPTIST A FAITHFUL WITNESS—JOHN THE APOSTLE'S TESTIMONY—PARALLELS IN OUR DAY.

"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."—John 1:14, R. V.

OUR new year's lessons open with a series of studies in the message of the Gospel according to John. To the Modernist the four accounts of our Lord's life known as the Gospels are merely the attempts of four men to write about the things which they knew, or of which they had gained some knowledge. But to the true disciple the four Gospels are four aspects of the life of Jesus placed on record under the guidance of the holy spirit and necessary to the follower of Jesus to enable him to walk the narrow way first opened by the Lord.—Hebrews 10:20.

[2] Each account has its own particular phase of the truth revealed in him. Matthew's is a record of Jesus presented in relationship to the kingdom of heaven, which God was to establish; Mark's is a record of Jesus as a faithful servant. Luke tells of the human side of Jesus' ministry, and relates Jesus to humanity more directly than do others. It was left to John to present the message of the gospel of the kingdom from quite a different aspect, to tell of Jesus as the messenger of God come from heaven. Hence it is that John tells of the coming of Jesus from a higher to a lower plane of life.

[3] The Gospel of John begins by telling of one, a glorious spirit being, who had been with God, and who became flesh and dwelt among men; one whose glory, a glory different from that of men, was seen full of grace and truth. He thus connects Jesus with the Father more directly than do the other evangelists; for though both Matthew and Luke show that the coming of Jesus was according to prophecy, neither tells of the intimate relation which Jesus previously had with the Father.

[4] John says of this messenger that he was the Word of God, but this English translation of the Greek *Logos* does not give the full meaning of the word; it means the channel or agent of speech as well as the things spoken. He repeats, saying that the Word was in the beginning with God. He does not say, and he may not be read as if he said, that this one had no beginning, even as God himself had no beginning. His assertion is that in the beginning of all things revealed, the Logos was then with the Father.

[5] The statement in John 1:1-3 corresponds to the opening words of divine revelation which disclose the Creator as saying to another, "Let us make man in our image." (Genesis 1:26) John further states that it was by this honored one, God's first creation (Revelation 3:14), that all things were made; but he is careful to restate this to show that they were not made of this one's volition. He says that nothing which the Creator would make was made apart from the Logos. He was the expression of the will of God, hence was the Word of God, the thought of God expressed. Therefore when God said: "Let there be light," not only was the action performed by the Logos; but the outward expression of this divine purpose was his also. Therefore it is not to be expected otherwise than that John would speak of this one who was in the beginning with God as being a god, a mighty one.

[6] Orthodoxy, supported by both Modernist and Fundamentalist, expounds this statement as meaning that these two beings are one and the same, and adds to this impossible idea their declaration that God's holy spirit or influence is also another being, whom they must acknowledge, thus making the one God into an incomprehensible trinity of gods. They further say that no one can be saved unless he says that he believes this self-manifest impossibility.

[7] How beautiful and simple the truth! The self-existence of God, without beginning or possible end, is indeed beyond the capacity of our reason; but it is in harmony with reason; and the revelation of God the Creator, pursuing his purpose in and by the one who is his first creature, here introduced as the Logos, is easily understandable. The truth is reasonable; the errors of dogma never are.

[8] The apostle then says: "In him was life; and the

life was the light of men." (John 1:4) In his first epistle (chapter 1:2) John says that the life was manifested; that is, the Word was made man. It was this life which showed to men the way to the will of God and therefore his life became the light of men. The darkness of the world of men when Jesus appeared in it was comparable to the darkness which enveloped the physical earth when God first caused the sun to shine upon it through the swaddling vapors. (Job 38:9) But at creation the sun scattered the darkness; whereas now, though the Son of God had come as a light in the world of men, that darkness comprehended it not. The world was ignorant alike of its depravity and its need, hence the fact that a light was shining amongst them needed to be proclaimed.

JOHN THE BAPTIST A FAITHFUL WITNESS

9 John proceeds with the account of the coming of Jesus. He tells of John the Baptist, a man sent from God, who came to be a witness of the light which God was about to send. This was in order that all through him might believe; for if John the Baptist witnessed of a coming one whom he himself did not know, and if that one came, the evidence was definite that God had sent both the herald and the Savior, the Light of the world.

10 So brightly did John's light shine that all the people acknowledged him to be a prophet and a messenger from God. They would have rested in his light, but John was ever faithful in his testimony that he was only a herald of one who was coming. Every Jew who wanted to be a true Israelite must accept John as a messenger from God; but he who went no further on the road, and who did not go past John to the one to whom he pointed, could not continue in the way of truth. It was only those who wanted to be in harmony with the will of God who really perceived and received John's mission. Thus he came both as a witness to the people and also to prepare a people for the Lord.—Luke 1:17.

JOHN THE APOSTLE'S TESTIMONY

11 John says: "That was the true Light, which lighteth every man that cometh into the world." (John 1:9) To cover its errors orthodoxy teaches that this means that every man has the light of Christ in him by nature—a teaching which not only is manifestly absurd, but is a perversion of what John says; for he speaks of a light specially sent, thus indicating that prior thereto men did not have it. Conscience or the moral sense has not enlightened the world, nor does conscience bring men into responsibility to God's final judgment of life and death. Men are judged according to their acceptance or rejection of his will as expressed through his Son, not on their own ideas of things.

12 John's statement is surely this: God, who sent the Word into the world and made him the light of the world, had the full and set purpose of making all men know of the salvation that he had for them in and by his Son. Nothing is more certain than that the race of mankind has not had the light of life. But the Scriptures consistently teach that God eventually will have all men come to the knowledge of himself. (1 Timothy 2:4) It is for this purpose amongst other things that Jesus is given the kingdom of heaven, and has power to bring the dead forth that they also may hear, and hearing to obedience may live. (John 5:25; Revelation 1:18) This passage (John 1:9) is John's way of stating that fact.

13 The world had sunk into darkness and ignorance so dense that men could not perceive the light of life. Even when 'he came unto his own, his own received him not' (John 1:11), though they as the chosen family and people had had his favor for more than 2,000 years. To them God had sent his prophets. To deliver them from their enemies, and for special preparatory instruction (Romans 9:4; Galatians 3:24), he had wrought for them mighty miracles; and his providences of discipline had also been over them. (2 Chronicles 36:15, 16) But when he set his Son born of Israel they did not perceive that he was the great light for which Israel was to look. The sweet words which fell from his lips pleased yet irritated them; the purity of his life was a condemnation of theirs. They rejected him because they did not wish to have light. They preferred their evil way, and that preference both dimmed their eyes and veiled their hearts.—2 Corinthians 3:13.

14 But to those who received him the greatest of possible blessings came. To those he came not as a mere reformer, to readjust the life of Israel and to correct the things that were wrong. The word which he brought and the light which shone transformed the hearts and minds of those who received him. These began to see; and in due course they found that a new hope was set before them—something which none of the prophets, nor even their fathers Abraham, Isaac and Jacob, the holders of the covenant of promise, knew. To those who received him was given the power or right to become the sons of God. (John 1:12) It created a hope which, realized, meant their sharing with him the glory which the Father was giving him. Hence John says that these have a new birth, not as natural as of the will of the flesh or purpose of mind. It is not the result of meditation; it is the will of God.

15 As Jesus came into the world a human child begotten by the power of God and became at Jordan a spirit-begotten Son of the Father, so these are begotten of God to a nature which finds its fellowship with heaven and which at last will find its only suitable environment in heaven itself. Such realize a change of nature from earthly or human to divine, and know themselves as prospective members of the heavenly family of God.—Colossians 3:1-4; Hebrews 3:14.

PARALLELS IN OUR DAY

16 In verse 14 John restates the fact of the transference of the Word (the Logos) to earth, saying that he was made flesh. The Babe of Bethlehem was the earthly visible link of a life which had been lived in heaven. For thirty years that life was hid in comparative seclusion; but at the maturity of his life, and exactly on time, he was manifested to those who were ready for him; and those who saw him saw the glory as of an only begotten of God. There was none like him in all the earth; for he was full of grace and truth.

17 To the up-to-time Bible student (and the term is perfectly in order; for since the return of the Lord, and especially since the beginning of the establishment of his kingdom in 1914, the opening out of the truth has kept pace with the march of the years) the special value of the study is the fact that an exactly similar state of conditions obtains today. This is the day of the Lord's second presence. He has come again into the world; and the world knows him not; even the religious world will not see the light of life which God has sent.

18 Again his messenger has been sent, and some have heard him and have been blessed accordingly. But Christendom has done worse than the Jews whom they despise; for it has rejected the message. Now Christendom hastens into the darkness, refusing the light of our Lord's second presence and the message of the establishment of the kingdom of heaven. Ecclesiasticism, which blames and despises the Jews for their treatment of Jesus, is caught in exactly the same way as were the Pharisees and the scribes and all the rulers of the people. These are related to each other as type and antitype. The religious leaders of today are the true descendants of those who rejected the truth in Jesus' day, and who finally crucified "the Light of the world".

19 Again the power of the truth is realized by those who receive the returned Lord. These know that they are privileged to live and act as sons of God, and as true sons they seek the honor and glory of their Father.

QUESTIONS FOR BEREAN STUDY

How are the four Gospel narratives viewed by Modernists? How are they appreciated by true Christians? ¶ 1.

What particular phase of truth concerning our Lord's life is revealed by each of the four evangelists? Why did John alone make mention of the prehuman Logos? ¶ 2, 3.

How was Jesus in his prehuman life "the Word of God"? What does John mean when he says that the Logos was "in the beginning" with God? Does this signify that the Logos had no beginning, even as Jehovah had no beginning? ¶ 4.

How does John 1:1-3 stand related to the Genesis account? Why does the apostle refer to the Logos as a god? ¶ 5.

How can both Modernists and Fundamentalists support "orthodoxy"? How have the opening verses of John's Gospel been misinterpreted? ¶ 6.

Is error ever reasonable? Is truth ever unreasonable? ¶ 7.

How did Jesus' life become "the light of men"? How was the darkness of the people comparably more dense than the darkness of the physical earth at creation? ¶ 8, 13.

What was the mission of John the Baptist and how was he received? Did all who followed him continue and become footstep followers of Christ? ¶ 9, 10.

Is the Light "which lighteth every man" merely a conscience light implanted in all men by nature, as orthodoxy claims? Could conscience alone enlighten the world? ¶ 11.

What is meant by "the true light which lighteth every man that cometh into the world"? ¶ 12.

What special advantages did the Jewish nation possess for 2,000 years? Why then did they reject "the Light of *life*"? ¶ 13.

How was Jesus regarded by the faithful of Israel and what blessings were theirs as a result? ¶ 14, 15.

Was Jesus recognized as "the Light of life" prior to his baptism? ¶ 16.

What special value does John's Gospel hold for Bible students of today? ¶ 17.

How does modern Christendom compare with Judaism at the first advent? What has ever been the blessed experience of Israelites indeed? ¶ 18, 19.

AN INTERESTING LETTER

OUR MESSAGE A SONG OF PRAISE

DEAR BROTHER RUTHERFORD:

Permit me to express my sincere appreciation of all the WATCH TOWERS, and especially at this time the August 15th and September 1st issues. They bring "a feast of fat things" to eager hearts.

May I add a comment on the inspiring and comforting article entitled "Protection and Deliverance", with its wonderful exposition of Psalms 32 and 33?

In Psalm 33, verses 1 and 2 instruct the saints to rejoice and sing Jehovah's praises. Verse 3 begins, "Sing unto him a new song." Our message is indeed a new song unto God's praise; for never before has our Father's character of justice, love, power, and wisdom been so beautifully, clearly, and harmoniously revealed to mankind.

And how gladdening it is to find that this is the very summary of our song or message that the inspired psalmist here gives:

Justice: "For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment."

Love: "The earth is full of the goodness [Margin, mercy] of the Lord."

Power: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him."

Wisdom: "The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."

May the loving Lord bless you in your efforts to serv him and his people.

In his service,

H. A. Seklemian.—*Calif.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Buhl, Ida.	Dec. 1, 2	Midvale, Utah	Dec. 11
Filer, Ida.	" 3	Salt Lake City, Utah	" 13
Pocatella, Ida.	" 4, 7	Grand Junction, Colo.	" 15, 16
Challis, Ida.	" 6	Basalt, Colo.	" 17
Ogden, Utah	" 8, 9	Canon City, Colo.	" 18
Salt Lake City, Utah	" 10	Florence, Colo.	" 20

BROTHER C. W. CUTFORTH

Orange, Mass.	Dec. 1	Greenwich, N. Y.	Dec. 8
Greenfield, Mass.	" 2	Granville, N. Y.	" 9
Pownal, Vt.	" 3	Ticonderoga, N. Y.	" 10
Watervliet, N. Y.	" 4	Fort Edward, N. Y.	" 11
Troy, N. Y.	" 6	Glens Falls, N. Y.	" 13
Mechanicville, N. Y.	" 7	Warrensburg, N. Y.	" 14

BROTHER H. H. DINGUS

Boothbay, Me.	Dec. 1	Pittsfield, Me.	Dec. 8
Lewiston, Me.	" 2	Guilford, Me.	" 9
Auburn, Me.	" 3	Abbot Village, Me.	" 10
North Jay, Me.	" 4	Bangor, Me.	" 11
Wilton, Me.	" 6	Oldtown, Me.	" 13
Hallowell, Me.	" 7	Blaine, Me.	" 15

BROTHER A. D. ESHLEMAN

Arkansas City, Kan.	Dec. 1, 3	Rogers, Ark.	Dec. 10
Shidler, Okla.	" 2	Springdale, Ark.	" 11
Muskogee, Okla.	" 4	Fayetteville, Ark.	" 13
Fort Smith, Ark.	" 6	Fort Smith, Ark.	" 14
Potter, Ark.	" 7	Lamar, Ark.	" 15
Siloam, Ark.	" 9	Russellville, Ark.	" 16, 17

BROTHER A. J. ESHLEMAN

Fairmont, W. Va.	Dec. 1	Wheeling, W. Va.	Dec. 11
Clarksburg, W. Va.	" 2, 4, 6	Parkersburg, W. Va.	" 13
Heaters, W. Va.	" 3	Huntington, W. Va.	" 14
Wallace, W. Va.	" 7	Nitro, W. Va.	" 15
Mobley, W. Va.	" 8	Charleston, W. Va.	" 16
New Martinsville, W. Va.	" 9, 10	Coco, W. Va.	" 17

BROTHER M. C. HARBECK

Woodard, Okla.	Dec. 1, 2	Tulsa, Okla.	Dec. 11, 13
Clinton, Okla.	" 3, 4	Muskogee, Okla.	" 14
Oklahoma City, Okla.	" 6, 7	Fayetteville, Ark.	" 15
Chandler, Okla.	" 8	Springfield, Mo.	" 16
Sapulpa, Okla.	" 9	Lebanon, Mo.	" 17
Okmulgee, Okla.	" 10	St. Louis, Mo.	" 18, 20

BROTHER H. E. HAZLETT

Muncie, Ind.	Dec. 1, 2	Goshen, Ind.	Dec. 9
Hartford, Ind.	" 3	Warsaw, Ind.	" 10
Fort Wayne, Ind.	" 4	Plymouth, Ind.	" 11
Auburn, Ind.	" 6	South Bend, Ind.	" 13
Garrett, Ind.	" 7	La Porte, Ind.	" 14
Elkhart, Ind.	" 8	Michigan City, Ind.	" 15

BROTHER M. L. HERR

Golden City, Mo.	Dec. 1	St. James, Mo.	Dec. 10
Ash Grove, Mo.	" 2, 3	Leesburg, Mo.	" 11
Bolivar, Mo.	" 4	St. Louis, Mo.	" 13
Springfield, Mo.	" 6	Mitchell, Ind.	" 14
Lebanon, Mo.	" 7, 8	Louisville, Ky.	" 15
Rolla, Mo.	" 9	Cincinnati, O.	" 16

BROTHER W. M. HERSEE

Clayton, Ont.	Dec. 2	Stirling, Ont.	Dec. 11, 13
Carleton Place, Ont.	" 3	Havelock, Ont.	" 14
Ottawa, Ont.	" 4, 6	Indian River, Ont.	" 15
Smith's Falls, Ont.	" 7	Peterboro, Ont.	" 16
Belleville, Ont.	" 8	Cameron, Ont.	" 17, 18
Trenton, Ont.	" 9	Lindsay, Ont.	" 20

BROTHER H. S. MURRAY

Zona, La.	Dec. 1	Lake Charles, La.	Dec. 9, 10
Folsom, La.	" 2, 3	Rosepine, La.	" 11, 13
Covington, La.	" 4	Leesville, La.	" 14, 15
Baton Rouge, La.	" 6	Shreveport, La.	" 16
Crowley, La.	" 7	Logansport, La.	" 17
Glenmora, La.	" 8	Joaquin, Tex.	" 18

BROTHER G. R. POLLOCK

Rugby, N. Dak.	Dec. 1	New Rockford, N. Dak.	Dec. 10
Sherwood, N. Dak.	" 2, 3	Fargo, N. Dak.	" 13
Mohall, N. Dak.	" 4	Kathryn, N. Dak.	" 14
Minot, N. Dak.	" 6	Enderlin, N. Dak.	" 15, 16
Max, N. Dak.	" 7, 8	Wyndmere, N. Dak.	" 17
Minot, N. Dak.	" 9	De Lamere, N. Dak.	" 18

BROTHER V. C. RICE

Greenville, O.	Dec. 1	Hamilton, O.	Dec. 8
Tippecanoe, O.	" 2	Lima, O.	" 9
Troy, O.	" 3	Marion, O.	" 10
Springfield, O.	" 4	Youngstown, O.	" 11
Urbana, O.	" 6	Meadville, Pa.	" 13
Middletown, O.	" 7	Salamanca, N. Y.	" 14

BROTHER C. ROBERTS

Galt, Ont.	Dec. 1	Palmerston, Ont.	Dec. 8
Preston, Ont.	" 2	Ayton, Ont.	" 9
Guelph, Ont.	" 3	Hanover, Ont.	" 10
Kitchener, Ont.	" 4	Allenford, Ont.	" 11
Brantford, Ont.	" 6	Owen Sound, Ont.	" 13, 14
Stratford, Ont.	" 7	Meaford, Ont.	" 15

BROTHER O. L. SULLIVAN

Haug, Minn.	Dec. 1, 2	Erskine, Minn.	Dec. 13
Zippel, Minn.	" 4, 5	Mahmomen, Minn.	" 14
Fort Frances, Ont.	" 6	Detroit, Minn.	" 15
Northome, Minn.	" 8	Glenwood, Minn.	" 16
Bagley, Minn.	" 10	Minneapolis, Minn.	" 17
McIntosh, Minn.	" 11	Eureka Center, Minn.	" 18

BROTHER W. J. THORN

Joseph, Ore.	Dec. 1	Puyallup, Wash.	Dec. 10
La Grande, Ore.	" 2, 3	Midland, Wash.	" 11
Pendleton, Ore.	" 4	Tacoma, Wash.	" 13
Yakima, Wash	" 6	Seattle, Wash.	" 14, 20
Ellensburg, Wash.	" 8	Port Townsend, Wash.	" 16, 17
Enumclaw, Wash.	" 9	Bremerton, Wash.	" 21

BROTHER T. H. THORNTON

De Funiak, Fla.	Dec. 2, 3	Thomasville, Ga.	Dec. 14
Pensacola, Fla.	" 4, 6	Albany, Ga.	" 15
Florala, Ala.	" 7, 9	Bronwood, Ga.	" 16
Stella, Fla.	" 8	Dawson, Ga.	" 17
Dothan, Ala.	" 10	Waycross, Ga.	" 18, 20
Cairo, Ga.	" 11, 13	Screven, Ga.	" 21

BROTHER S. H. TOUTJIAN

Corpus Christi, Tex.	Dec. 1, 2	Pipe Creek, Tex.	Dec. 9, 10
Mathis, Tex.	" 3	Tarpley, Tex.	" 11, 13
Simmons, Tex.	" 4	San Antonio, Tex.	" 14, 18
San Antonio, Tex.	" 6	Kingsbury, Tex.	" 15
Comfort, Tex.	" 7	Gonzales, Tex.	" 17
Kerrville, Tex.	" 8	San Marcos, Tex.	" 20

BROTHER J. C. WATT

Paradise, Calif.	Dec. 1	Medford, Ore.	Dec. 10
Yankee Hill, Calif.	" 2	Jacksonville, Ore.	" 11
Chico, Calif.	" 3	Rogue River, Ore.	" 13
McDoel, Calif.	" 4, 6	Wolf Creek, Ore.	" 14
Klamath Falls, Ore.	" 7, 8	Canyonville, Ore.	" 15
Ashland, Ore.	" 9	Days Creek, Ore.	" 16

BROTHER J. B. WILLIAMS

Zion, Ill.	Dec. 2	Freeport, Ill.	Dec. 10
Waukegan, Ill.	" 3	Dubuque, Ia.	" 11, 13
Chicago, Ill.	" 4, 6	Elgin, Ill.	" 14
Marengo, Ill.	" 7	Geneva, Ill.	" 15
Belvidere, Ill.	" 8	Aurora, Ill.	" 16, 17
Rockford, Ill.	" 9	Joliet, Ill.	" 18

BROTHER C. A. WISE

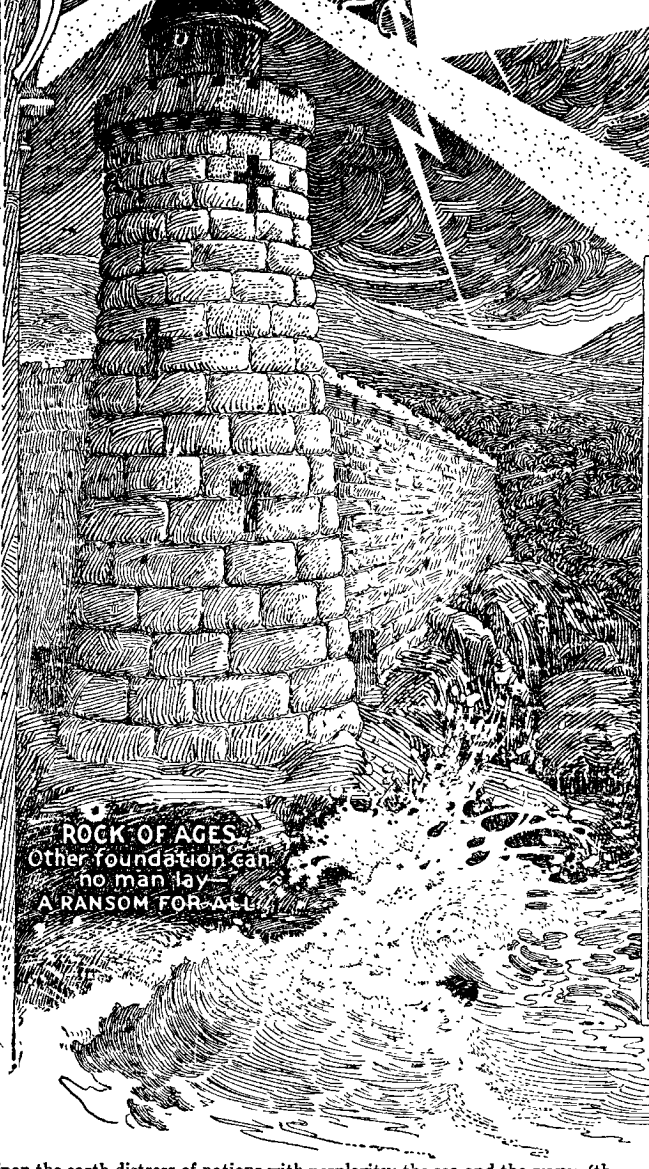
Titusville, Fla.	Dec. 1	West Palm Beach, Fla.	Jan. 7
Melbourne, Fla.	" 2, 3	Moore Haven, Fla.	" 10
West Palm Beach, Fla.	" 6	Avon Park, Fla.	" 11, 12
Miami, Fla.	" 13	Wauchula, Fla.	" 13
Key West, Fla.	" 20	Punta Gorda, Fla.	" 14, 15
Miami, Fla.	" 27	Arcadia, Fla.	" 17

BROTHER L. F. ZINK

Albion, Okla.	Dec. 1	Wilburton, Okla.	Dec. 9
Fort Smith, Ark.	" 2	Stuart, Okla.	" 10
McCurtain, Okla.	" 3	Shawnee, Okla.	" 11, 13
Quinton, Okla.	" 4	Tecumseh, Okla.	" 14
McAlester, Okla.	" 6	McLoud, Okla.	" 15
Lutie, Okla.	" 8	Oklahoma City, Okla.	" 16, 17

The WATCH TOWER

[illegible] Presence



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

VOL. XLVI SEMI-MONTHLY No. 23

Anno Mundi 6054 December 1, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

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

Entered as Second Class Matter at Brooklyn, N.Y. Postoffice., Act of March 3rd 1879.

1926 CALENDAR

The new calendar has been printed especially for Bible Students. It contains the year text and weekly texts for consideration at prayer meetings, together with a calendar pad containing the hymns of the Bethel morning service. The calendar is approximately 22½ inches by 13 inches, and printed in five colors, embossed and gold stamped. Shipment can be made about Dec. 1. The subject of the weekly texts will be used for articles in THE WATCH TOWER throughout the coming year, and the calendar is designed to keep the texts before the attention of Bible Students. The 1926 calendar will retail at 35c, and in quantities of fifty or more at 25c, charges prepaid.

MONEY LOST

We find that letters containing currency frequently fail to reach us. There seems to be a systematic rifling of the mails throughout the country, so that it is no longer safe to send remittances except by means of money orders or bank drafts. Please do not send currency or personal checks. Always keep a record of the numbers, dates and amounts of all money orders or drafts which you send, so that the money may be recovered in event of loss.

PORTUGUESE SERVICE

A brother unencumbered, who has had business experience and who can speak and write the Portuguese language, is desired. Anyone thoroughly consecrated to the Lord who can enter the work and give his whole time to it will please communicate immediately with the SOCIETY, addressing the President's office. Also any brother who is a good gardener, and who would like to use his knowledge in the interests of the Lord's people, will kindly communicate with this office.

BETHEL HYMNS FOR JANUARY 1926

Sunday			**3**	239	**10**	27	**17**	1	**24**	149	**31**	180
Monday			**4**	313	**11**	280	**18**	8	**25**	121		
Tuesday			**5**	118	**12**	184	**19**	115	**26**	193		
Wednesday			**6**	112	**13**	135	**20**	67	**27**	130		
Thursday			**7**	267	**14**	200	**21**	279	**28**	91		
Friday	**1**	34	**8**	183	**15**	109	**22**	300	**29**	74		
Saturday	**2**	187	**9**	46	**16**	35	**23**	189	**30**	256		

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XV: "A RANSOM FOR ALL"

Week of Jan. 3.....Q. 1- 5 Week of Jan. 17.....Q. 12-17
Week of Jan. 10.....Q. 6-11 Week of Jan. 24.....Q. 18-22
Week of Jan. 31.....Q. 23-28

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI DECEMBER 1, 1925 NO. 23

ANNUAL REPORT FOR 1925

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

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

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

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

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

For the purpose of comforting and encouraging those in Zion and bringing greater joy to the watchmen, this annual report is made. The present commission given to the watchmen may be summed up in the words of Jesus, to wit: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matthew 24: 14) This command must be obeyed before the great and terrible day of the Lord which marks the complete overthrow of Satan's empire. To have some part in carrying into action this command of the King is the greatest privilege that could be enjoyed by anyone now on earth.

ORGANIZATION

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

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

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

to do by his grace, and will continue to use THE WATCH TOWER to that end. Of course, the enemy tries to disrupt the work and to prevent the Lord's people from studying the truth. Such is to be expected.

During the year THE WATCH TOWER published an article under the title of "The Birth of the Nation", showing Satan's exclusion from heaven, and that from now on until the final conflict he goes forth to make war against those who keep the commandments of God and who have the testimony of Jesus Christ. It would therefore be strange if we do not notice some difficulties in some of the classes about various things. Satan is our worst enemy, and we are his sole earthly foe. It is a fight to the finish. The Devil is maliciously bent on doing evil. The watchmen of the Lord are determined always to do good. A closer unity among all the watchmen is had when they study THE WATCH TOWER carefully and try to maintain the spirit of the Master.

WORLD WITNESS

Throughout the year the SOCIETY has followed a world-wide method of spreading the message of the kingdom. Certain witness days have been appointed and all the classes, regardless of what language they speak, have been notified to prepare for that day. This has been done by procuring halls and advertising public meetings. On that fixed day every public speaker, be he pilgrim or elder, has used the same subject in a public lecture. In this manner the watchmen have together lifted up their voices in song; that is to say, they have joyfully proclaimed the same good news everywhere at the same time. This method has been greatly blessed of the Lord. From every country the reports are good.

Of course there are some here and there who decline to use the subject assigned by the SOCIETY. But these are few and far between. It is to be expected that there would be some amongst those who claim consecration who would be lawless. The Master foreknew and foretold just such a condition. There are those who think that to be a little contrary shows more fully their independence, and they insist on taking their own course and not working in harmony. These are not watchmen, whatever else they may be. They are not watching for the interests of the kingdom but are watching to gratify their own whims. Nor do these see eye to eye on the great truths now due to be understood.

SCOPE OF THE WORK

It is manifest that the Lord's work in giving a witness to his kingdom is now being conducted on a far wider scope than ever before. On the whole there are more people now in present truth in the different countries, speaking the different languages, than heretofore, but a less number actually engaged in the service. Those who are participating are showing greater zeal and energy than heretofore. With them it is not a question as to just when the work will cease and when they may go home, but with all the watchmen joyfully proclaiming the message the question is: Am I doing what I can to show forth the praises of him who has called me out of darkness into the marvelous light?

The scope of the work necessarily increases the correspondence at the headquarters. The SOCIETY carries on a voluminous correspondence which has increased during the past year. The president's office has its share. This includes correspondence with all the foreign countries hereinafter named. Two stenographers are employed in the president's office to do the work, aside from a large force at the Concord Street office. An effort is made to answer all letters received and to answer them promptly. We ask, however, our brethren to be patient; for at times the work is greater and some parts seem to be more important than to reply to letters. If your letters are not answered promptly, be assured that it is because the press of work is such that there must be some delay.

The correspondence at the headquarters at Brooklyn during the year, outgoing and incoming, was as follows:

Total letters received	190,643
Total letters dispatched	161,768

PILGRIM SERVICE

The policy of the SOCIETY has been maintained throughout the year in sending brethren to visit the various classes and to hold public meetings. From the Brooklyn office is conducted all the pilgrim work of the United States, in the English language and in other languages. The attendance at the public meetings generally throughout the year has not increased, and the failure to increase has been due doubtless to the number who have heard over the radio. However the number of meetings and the total attendance throughout the year have shown an increase:

Number of pilgrims in the service	116
Visits made	7,609
Public meetings held	5,380
Total attendance	686,308
Class meetings held	7,738
Total attendance	496,679
Miles traveled	772,192

In addition to the English-speaking pilgrims there have been 51 pilgrim brethren in the field speaking other languages, also 4 colored pilgrims, to wit:

Polish	11	Russian	2
German	8	Armenian	2
Lithuanian	8	Arabic	1
Ukrainian	6	Japanese	1
Greek	5	French	1
Italian	3	Spanish	1
Hungarian	2	Colored	4

A résumé of these foreign-speaking brethren's service is as follows:

Total visits	2,688
Public meetings	1,580
Attendance	97,447
Class meetings	3,149
Attendance	104,383
Miles traveled	296,592

The total number of pilgrims in all languages directed from the Brooklyn office during the year is 171, and their combined service is as follows:

Total visits	10,297
Public meetings	6,960
Attendance	783,755
Class meetings	10,887
Attendance	601,062
Miles traveled	1,068,784

Throughout the year the SOCIETY has furnished the handbills for the various public meetings, and on the reverse side of each one has been printed a message of the truth. This expense has been paid by the local classes, and therefore the amount is not reported. This, of course, reduced the contributions to the main office; but nevertheless the money was spent for a witness to the truth. The total number of handbills distributed during the year, which carried on the reverse side a message of truth was, to wit: 10,852,000.

Much joy and doubtless much good has resulted from the conventions held during the year. The large conventions at London, Magdeburg, Springfield, Indianapolis, and other places have heretofore been reported in THE WATCH TOWER. In addition to these, many smaller conventions have been held throughout the country in the English language and many in the foreign tongues. At each one of these conventions a day, or at least a part of a day, was set aside for field service. This has resulted in a tremendous witness for the truth in 1925.

WITNESS BY RADIO

Beyond any question of a doubt the witness of the kingdom during 1925 has been the greatest yet given. In addition to the public meetings as above mentioned there have been many radio lectures delivered. The SOCIETY owns Station WBBR, Staten Island, which broadcasts, on a wave length of 272.6 meters, every Sunday morning, Sunday evening, Monday evening, Thursday evening and Saturday evening; the hours being, Sunday 10 to 11:30 a. m., and 9 to 10:30 p. m., and the other days 8 to 9 p. m. The SOCIETY also owns Station WORD, Batavia, Illinois, with an extra studio in Chicago at the Webster Hotel, which broadcasts every evening except Monday, also on Sunday mornings.

These two stations have been in operation throughout the year, and the reports that come in from week to week are gratifying beyond description. Great numbers of people who would not otherwise have heard the truth, have written these stations, expressing their gratification for the opportunity of learning something about the Bible. People who have heretofore been prejudiced against our SOCIETY, because it had been misrepresented to them, after listening to lectures over the radio have not only become friends but many of them have become supporters of the work. A large number of books have been sold to those who have written to the stations. Without doubt this method of giving the testimony concerning the kingdom has the Lord's blessing. Seemingly he has brought to light this great invention, long ago foretold, just at the proper time to reach a class of people to whom he would have the witness given.

Station WBBR has received reports of good reception from Ireland and England, from all of the New England states, Nova Scotia, Ontario, the northern part of the United States, the middle west and the extreme south.

Station WORD is one of the super-stations of the United States, operating at 5,000 watts. The reception of this station has been good on both the Atlantic and Pacific seaboards, Cuba and the extreme northern part of Alaska. Many who have never before heard of the truth have been interested by hearing this station.

The music of these stations is furnished almost exclusively by the consecrated. WBBR has its own orchestra, which receives many compliments from the public. The Lord has greatly blessed the brethren who have arranged the musical programs as well as those who have participated in the lectures, Sunday School lessons, etc. WORD also has its own orchestra, which has given a good account of itself. Both stations also have choral singers who are fully consecrated.

In addition to these two stations the SOCIETY has recently, together with local brethren, opened at Oakland, California, a radio station with the call letters KFWM, with a wave length of 207 meters, which is on the air every week; also a station at Saskatoon, Sask., known as CHUC, having a wave length of 330 meters. We are watching for opportunities to open other stations, believing it to be the Lord's will that the message should be spread throughout the land in this way. The SOCIETY is asking the brethren everywhere who give public lectures to prepare their lectures in advance, writing them in a clear orderly manner and of a length that will require from twenty to twenty-five minutes to read, and have these ready for use at any time an opportunity affords to use the radio. THE GOLDEN AGE carries the lectures given by the president of the SOCIETY, and any of the brethren are at liberty to use these at other stations at any time the opportunity arises.

BROOKLYN

What has been accomplished during the year at Brooklyn, with modesty we say, is gratifying. The Lord is our judge, but it is due to the workers and to the friends in the field to say that Brooklyn renders a good account. The production in the factory has increased over that of 1924 with even a slight reduction in the force at work. The brethren have learned to be more efficient and by the Lord's grace have accomplished more. In addition to the work done in the office and factory the brethren have spent more time in the field on Saturdays canvassing, and have thus distributed a large amount of literature and have received an increased blessing from the Lord. The output of books for 1925 is 41,515 more than it was in 1924. The output of booklets during 1925 shows an increase of 265,851 over 1924. THE WATCH TOWER and THE GOLDEN AGE likewise show an increase over 1924. The increase in handbills carrying the message during 1925 over 1924 was 7,036,700. Counting the production of books according to pages as compared with 1924, and taking into con-

sideration the great increase in size of pages of the "Watch Tower Reprints" manufactured, the production at the Brooklyn plant for 1925 is as follows:

Books and booklets	3,624,110
WATCH TOWERS printed	1,420,700
GOLDEN AGES printed	1,978,050
BROADCASTERS	4,693,972
"Indictments"	13,545,000
Handbills	10,852,000
TOTAL	36,113,832

This shows an increase in production for 1925 over 1924 of 11,630,937 pieces of literature at Brooklyn.

The "Indictments" distributed in all countries and in all languages exceeded 50,000,000 copies.

FIELD WORKERS

Field workers include, of course, pilgrims, colporteurs, class workers, sharpshooters. The colporteurs who give all their time to the service accomplish the greatest results, as might be expected. During the year there has been an average of 439 regular colporteurs and 318 auxiliary colporteurs in the field, making an average total of 757 colporteurs. These have placed in the hands of the people STUDIES IN THE SCRIPTURES, etc., in bound volumes to the number of 159,655 copies.

During the year there were 901 classes organized for the service work and 578 sharpshooters enrolled. There has been a weekly average of 1089 workers in this department. During the year these disposed of bound volumes to the number of 168,947, and called on homes to the number of 1,415,875, which shows a decided increase over the previous year. The colporteurs showed an increase of booklet sales in 1925 over 1924 of 44,717, while the class workers showed an increase of 20,182; making a total increase of 67,051 over 1924. There was a net increase in sales of both books and booklets in 1925 over 1924 of 83,036. The following is a statement of the books in the English language sent out from the Brooklyn office during the year 1925:

STUDIES, SCENARIOS, etc.	363,096
HARP OF GOD	545,225
WAY TO PARADISE	37,008
COMFORT FOR THE PEOPLE	712,223
MILLIONS	19,128
Miscellaneous booklets	639,127
Watch Tower Reprints	2,054
"Finished Mystery," Tower (ZG)	2,394
"Plan of the Ages," Tower (ZA)	1,669
	2,321,924

Books sent out from Brooklyn in the various foreign languages follow:

STUDIES, SCENARIOS, etc	425,014
HARP OF GOD	583,668
WAY TO PARADISE	37,269
COMFORT FOR THE PEOPLE	745,730
MILLIONS	55,817
Miscellaneous booklets	987,932
Watch Tower Reprints	2,054
"Finished Mystery," Tower (ZG)	2,821
"Plan of the Ages," Tower (ZA)	1,669
TOTAL	2,841,974
GRAND TOTAL	5,163,898

In addition to the above there were 6130 Bibles sold during the year, from Brooklyn.

In order that the Bethel family might have some part in the distribution of the literature, the factory and the office have been closed on Saturdays from May to September; and during these months the Bethel Family disposed of 4,596 HARP BIBLE STUDY COURSES, 350 sets of STUDIES IN THE SCRIPTURES, and 17,377 booklets, making a grand total of books and booklets of 24,423. This has been a great encouragement to the family, and they have received many blessings therefrom.

SERVICE WEEK

September 7th to 13th was set aside as I. B. S. A. service week. This has proven to be most gratifying. During that week 450 classes engaged in canvassing with the books. They placed in the hands of the people 1085 sets of STUDIES IN THE SCRIPTURES and 10,502 HARP BIBLE STUDY Courses, with other books and booklets, making a grand total of 55,978 volumes. This is proof of the value of united action, all engaging in the same blessed cause on the same day is an encouragement to those who participate; and the Lord adds his blessing. It is impossible here to give a list of all the classes who engaged during Service Week, but the report is made of thirty classes who stand at the head in the service work and who are therefore placed on the honor roll, to wit:

Tulsa, Okla.	Plymouth, Mich.
Bayonne, N. J.	Benton Harbor, Mich.
Bennett, Colo.	Endicott, N. Y.
Brooklyn (Bethel)	Easton, Pa.
Wynnewood, Okla.	Mitchell, S. D.
Bremerton, Wash.	Wilson, N. C.
New Brunswick, N. J.	Oil City, Pa.
Watertown, N. Y.	Boise, Idaho.
Abilene, Kans.	Lancaster, Pa.
Duluth, Minn.	York, Pa.
Lansing, Mich.	Bloomfield, N. J.
Nanticoke, Pa.	Detroit, Mich.
Lawrence, Mass.	Port Huron, Mich.
Pittsburgh, Pa.	New Philadelphia, Ohio.
Los Angeles, Calif.	Reading, Pa.

WORLD-WIDE WITNESS

At regular intervals during the year the world-wide witness has been given, and the classes in the United States have responded well. The attendance at these meetings is included in the public meetings in the pilgrim department report. Suffice to say here that these meetings have been a great blessing to those who participated conscious of the fact that they are engaging with their brethren in all languages together lifting up their voices in announcing the King and his kingdom.

FINANCIAL

Only by the Lord's grace could such an amount of work be accomplished with such a small amount of money as is used in the service. When brethren are anxious to serve and have the spirit of the Lord, they can, by the Lord's grace, accomplish something with a little. We are indeed grateful for the amount of finances the Lord has provided during the year. It will be ob-

served that a larger portion of the money contributed by the American brethren was used in European work and in other foreign countries. Canada also furnished a goodly amount. During the year the SOCIETY'S expenditure in the foreign field amounted to the sum of $159,926.34. In addition thereto, a great amount of literature has been printed for the foreign branches and a great amount printed on the SOCIETY'S presses in foreign countries. It is a precious privilege that the brethren of America have in participating in carrying the gospel to the other parts of the world where the friends are too poor in this world's goods to support the work. The brethren have been liberal in their contributions in so far as the Lord has prospered them. Hereto is appended the treasurer's statement showing the receipts of Good Hopes and disbursements during the year:

RECEIPTS

To Good Hopes donations, etc.,	$222,884.84	$222,884.84

EXPENDITURES

By deficit 1924	$ 4,126.88	
By pilgrim and publicity expenses	35,510.45	
By free literature expenses, etc.,	15,316.88	
By conventions	7,395.47	
By foreign witness work	159,926.34	
	$222,276.02	$222,276.02
To Balance		$ 608.82

OPPOSITION

During the year the enemy has been busy in his attempt to destroy the Lord's work. Some who have heretofore been with us have turned aside and joined the enemy, and have had many unkind things to say. But we give no heed to these because we have not the time. It would interrupt our song. Those who really love the Lord and who engage in his service because of their love for him cannot afford to waste time by giving any heed to slander or other opposition reports.

Looking over the field as a whole, the year 1925 has been the most gratifying of all during the time that it has been the privilege of the Lord's people to give the witness since the beginning of his presence. It will be found that in some countries there has been a small decrease in the work due to conditions which cannot be overcome; but by far the larger number of countries have shown an increase in the work done and in the amount of good accomplished. When we look at the great amount of work that simply must be done and the small amount that we accomplish in fact, we can appreciate the words of the psalmist, "Except the Lord build the house, they labour in vain that build it." (Psalm 127:1) We know that our own feeble efforts can accomplish nothing, but the Lord adds his grace and permits his people to accomplish what he desires.

At the Brooklyn headquarters, in addition to the English language the work is carried on in a number of foreign tongues, to wit: Armenian, Arabic, French, German, Greek, Hungarian, Italian, Lithuanian, Polish, Ukrainian and Russian. Here a brief report is given of the work done in America in the foreign languages. A more detailed report, however, will be given in THE WATCH TOWER published in these various languages for the benefit of the brethren speaking such languages.

ABYSSINIA

The work in Abyssinia has been very limited, being carried on by correspondence with people of different tongues residing in that country.

AFRICA—SOUTH

The work in South Africa during the year has increased very much and to the gratification of those who have had part in it. The main part of the work, of course, is under the SOCIETY'S headquarters at Cape Town, but the witness has been extended into Anatongaland, Basutoland, Bechuanaland, Cape Good Hope, Madagascar, Natal, Orange Free State, Portuguese East Africa, Rhodesia, South West Africa, Swaziland, Transvaal, and Zululand. During the year our printing press at Cape Town has been put to good use, and has furnished a great amount of free literature. The HARP and several of the booklets have been published in the Dutch and also in some of the native tongues, and have had a goodly distribution. In addition, about 250,000 pieces of free literature have been printed and distributed to the people. This witness in South Africa is gratifying.

The local manager reports that 1925 has been the banner year for the work in South Africa, that the meetings held and the amount of books and literature placed in the hands of the people is three times greater than any previous year in the history of the harvest. The sale of books amounted to approximately 50,000. The population is very scattered, and this necessitates a large amount of traveling to reach the people. The classes have been organized for the service work and have been carrying this on to good advantage.

AFRICA—WEST

The Lord continues to bless the work of his people in the West Coast of Africa, as shown by the following:

Volumes of books sold	8,483
Public meetings held	120
Attendance	29,210
Class meetings	297
Attendance	5,800
Pilgrims in the field	1
Colporteurs in the field	1
Free literature distributed	15,000

Brother Brown, the local manager, writes as follows:

Six months' rain in this country has impeded the work somewhat; but the output of the books exceeded that of last year, and the witness has been extended far and wide along the West Coast of Africa, a distance of over two thousand miles. This country is far behind in this twentieth century; and much hardship is encountered in traveling, lodgings, food, etc. Also much money spent. But the joy of the Lord is our strength; and soon the people will realize what the Lord has done for them through his channel, the WATCH TOWER BIBLE AND TRACT SOCIETY. Without doubt the Babylonish churches here have suffered from the effects of the truth. The people are seeing the truth, and many are withdrawing from Babylon. Our public lectures are well attended, and the people like to hear about the kingdom,

In September a convention was held in Freetown, Sierra Leone, at which the brethren from various parts of West Africa were present. This convention was addressed by nine different brethren, and brought much joy to all who attended.

ALBANIA

Of course, the witness in Albania has been limited. THE HARP OF GOD, also THE DESIRABLE GOVERNMENT and THE WORLD DISTRESS booklets were translated and printed in the native tongue, a goodly number placed in the hands of the people, and the Albanians are taking hold of the truth with much joy. There are only three classes in Albania, but they are doing good work.

ARGENTINE

The Argentine Republic is a very large territory; and to cover it all with the force at hand is a very great task. Nevertheless, the brethren there are going on with the work. Brother Muniz is in charge of the Spanish work, while Brother Charles Ott and Brother Max Gumpel are working amongst the German population. During the year books have been sold and pieces of free literature have been distributed to the number of 279,944. A number of classes have been formed in different places, small in number; but their zeal for the Lord is manifest. The work is making slow but certain progress; and the witness is being given. Of course, the work must be entirely financed from the main office at Brooklyn.

ASIA MINOR

Under this head we include the work in Armenia, Syria, Turkey, Georgia, and Arabia. The interest in this part of the field has increased during the past year. There have been five new Armenian classes organized, and public meetings held to the number of 65 with a total attendance of 4,500. Class meetings held 87, with an attendance of 2,762. Books sold 876 volumes, and other pieces of literature distributed 5,520. Letters received 326, and dispatched 488.

In that same part of the world is another class of Syrians using the Arabic tongue. At Mt. Lebanon there is a class of upwards of 70, and many more manifesting considerable interest and the message is spreading throughout the country. These brethren in Asia Minor also have been extending the work by correspondence to Bulgaria, Egypt, the Island of Cyprus, Abyssinia, Persia and other parts of the East and even reaching some in the Far East, Asia. At least, we are able to say that there has been a witness concerning God's kingdom given to the truth in Abyssinia, Arabia, Armenia, and Persia.

AUSTRALASIA

The giving of the witness of the kingdom in Australasia goes majestically on under the direction of the King of kings. There is a decided increase of interest manifested by the people in the year just past. In order to get the report for the fiscal year to Brooklyn in time it was closed earlier; namely, only eleven months of the year being shown. We quote from the Australasian report:

We have closed the books this year at the end of August, so this report covers only eleven months. Despite the shorter period, we are well ahead of last year's output. We have well nigh cleaned out our stock of volumes. The number of colporteurs in the field has fluctuated somewhat during the year. Some of the dear ones have had to withdraw from the service for various reasons, while others have availed themselves of the opportunity to give their whole time to the Lord's service, so that the number remains about the same.

The pilgrim work during the year is especially gratifying. This has almost doubled over the year of 1924. The successive world witnesses held during the year of 1925 have aroused considerable interest amongst the brethren of both Australia and New Zealand; and the Lord's message has been widely proclaimed, even more than heretofore. In consequence there is greater interest on the part of the public and more opposition. The D.D's and smaller puppies are barking furiously. The brethren much appreciate the opportunities of service, and they highly appreciate the meat in due season appearing in THE WATCH TOWER.

Literature circulated in Australasia during the year:

STUDIES IN THE SCRIPTURES, cloth	7,631
STUDIES IN THE SCRIPTURES, magazine	857
THE HARP OF GOD	7,860
Booklets	43,962
Other books and booklets	5,469
Peoples Pulpits	90,000
WATCH TOWERS	5,080
GOLDEN AGES	5,360
"Indictments"	500,000
Advertising leaflets	1,063,120
Letters received	3,944
Letters dispatched	4,944
Special public meetings held	232
Attendance	26,175
Semi-public meetings	214
Attendance	9,552
Parlor meetings	467
Attendance	5,880
Miles traveled	64,580

In view of the large expanse of territory and the small population in proportion, the work done in Australasia during the year shows remarkable results, better than any previous year. We rejoice with our Australian brethren at this increased zeal on their part and the manifestation of the Lord's blessing toward them. Each letter from the Australasian office brings a fresh request for the President of the SOCIETY to visit that country, but press of work in America and in other places is such that it hardly seems reasonable to spare the time to make the long journey. It is a great joy to cooperate with the brethren in the far away countries as well as with those nearby.

AUSTRIA

As is well known by the WATCH TOWER readers, Austria for centuries has been largely predominated by the Catholics. Little opportunity has been had there for witnessing for the kingdom message, but during the past year there has been a great increase in the work in that land. The people are quite poor, and it is difficult for them to buy books; but with all these handicaps there has been sold and placed in the hands of the people in Austria in the past year the following:

STUDIES IN THE SCRIPTURES	6,748
THE HARP OF GOD	6,368
COMFORT FOR THE PEOPLE	29,757
"Indictments" distributed free	1,170,000

In recent months the service work has been organized in Austria, and there has been a decided increase. The work has taken on a new impetus and bids fair to greatly increase within the next few months. The following is a quotation from a report from Austria:

The general convention at Vienna, of which I am enclosing a program, has spurred on the ecclesias in Austria.

We are observing here that the Jewish people in Zionism now find the spirit of grace and supplication. Some of the brethren in working from house to house amongst the Jews at Vienna since January meet with a quite different success than two years ago; the Jews are commencing to wake up!

FOR THE BLIND

The brother having charge of this work reports: "The blind are more appreciative of literature prepared for them than are the seeing people. The work during the year has increased over that of last year." The Revised Braille is the American method used for preparing literature for the blind. The SOCIETY has literature for the blind as follows: THE HARP OF GOD, DESIRABLE GOVERNMENT, COMFORT FOR THE PEOPLE, various articles in THE WATCH TOWER, and prayer-meeting text comments. The MILLIONS book is prepared in the English Braille. These volumes are loaned to blind readers. The brethren everywhere can encourage the work of the blind by calling on the blind people who would be glad to read the literature, and by communicating to this office information obtained.

BOLIVIA

In Bolivia the witness during the year has consisted of the distribution of free literature and the placing of a few books. The people in that land do not take very much to religious matters, but we rejoice to say that there has been some witness to the truth there.

BRAZIL

The work in Brazil is conducted from the SOCIETY'S office at Rio de Janeiro. The work is chiefly amongst the Portuguese people. THE WATCH TOWER is published in the Portuguese language, as this is the principal language spoken by the people in that vicinity; and in addition to this, of course, there is some work done amongst the English-speaking people. The SOCIETY has recently installed a printing press which we expect to use in printing much of the free literature in the near future. During the year 175,000 pieces of literature have been distributed free of charge in Brazil. The people in that land are not much disposed to spend their money. While a limited number buy the books, it is much easier to get them to read something that is free. The work, of course, for Brazil must be financed from the main office at Brooklyn. The local representative's report follows:

One brother spent five months on a trip which covered the important points on the coast and up the Amazon River. He had many wonderful experiences. In some places he had the opportunity of addressing congregations of Protestants, but generally they were notified in advance that a heretic was on the way. He sold a number of books, however. Another brother distributed tracts in Minas Geraes. About 30,000 were put out at Sao Paulo; and other towns were also canvassed and tracts distributed. The friends are receiving many blessings from the Lord and are continuing firm in the faith. The little class of Hungarians in Sao Paulo are of good courage and are doing well. About all that can be expected to be done in this dark country is to give the people the witness concerning the kingdom, in fulfilment of the Lord's commandment.—Matthew 24:14.

The work in Brazil is making satisfactory progress, for which we are very grateful.

BRITISH WORK

By the term British, as herein used, we mean the countries of England, Scotland, Ireland and Wales, which are under the jurisdiction of the London office. The witness given during 1925 in these countries has surpassed that of any previous year. It will be gratifying to note that a greater number of books on the truth, SCRIPTURE STUDIES, etc., have been placed by the British office this year than in any previous year during the harvest period. The annual report submitted by Brother Hemery, the manager of the British work, says:

I have again the privilege and honor to send you the British Branch yearly report. The past year has been one of unceasing activity in the service of our Lord, our King; and the zeal of the brethren is reflected in the increase in the number of books sold, which the report shows. We could have wished for a still better report; for though there is a good showing and an increase over last year of 160,000 books, the increase is much more in the smaller than in the larger books. Large as these figures are, I believe they are yet to be greatly exceeded.

In some districts the lack of money owing to unemployment makes it almost impossible to sell the larger books; during the past year the government has paid out £100,000,000 in unemployment relief. The fact that the books are being sold shows the people want to hear of affairs. The service work does well, though not all the classes are active. Some of the classes are very small, and do not enter into their privileges as they might do. But this applies also to some of the larger classes. The service work has taken up a total of 292,189 books.

The colporteur work is lively; and to these dear brethren who day by day and throughout the year go forth serving the Lord, our hearts go out. There are 167 whole-time colporteurs, and these with the 96 auxiliaries have accounted for 173,610 books.

A summary of the British work is as follows:

STUDIES, all kinds	104,837
HARPS	135 848
MILLIONS and TALKING WITH THE DEAD	22,384
Booklets, DG and COMFORT	168,816
Booklets, others	75,371
Books, PARADISE, SCENARIOS, MANNAS, etc.	7,175
Proclamations and various other tracts	5,055,850
Number of meetings	2,490
Total attendance	139,042
Folders (each with a message)	8,993,679
Number of classes	355
Number of pilgrims	10
Number of visits	2,769
Attendance	113,721
Auxiliary service	625
Colporteurs, whole time	167
Colporteurs, auxiliary	96
Letters received	41,342
Letters sent out	69,767

The British report continues:

We have held 2490 public meetings, and have distributed folders to advertise them, every one carrying some message of the truth, to the number of 8,993,000. The attendance of strangers at the meetings was 139,042.

The pilgrim service has been much enjoyed by the classes; 2769 visits are reported, besides 625 visits made by auxiliary

service, chiefly class elders who serve on appointments from the office.

The British friends were much heartened by your visit; it left a deep and abiding impression on their minds, and has been effective in the furtherance of the work. I am extremely glad to be able to report the enthusiasm of the brethren, and that there was never so much unity of heart and mind in the British field as at present. True there are still some who believe they have a right to conduct the Lord's harvest work in their own way apart from the lead of the SOCIETY. It is not these that have contributed to the increased numbers in this report.

BULGARIA

During the year there has been considerable literature distributed in Bulgaria. One brother has traveled and held meetings there during the year with good results.

CANADA

It is indeed gratifying to note that every branch of the work in Canada shows an increase in 1925 over 1924, which at that time was the banner year. A large portion of Canada is prairie country, thinly settled; and as it is difficult to give public witnesses and reach many people, the system of holding meetings at public schools has been adopted with very gratifying results. During the year meetings have been held at 526 different school houses in Canada, with a total attendance of 12,375, at which books were placed in the hands of the people to the number of 9,860. It is understood, of course, that this work is confined to Western Canada, known as the prairie country. It is hoped to extend this branch of the work to the other parts of Canada in the near future. During the year there have been 9 pilgrims devoting all their time to the service in Canada, besides 12 auxiliary pilgrims; and much local work has been done by brethren of the various classes.

The following is given of the Canadian work for 1925:

Public meetings held	2,245
Attendance	179,084
Class meetings	2,042
Attendance	103,406
Miles traveled	180,647
Letters received	18,876
Letters dispatched	22,293
Circulars dispatched	21,859
Total books sold, bound volumes	61,913
Booklets and Bibles, etc.,	205,974
Total number of pieces of literature sold	276,449
Free literature distributed, including "Indictments"	2,382,052

The colporteur work in Canada during the year shows splendid results. There were 71 colporteurs in the field, which is an increase of 18 over last year. The report of Brother Salter, the Canadian representative, says:

Despite the fact that there has been a considerable falling off in sales for the months of August and September as compared with the corresponding months last year, I am happy to report that the total sales for the year are in excess of last year by 4740 pieces, the total for the year being 276,449. There has been a healthy increase in the number of colporteurs, there being an average of 71 in the service.

An outstanding witness of the year was made through the distribution of the "Indictments", both in the English and French languages, and also in the message upon the back of our dodgers, which have been so largely used this year. The total number of pieces distributed was 2,382,052, which is 454,709 in excess of last year.

The attendance at meetings this year has been very gratifying indeed; that of the public totaling 179,084, while that of the classes was 103,406, making a grand total of 282,400. This attendance has been the result of the service of nine pilgrim brethren of English, German and Ukrainian languages, and twelve auxilaries serving week-end appointments. The mileage, as you will note, has been very heavy, totaling 180,647 miles.

The pilgrim service has included that of Newfoundland, the reports to hand from the pilgrims serving there being to the effect that while it is a very difficult country to serve, the interest among the Newfoundlanders is very keen. The number of consecrated there, however, is small and very scattered.

We have had another very successful year in witnessing in the province of Quebec. The sale of literature has not been quite so high as last year; but a very thorough distribution of the "Indictment" was made, as well as that of other literature, with much persecution as a result. Many of the brethren were cast into prison, but in all cases arrangements were made for them to be bailed out, and the cases fought in the courts. I am happy to say that in each and every instance the cases have been dismissed; and I believe that as a consequence the Catholic priesthood will be less inclined to molest them in the future.

Pleased indeed am I to report that the spiritual condition of the Lord's people throughout Canada seems to be excellent. There are very few classes where there is any evidence of contention or division. On the contrary all the friends seem to be united in action as never before. They have more fully than ever before entered into the joy of the Lord.

And now I would like to take advantage of this opportunity of assuring you of my deepest Christian love and loyalty in the cause of our King, and at the same time to assure you that you are held in the highest esteem and love of the friends throughout this land, being continually remembered by us, one and all, at the throne of grace.

CANAL ZONE

The work here is organized and conducted under the direction of the Brooklyn office and has had a healthy increase during the year.

CENTRAL EUROPEAN OFFICE

As heretofore announced, the SOCIETY during the World War established a central office in Switzerland, through which it conducts its work in the other countries of Central Europe, to wit: Switzerland, France, Belgium, Holland, Italy, Austria, Czecho-Slovakia, and Germany. Germany's work is now independent of the Central European office. The Central European office acts more in the nature of a clearing house for the benefit of the other countries. For some time this has been under the direction of Brother Binkele. Brother Binkele's physical condition has been such in the past few months that he has been relieved of his duties, and Brother Zaugg is at present in charge. All these countries, however, communicate direct with the home office in Brooklyn and are under the management of the Brooklyn headquarters. The books and other literature for all the countries above named aside from Germany have been published largely in the Central European office at Berne, Switzerland. In addition to this, other of our literature is printed there for parts of Southern Europe. The reports of the various countries appear under the respective heads of said countries, but it is interesting here to note that the countries above mentioned with the exclusion of Germany, have held meetings as follows:

Total lectures	5,846
Total attendance	455,230

CHILE

Brethren have traveled through Chile during the year, and have distributed a large amount of free literature and placed some books, and have been telling the people concerning the kingdom.

CHINA

During the year some effort was made to give the witness in this benighted land but with little success. A few meetings were held and some books placed. Probably the Lord is not ready to take his message of truth to these people. We know, however, that the time will come when they must learn that Jehovah is God.

COLORED

Our colored brethren have been doing splendid work during the year. The sale of books is included, of course, in the general report. This branch is carried on not for the purpose of segregation; but because it is believed that through a separate branch the public can be reached in a better way and because it affords an opportunity for our colored brethren to develop as speakers and to serve more efficiently. There are four pilgrims in the service.

COSTA RICA

The work here is progressing very well under the management of the local office directed from Brooklyn, and a good witness has been maintained during the year.

CUBA

Several meetings were held in Cuba during the year. A brother was sent there from Jamaica to hold some meetings, and also a brother from America on another occasion. There are several zealous brethren in Cuba. They are arranging for a convention there soon, and are carrying the message to the people.

CZECHO-SLOVAKIA

There are only a few in Czecho-Slovakia who are consecrated; but these have been putting forth their best efforts during the past year to give the witness. They have placed in the hands of the people the following:

STUDIES IN THE SCRIPTURES	327
THE HARP OF GOD	1,248
Booklets	16,597
"Indictments" distributed	262,500

The work here is really just beginning to take on an impetus. Like other Central European countries, it is financed by the American office.

The people of Czecho-Slovakia have begun to realize that John Huss was a martyr to the cause of righteousness; and recently an emblem to the memory of Huss was raised in that land. The pope severed the relationship of the Vatican with Czecho-Slovakia immediately. This will open the way for the people to get their minds in a better condition to receive the truth, and we anticipate a greater spread of the truth in the near future.

DENMARK

Reference is also made to the Northern European office. The report from Denmark shows an increase in the work over last year. Eleven colporteurs in the field have been doing good work under difficulties. The service work amongst the classes has been recently reorganized. The report from Denmark says:

> Several classes have now taken up the service work with enthusiasm and a number of others will join soon. The number of classes is increasing and the work progressing, although conditions are not so favorable as in other lands.

Books have been distributed by the Danish brethren as follows:

STUDIES IN THE SCRIPTURES	4,009
THE HARP OF GOD	4,674
Booklets	29,910
MANNA and Song books	875
Public meetings held	456
Attendance	39,730
Country class meetings held	640
Attendance	16,400
Class meetings in Copenhagen	1,093
Attendance	26,722

EGYPT

During the year three Greek brethren spent some time in Egypt visiting particularly the cities of Alexandria, Port Said, and Cairo. A number of meetings were held which were largely attended; and quite a good amount of literature was placed among the Greek-speaking people in that country and some amongst the natives, who are mostly Mohammedans and few of whom have any interest in the Bible. Nevertheless, the witness was given.

FINLAND

Almost every item of the work in Finland shows an increase over that of last year. During the world-wide witness meetings, a total of 598 meetings were held with an attendance of 58,351. Thirty conventions were held during the year, all of which were highly appreciated and many blessings resulted. The distribution of literature in Finland during the year has been as follows:

STUDIES IN THE SCRIPTURES	5,373
THE HARP OF GOD	4,112
MILLIONS	8,608
WORLD DISTRESS	26,424
TALKING WITH THE DEAD	6,755
A DESIRABLE GOVERNMENT	861
Other books	9,396
Bibles	325
Copies of the Drama papers	1,970
Copies of THE WATCH TOWER	32,263
Copies of THE GOLDEN AGE	169,171
Total amount of literature sold	265,258
Free literature distributed	428,398
Total amount of literature sent out	693,656
Letters sent out	10,524
Letters received	7,137
Public meetings held	1,813
Attendance	234,482
Class meetings	1,538
Attendance	76,084

The greater amount of this work has been done in the past few months after the reorganization of the work under the general direction of the Northern European office, managed by Brother Dey. Brother Harteva, the local manager of the Finnish work says:

> It has been a great joy for us all to have Brother Dey. The dear Lord directed you in arranging matters in this

way. The work shows that the Lord is manifesting his approval of this arrangement.

FRANCE AND BELGIUM

In these countries the SOCIETY does not maintain an office for the French-speaking people, because this work is conducted from the SOCIETY'S office at Berne, Switzerland. Neither the French nor the Belgians are much given to religious matters, but during the past year there has been a decided increase in interest manifested in these countries. French books have been sold as follows:

THE HARP OF GOD	11,498
COMFORT FOR THE PEOPLE and DESIRABLE GOVERNMENT booklets	101,863
"Indictments"	2,134,000

Many public meetings have been held, and much interest manifested. THE GOLDEN AGE in French has a large circulation in Belgium, France, and Switzerland. During the year there have been placed French copies of THE GOLDEN AGE to the amount of 273,335.

GERMANY

The work in Germany has gone forward during the last twelve months, greatly to the joy of the consecrated and to the Lord's glory. In every department of the work in Germany, there is an increase over any previous year. The SOCIETY now owns a large printing plant and bookbinding establishment there, and has recently erected a new building and has installed more machinery, which will make the capacity of the plant equal to or even greater than the one at Brooklyn. The Lord has wonderfully opened the way for the spreading of the truth in Germany, and we hope to do much publishing in Germany for other coutries of Europe. During the recent visit of the President of the SOCIETY to Germany additional property was purchased for the purpose of extending the plant. The local manager, Brother Balzereit, in his report says:

It now begins to appear how advantageous it was to purchase the property which was purchased on your last visit. We now know clearly, as you at the time at once perceived, the whole situation and the advantages of purchasing this property for the Lord's work.

As compared with the work of 1924 the same has almost doubled in 1925. The following is a summary of literature distributed and the meetings held in Germany:

STUDIES IN THE SCRIPTURES	288,914
THE HARP OF GOD	352,602
COMFORT FOR THE PEOPLE and other booklets	1,800,296
THE WAY TO PARADISE	32,569
Other books	40,784
Other booklets	314,413
THE WATCH TOWER	726,300
THE GOLDEN AGE	5,444,000
"Indictments"	9,000,000
Other free literature	7,256,400
Public meetings held	3,675
Attendance	628,414
Meetings for interested friends	30,747
Total attendance	1,223,048
Meetings for the brethren	45,897
Total attendance	1,896,708
Pilgrims in the service	23
Pilgrim stations	563
Colporteurs	240
Class-workers	12,000

The report from the German office continues:

The result of the service work is very delightful; and everywhere we receive letters from the brethren, saying that they have much joy in doing this work. The pilgrim service has considerably increased. There are now 101 new classes in Germany to be visited by the pilgrims. Besides this, the pilgrims now visit Austria and Czecho-Slovakia. There are 23 pilgrims in the regular service all the time, and 6 part of the time. During the year the subscriptions to THE WATCH TOWER increased 8,000 and the subscriptions to THE GOLDEN AGE, 65,000. The SOCIETY also maintains 9 shipping depots in different parts of Germany.

Letters received	77,777
Letters sent out	59,747

The manufacture of books and booklets and the printing of the other matters at the SOCIETY'S printing plant in Germany during the year is as follows:

Books and booklets	1,778,000
WATCH TOWERS	738,000
GOLDEN AGES	5,576,000
"Indictments"	9,000,000
Other tracts	7,286,400
Handbills printed for classes	5,970,000
Bulletins, etc.	3,169,310

Heretofore the work in Germany has come within the jurisdiction of the Central European office; but the German office has become so important that it has been relieved from that standing, and is now under the direct supervision of the Brooklyn office, without the necessity of reporting to the Central European office. The arrangement to work through the Central European office was made because of the war, but that does not now seem to be necessary.

GREECE

The work in Greece has progressed in splendid form during the year. Our books were banned by the government, but some were circulated anyhow until the matter was brought before the courts. After a hearing the ban was removed. The books have gone out to the number of about 30,000 during the year. Free tract distribution has reached a million, and a great many homes have been visited, and the interest continues to increase throughout the land. The Greek government has forbidden lectures to be given, but our brethren continue to give them and the crowds are great.

HAWAII

The friends in Hawaii continue to prosecute the witness work and with good success. One colporteur sells on an average of 300 books per week chiefly to the Japanese and Filipino plantations. Also a number of books are placed among the native Hawaiians. The friends are making progress and rejoicing.

HOLLAND

The SOCIETY maintains a headquarters in Holland. Not a great many in Holland have ever been interested in the truth to the point of really becoming active in the Lord's service. A Hollander moves a good deal with the rapidity of an ox-cart. However, the few really consecrated ones in Holland during the past year have accomplished some splendid work, and there is a decided increase in the number of the really consecrated.

During the year our Hollandish brethren have placed:

STUDIES IN THE SCRIPTURES	2,374
THE HARP OF GOD	895
Booklets	10,087
"Indictments" distributed	512,000
SCENARIOS	5,470
MILLIONS	2,371

This makes a total of 21,197 books and booklets distributed, besides many Bibles and other literature. During the year the attendance at the Photo-Drama of Creation was 14,000. Three brethren have engaged in the pilgrim work, and have delivered 13 public lectures in different cities and held 117 class meetings. In addition to the above there have been free tracts distributed to the number of 512,000 throughout Holland.

HUNGARY

The work in Hungary has been greatly retarded during the year by opposition; but the brethren have held 289 meetings with an attendance of 9,297. Several colporteurs have been at work and distributed a large amount of literature. We have been trying to remove some of the difficulties so as to put the work in better shape in Hungary, but have been unable to do so up to this time. Only the Lord can hold back the adversary from interfering. The matter is in the Lord's hands, and our Hungarian brethren are doing their best.

INDIA

The work in India has continued during the year, and there has been a slight increase over 1924. Besides the English language, literature and books have been put out in three different native dialects, to wit: Singhalese, Tamil, and Malayalam. It seems that we should have a wider witness in India; and yet the Lord continues to bless the efforts that are put forth and the work goes steadily on. The people who really take to the truth are very poor, and the work must be financed from the home office. The reports during the year from India, however, are quite encouraging; and we rejoice that the Lord is still blessing the efforts there.

ITALY

It is difficult to do as much in Italy as we do in some other countries. However, the work there is considerably greater than it was last year. The organization is in better shape and condition, and the brethren are zealous for the Lord and his cause. Many meetings have been held with one general convention, which was attended by Brother Macmillan during his visit to the Near East. Our Italian brethren distributed 100,000 copies of the "Indictment"; and they particularly saw to it that the pope and the other high officials of the Vatican each received a copy. The local manager says: "We thought the 'Indictment' would cause persecution, but the clergy swallowed the pill without breathing." A summary of the work in Italy follows:

Books distributed	11,280
Free literature	140,000
Public meetings	4
Colporteurs in the service	5
Letters received	610
Letters dispatched	740

JAMAICA

The report from Jamaica is favorable. The enemy has tried to interrupt the work there but without success. The loyal ones are happy and are pushing on with the witness. Books and booklets distributed during the year are as follows:

Books and booklets sold	32,145
Pilgrims in the service	5
Public meetings	131
Attendance	15,204
Colporteurs	5
Letters received	1,214
Letters dispatched	1,489

The brethren there express their gratitude for the assistance received from the United States. The world-wide witness meetings have been a great blessing to them in that land.

JAPAN

There is a small congregation friends at Suma, Kobe, Japan, who continue in the best way they can to give the witness in Japanese. The Japanese work on the Pacific Coast in the United States has taken on a considerable impetus during the year, classes being organized in several places. We hope shortly to send a Japanese brother to Japan to assist in the work there. MILLIONS, COMFORT, HARP OF GOD and Volume One of STUDIES IN THE SCRIPTURES are in the Japanese language. A brother from Japan writes:

> False teachers are planning to leave Japan. Really what these so-called missionaries have effected in our country is desecration of home and national unity, desecration of the name of the Lord and of a hope of life eternal. They have done this in the name of Jesus. Our people have rejected these, and there is now a possibility of their accepting the truth when presented to them.

JUGOSLAVIA

Several brethren in this country have been quite active during the year, and have made a good witness by the distribution of free literature and the circulation of a goodly number of books and booklets among the common people. They hear the truth gladly.

KOREA

There has been no particular increase in the work in Korea during the year, but the brethren continue zealously and earnestly doing the work the best they can in giving the witness. Our little printing plant there continues to operate, and produces some literature for the Koreans and the Chinese.

LITHUANIA

Lithuania has begun to wake up. During the year considerable literature has been shipped from our office to two different points in that country. Some local brethren are doing well in distributing this and placing the books in the hands of the people. One pilgrim brother was sent from America this year; and in co-operation with others in Lithuania the work there is getting well started. The meetings held are well attended and the witness is being given. The following

is quoted from a brother's letter from there: "Great numbers are crying out for more literature. I have sold all I had." We immediately dispatched a large shipment of literature upon receipt of this information.

MEXICO

Those interested in Mexico are the Spanish-speaking people. This work is conducted from the United States. During the year the Mexican friends were visited by a brother from the United States and held a convention. This greatly encouraged them, and they are pushing on in giving the witness in that country.

NORTHERN EUROPEAN OFFICE

The work in Sweden has not been satisfactory for some time. Constant complaints came from the Swedish friends that the local manager was not giving proper consideration to the work but was trying to carry out his own selfish purposes. A convention was held in Orebro in May, attended by about 500 friends; and when they were told that the SOCIETY had decided to organize a Northern European office having jurisdiction over Sweden and other countries, and that Brother Dey of London would be in charge, they unanimously expressed their appreciation and approval.

This office has been established at Copenhagen and Brother Dey of London is in charge and the countries embraced are Norway, Sweden, Denmark, Finland, Lithuania, Esthonia, Latvia and other states along the Baltic Sea. Only three and a half months now has this office been in operation. During that time Brother Dey has traveled 9,000 miles in the different countries, held many meetings and organized the service work as it is carried on in America; and he reports great increase of activity on the part of the friends and increased interest on the part of the people. He says:

> Already in Sweden sets of eight volumes are going out. At the convention held in all these countries many brethren took part in the service work for the first time; and it was the unanimous opinion of all that Service Day was the best day of the whole convention. The joy of the Lord was manifest on their faces. Everywhere the friends have warmly welcomed me, and the Northern European office is recognized as being of the Lord's arrangement. Much work remains to be done and the brethren are in good heart to do it. I hope to make a tour of Lithuania, Latvia, and Esthonia in November.

The increased enthusiasm of the brethren in the countries covered by the Northern European office is an evidence of the Lord's approval of this arrangement.

NORWAY

It is gratifying to report increased interest in the Norwegian work, particularly the last few months. The sale of books has increased, also attendance at the meetings and likewise interest generally.

Total volumes of books sold	3,673
Other books	24,291
Letters received	1,295
Letters sent out	3,966

The Service work has just recently been organized in Norway and is beginning to show splendid results. See also the above report of the Northern European office.

PALESTINE

There has not been any great increase of the work in Palestine during the year. The class at Ramallah continues to hold together and to encourage each other, and occasionally a new one comes to the truth. There are now several brethren in Jerusalem. We do not expect much in Palestine yet. But surely there will be more to do as soon as the message is ready to be delivered to the Jews.

PARAGUAY AND PATAGONIA

During the year there has been considerable free literature distributed in these countries, but there are no organized classes thus far.

PHILIPPINE ISLANDS

The little class in the Philippine Islands continues to meet together and study the Lord's Word. They are doing a limited amount of witnessing to others, and there has been some slight increase in the numbers who attend. That the message is held forth in the Philippine Islands we are glad.

POLAND

It would seem passing strange if the Lord's work got on without some interruptions. We do not expect it to move along without some difficulties. Occasionally the adversary gets the better of one who is put into a position of responsibility. This has been true in Poland. The brother who was sent there a few years ago as the SOCIETY'S representative yielded to the influence of the adversary, and became wise in his own conceit, and attempted to start an arrangement of his own and cooperate with some other opposition. This, however, has not materially injured the work. The SOCIETY sent a brother from the Brooklyn office last winter, who spent several months in Poland; and now the work is in much better shape than at any time last year. The attendance at the classes is better, the interest of the public is better, and it is the pleasure of the SOCIETY to report that the Polish work is now in better shape than at any other time in Poland. There are now 9 pilgrims on the list rendering service. These during the year made 457 visits. Meetings were held as follows:

Public meetings	479
Attendance	68,833
Class meetings	857
Attendance	37,983
Kilometers traveled (A kilometer is about four-fifths of a mile)	57,187
Regular colporteurs in the field	11
Auxiliary colporteurs	33

A number of the classes in Poland have organized for service work, and the work is going on nicely. The number of letters received and dispatched at the office at Warsaw, and books sold during the year, follows:

Received	2,229
Dispatched	5,482
Packages dispatched	5,029
Books sold	2,946
Booklets	26,938
Bibles	2,435
Free tracts distributed	77,278

The clergy succeeded in inducing the political authorities to prevent the "Indictments" from being put out in Poland. During the year 11 conventions were held, which greatly strengthened the brethren and encouraged them to go on with renewed energy in the Lord's service. The Polish brethren in America have nobly put forth their efforts to help the work in Poland. This of course has been done through the Brooklyn office.

Economic conditions are very bad in Poland. Many who must labor for a living, including our brethren, earn approximately $3.50 per week; and out of this small amount they must get their food and raiment for themselves and for their families. This makes it very difficult for the Polish people to buy books; and we must supply them with much free literature if they get some knowledge of the kingdom and its blessings. It has been the privilege of those who have had some means to comfort others who had little or none. Great interest is manifest in the truth. The meetings in Poland are attended by thousands who are becoming interested, and it is not even necessary to advertise as we would in America.

POLISH WORK IN FRANCE

As heretofore stated in THE WATCH TOWER, there has been a large migration from Poland to the coal fields of France. The SOCIETY has been doing a large amount of work amongst these. During the year there has been about 12 classes organized, and now there are about 800 consecrated of the Polish brethren residing in Northern France. A number of these engage in the service work at such time as they can; and they distributed a large amount of literature, books, booklets, etc., during the year. THE GOLDEN AGE is published in the Polish language and is circulated widely amongst the Polish people in Northern France.

PORTUGAL

Report has already been made through these columns of how the Lord graciously opened the door to enter Portugal and Spain. The work there during the year is truly remarkable. All praise and glory to our God and to our Savior Christ Jesus! In Portugal, the MILLIONS book has been published, also HELL, CAN THE LIVING TALK WITH THE DEAD; and now THE WATCH TOWER is published and sent out regularly every month.

Free literature distributed	327,500
Letters received	2,948
Letters dispatched	5,570
Booklets sold	5,280

A brother and his wife from South America are now in Portugal to take care of the local work. Quoting from the report of the SOCIETY'S representative:

Your Lisbon lecture was used of the Lord in a truly wonderful manner. The reproduction of the discourse in the public press created great interest not only throughout Portugal but also throughout the Portuguese colonies. Since then the work has gone steadily forward, and the Jubilee trumpet is sounding where it has never sounded before. The hosts of Midian are afraid. By careful distribution the volunteer literature has been distributed throughout practically every city and town in Portugal; also throughout Funchal, the Cape Verde Islands, Mozambique, Portuguese East Africa, Portuguese West Africa and the Portuguese possessions in the Indian Ocean. Hundreds of letters of appreciation and orders for books have been received.

ROUMANIA

From Cluj the work of Roumania and Hungary is directed. The interference with the work by the state has been great there during the year. Nothwithstanding, there have been 9 pilgrims in the service regularly while 10 others have served part of the time, besides 7 local pilgrims.

Meetings held	2,267
Attendance	88,066

Some of the difficulties are beginning to be removed and we have great hopes of the Lord's lifting the ban so that we may proceed with a wider service in Roumania. A report from there reads:

Despite the fact that we have passed through the most severe shaking and trials that ever occurred amongst the Lord's people in this country, the unity and love of the brethren toward the Lord and each other was not affected.

SPAIN

Only by the Lord's grace could the witness have been given in Spain. The door seemed to be absolutely and completely closed. Suddenly it opened, by the Lord's grace and power. Now THE WATCH TOWER is published in the Spanish language in Madrid, and it starts off with 300 subscribers. After the second month the interest continues to increase. We have published over 10,000 volumes of the MILLIONS book, and 5,000 copies of the Spanish HARP OF GOD have just been completed. There have been distributed 247,000 copies of tracts. Circulars and letters dispatched total 2,540. The SOCIETY now has an office in Madrid, Spain, and from the local representative's report we quote as follows:

The public proclamation of the kingdom message in Spain commenced with your lectures in Barcelona and Madrid, May 10th and 11th. At that time, like the sounding of the Jubilee trumpet, the proclamation "The kingdom of heaven is at hand" began to go forth. As St. Paul witnessed in Spain in the closing years of the Jewish harvest, so likewise it almost seems significant that the message, The kingdom of heaven is at hand, should be proclaimed in the same country in the closing years of the gospel harvest.

The Lord manifested his special approval of the proclamation of this message, and in one way or another hindered the printing and distribution of any other tracts until the special Spanish WATCH TOWER containing this message had gone out. Then and not till then were we able to get out the "Where are the Dead" tracts. Since then the kingdom message has been distributed throughout every city and town in Spain, also throughout the Canary Islands, the Balearic Islands and the principal towns in the Spanish Zone in Morocco. Many letters of appreciation are coming in daily, and about 300 have subscribed to the Spanish WATCH TOWER.

SWEDEN

Reference is made to the report of the Northern European office, showing reorganization in Sweden. A new local manager, Brother J. Eneroth, is in charge under the supervision of Brother Dey. A report from that office is to the effect that since the reorganization the friends are entering into the work with much joy. The following figures cover only the last three months of the fiscal year, July 1st to September 30th:

STUDIES IN THE SCRIPTURES	10,560
THE HARP OF GOD	10,342
MILLIONS	14,441
WORLD DISTRESS	17,384
DESIRABLE GOVERNMENT	29,140
Other booklets	15,064
"Indictments"	404,470
Other free literature	119,224
Letters received	10,733
Letters dispatched	5,447
Pilgrims in the service	6

We rejoice with our brethren in Sweden that the work continues to increase.

SWITZERLAND

Switzerland is the smallest republic on earth, but it is really doing much active work in giving the witness of the kingdom. A comparison between 1919 and 1925 will be of interest to the friends at this time. In 1919, in all of Switzerland there were less than 100 consecrated; in 1925 there are upwards of 3,000 consecrated. In 1919 the office of the SOCIETY occupied two rooms in a private home; in 1920 a small printing plant was started and some property purchased. In 1924 the construction of a new building began. Now the SOCIETY owns two large buildings on opposite sides of the street, connected by a tunnel under the street through which are drawn trucks that carry the material and finished products of the bookbinding establishment. The new structure is complete and machinery installed.

In 1919, the SOCIETY had three brethren engaged in the work in Switzerland. Today there are approximately 100 at the headquarters. In the small country of Switzerland for the year 1925, volumes of books, etc., were sold and distributed as follows:

STUDIES IN THE SCRIPTURES, HARPS, etc.,	118,740
Booklets, "COMFORT" and like size	366,026
"Indictments" distributed	751,600

The SOCIETY maintains a book manufacturing plant at Berne, Switzerland. Here are printed all books, booklets and other papers for Central Europe outside of Germany. During the year there have been produced at this plant 1,457,000 volumes of books. In addition to this were produced magazines and pamphlets, etc., to the number of 9,449,333, making a total of books, pamphlets, magazines, etc., of 10,906,333; total pages of volume size 342,582,766.

There were held in Switzerland during the year 338 public meetings with a total attendance of 45,060. Other meetings held, private and semi-private 564, with an attendance of 53,419.

The work in Switzerland is under the supervision of the Central European office; and, as stated elsewhere in this report, the finances for conducting the work in Central Europe are furnished chiefly by the home office in Brooklyn. None of these countries has been able to carry on the work unaided. The brethren of America and Canada may take some consolation in the fact that their contributions to the work at the headquarters in Brooklyn have served to carry on the work in Central Europe.

TRINIDAD (Port of Spain)

The local manager for the Port of Spain reports:

Books and booklets distributed during the year 7,490; class meetings held 3,315; attendance 51,926; public meetings held 155; attendance 15,476. The brethren are in good spiritual condition. They look forward with appreciation and eagerness to the meat in due season which the Lord so bountifully and regularly supplies through the columns of THE WATCH TOWER, and a great majority of them rejoice in the opportunities of service afforded by the world-wide witnesses and the service work.

TURKEY

There is no branch office in Turkey, but a number of tracts are issued, and the witness is carried into that country in a limited degree.

UKRAINIA

A brother was sent from America this year to the Ukrainians in Europe; and while he has been prevented from getting into that part controlled by Russia, much good work has been done amongst the Ukrainians in that part controlled by Poland. There has been a great and increasing demand for literature there.

URUGUAY

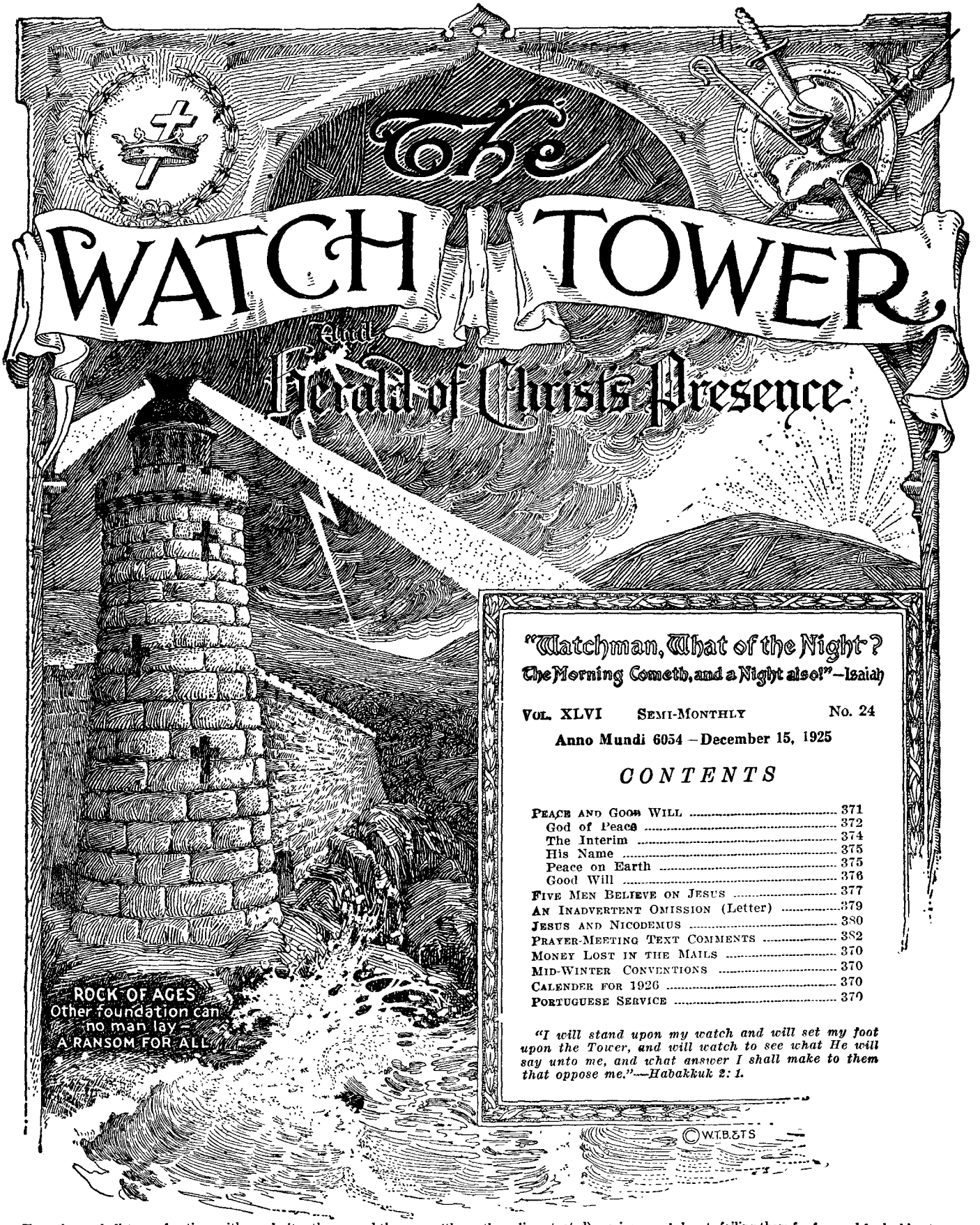
The witness has been given in Uruguay this year by a goodly distribution of free tracts.

VENEZUELA

A brother sent from Port of Spain, Trinidad, into Venezuela during the year with 35,000 copies of free literature, visited the principal cities of Venezuela and distributed these. In his report he says:

The tracts were well received. The people manifested much interest and were anxious to get the books. I am sure the tracts have had a good effect and I have had the assurance that they are being widely read by the Venezuelians and favorably received.

For lack of space this report must be brief. A full report would require several issues of THE WATCH TOWER. Great is the work and few are the laborers, but the Lord is at the helm and will carry on to a completion. The tide of truth is rising. The message goes majestically on. The watchmen rejoice. Let no one discourage you. This is the Lord's work and marvelous in our eyes. Let everyone who has been put on watch be loyal, be faithful, be true. All together now, lift up the voice with joy and harmoniously sing together the song of Moses and the Lamb. The kingdom of heaven is at hand! Praise ye the Lord!



THE WATCH TOWER

And Herald of Christ's Presence

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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MONEY LOST

We find that letters containing currency frequently fail to reach us. There seems to be a systematic rifling of the mails throughout the country, so that it is no longer safe to send remittances except by means of money orders or bank drafts. Please do not send currency or personal checks. Always keep a record of the numbers, dates and amounts of all money orders or drafts which you send, so that the money may be recovered in event of loss.

1926 CALENDAR

With pleasure we announce that the 1926 calendar is a very beautiful design. The picture is printed in five colors. On one side of the picture will be the year text. On the other side a pad containing the weekly text and the following description of the symbolic representation, to wit:

It is impossible for man to describe God's kingdom. He speaks through his creation, which testifies of his majesty. (Psalm 19:1-6) The great mountain in the distance, rearing its hoary head above the clouds, symbolically speaks of the heavenly phase of God's kingdom. Perpetual snow pictures the purity and holiness thereof. The red in the midst of the snow tells of the blood of God's beloved Son, the basis for the kingdom erected for the benefit of man.

God's prophet (Zechariah 14:4) gives a beautiful description of the kingdom which may be applied to the two mountains in the foreground and to the valley between. Into the valley of blessing the people will gather during the Millennial reign and receive blessings at the hand of the Lord.

The castle at the base of the mountain pictures the abode of the earthly representatives of the kingdom, from which orders of the new government will issue.

The stream of water proceeds from the throne of God and the trees shall be for the healing of the people. (Revelation 22:1; Amos 5:24; Isaiah 61:3; Ezekiel 47:12) The whole earth shall be filled with the glory of the Lord. (Habakkuk 2:14) Green is a symbol of eternal life. The obedient shall live for ever. "On earth peace, good will toward men."

"Praise God in his sanctuary."—Psalm 150.

The calendar is approximately 22½ x 13 inches. It will be ready for shipment about December 1st. THE WATCH TOWER will carry a comment throughout the year on the week's text. The calendar will retail at 35¢, and in quantities of fifty or more, at 25¢ charges prepaid.

MID-WINTER CONVENTIONS

A four days' convention will be held at Tampa, Florida, January 21st to 24th, inclusive. This convention will be addressed by a number of the pilgrim brethren, Brother Rutherford being there on Sunday the 24th.

A four days' convention will be held at Dallas, Texas, January 28th to 31st inclusive. A number of the brethren will address this convention. Brother Rutherford will be at the convention on the 31st.

These are the only two conventions which the SOCIETY is holding in the South this winter. See p. 383 for secretaries.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI DECEMBER 15, 1925 No. 24

PEACE AND GOOD WILL

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2: 14.

IT WAS in the autumn season, at night time, more than nineteen centuries ago that the angelic train from heaven arrived and stood over the modest little city of Bethlehem. A band of shepherdmen were guarding their sheep from unfriendly attacks. They knew nothing of the coming of this heavenly host; and when the leading one stood out to announce the birth of the holy child, these watchers were sore afraid. To allay their fears that heavenly messenger said to them: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." (Luke 2. 10, 11) From the presence of the Eternal God these holy angels had come.

[2] Nine months before, the Logos had left the selfsame heavenly court, having laid aside his spirit nature to become the Savior of the world. The special messenger from heaven had made announcement to the shepherds that the Savior was born; and then the mighty host with ecstatic joy together sang: "Glory to God in the highest, and on earth peace, good will toward men." Never before had ears of men heard such wondrous song. Down through the corridors of the ages its sweet melody has everberated. Now at the coming of the new day its meaning is understood more clearly than at any time past. That anthem, sung by the hosts of heaven, was indeed a prophecy; and its meaning to the people must in due time be understood. That due time is beginning.

[3] A prophecy is the foretelling of future events It is not intended that men should understand a divine prophecy at the time it is uttered. In God's due time those of reverential mind and devout heart shall understand.

[4] The three prominent parts of this prophecy stated in the order of importance are: (1) The honor, good name and fame of Jehovah God; (2) peace on earth; and (3) good will toward men. In every language and tongue this prophetic message has been read by millions of people, but few have understood and less have profited by that understanding. Blessed are they who hear and understand and heed.

[5] The apostles of Jesus preached the message of peace and salvation, and many have heard and professed to believe the same. Since the year 800 A. D., even the nations have professed to be Christian nations. Each Christmas season the preachers have preached some kind of peace sermon; and the people have in some measure expressed a little good will toward one another by giving gifts to each other, particularly to relatives and friends from whom they expect to receive something in return. Some of the great financiers on Christmas occasions have loosened up their purse strings a little, and have given some temporary relief to the poor that they might receive the plaudits of men. The politicians, wielding the power to rule, have on such occasions released some unfortunate ones from prison cells and at these seasons the ecclesiastics have boasted of the greatness and generosity of their allies, the commercial and political factors, while with honeyed words upon their lips they have held forth their hands to receive more gifts from the people. Christmas has been well marked by hypocrisy. But with these governing factors, the commercial, political and ecclesiastical, the name of God has not been honored; neither by their combined efforts has peace come to the people, nor does there now exist much good will amongst men, one toward another.

[6] Only seven years ago the so-called Christian nations for a time ceased firing at each other; and when the smoke of battle lifted, those who had fallen as the result of the expressed malice of the governing factors, were numbered by the millions. The aftermath is even worse. Millions of widows and orphans remain to mourn the loss of their beloved ones, who fell because of ill will amongst men. Malicious hatred amongst men has increased an hundredfold since the World War, and the holy name of God has been defamed even more than prior thereto by the ecclesiastics and others who claim to represent the Lord.

[7] Now all the nations called Christian are preparing for a war more terrible and bitter than ever was before known. A gruesome cloud appears on the horizon. From all the leading nations in the four quarters of the earth come fleet upon fleet of airships bristling with guns fore and aft, above and beneath, and laden with bombs filled with poisonous gas and pestilential germs for the spreading of disease and death. No longer is malicious hatred or ill will in war limited to the fighting men aboard battleships and in the trenches, but now the purpose is to express it against every class in every walk of life. The women, the old men, the cripples, the infirm, the insane, the prisoners behind the bars, the deaf

and dumb, the blind and halt, the defenseless children, yea, even the babes in the mothers' arms, are now to be made the victims of warfare. Killing is no longer to be confined to the armies facing each other on the battlefield, but whole cities with their millions of civilian population are to be wiped out in a few hours.

8 The people in every nation are being burdened with taxation to prepare greater instruments of destruction. Notwithstanding all of this preparation for war the ruling factors have the audacity to tell the people that a further war is impossible, but that this preparation for war is necessary to guarantee peace. The clergy, supporting their allies, big business and big politicians, prophesy to the people that there is to be no more war, but that through the League of Nations peace, even lasting peace, is now assured.

9 Jeremiah once prophesied to the people of Israel concerning the great time of trouble that God had told should come upon them. The ecclesiastics of that time, false prophets they were, preached to the people, telling them that further trouble was impossible, that there was no danger from the enemy. Of these prophets God said that they prophesied lies; and because they were false prophets and lied to the people and misled them, God caused them to die. (Jeremiah 28: 1-17; 14: 14; 23: 25) These false prophets find their counterpart at the present time.

10 That there is a great and terrible time of trouble impending and immediately about to fall is true beyond a question of a doubt, and there is no power on earth that can now avert it. Those who prophesy to the people that the League of Nations will bring peace, and that their troubles will cease thereby, are but a counterpart of the false prophets of Jeremiah's time; and their destiny is likewise foretold by the prophet. (Jeremiah 25: 29-37) In fact the apostle shows us that that which befell the Jews was but a shadow of what shall befall Christendom; and the terrible disaster that came upon that nation is but a bagatelle compared to what shall yet befall the governing factors in Satan's visible empire. The world today stands at the portals of a tribulation such as man has never before known.

11 The birth of Jesus did not bring peace on earth at that time, nor has there been a time since when complete peace has prevailed in the world. All the preaching that has been done in the name of Jesus has not brought peace. Addressing his disciples Jesus said: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three." (Luke 12: 51, 52) By this it is understood that those who heard and obeyed his message would be despised by those who rejected it, and that there would be trouble in the households where there was such division of opinion. It has been thus. The truth of God's great plan has caused the division in many homes.

12 Again Jesus said: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." (Matthew 24: 6) And this has been true throughout the entire Gospel Age. Then referring to the end of the age Jesus said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."—Matthew 24: 7, 8.

GOD OF PEACE

13 There may seem to be confusion and discord between the words sung by the angelic host and the words of Jesus. But could there be a real conflict and inconsistency? The angels were from God and delivered his message. The Lord Jesus, the Son of God, clothed with power and authority to represent Jehovah spoke the truth according to God's plan. There could be nothing inconsistent or confusing about Jehovah. "For God is not the author of confusion, but of peace." (1 Corinthians 14: 33) How then shall we harmonize the message delivered by the angels at the birth of Jesus with the words of Jesus to his disciples? The words of Jesus told of the conditions as they were and would be for some time because of the action of the enemy. The words delivered by the angels foretold God's purpose which in his own due time being carried out will bring peace on earth and good will toward all men. Before there could be peace and good will the name of God must be honored. Before there could be peace Jesus, as the great executive officer of Jehovah, must fight for it.

14 The war and troubles of earth are due to the evil influence of the wicked one, Satan the Devil. The peoples are responsible because they have not kept the law of God. The governing factors are particularly responsible because they have ignored the Lord and have not honored his name. All mankind have sinned and come short. The prophet of God in sorrow cried out: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea; thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me. . . . There is no peace, saith the Lord, unto the wicked."—Isaiah 48: 18, 22.

15 The trouble on earth is due to rebellion amongst the creatures of God, which rebellion includes both men and angels. This rebellion has brought dishonor to the name of God. The rebellion must be put down and the name of the Lord honored before there can be lasting peace and good will amongst men.

16 From the beginning God intended that the earth should be a part of his universal empire of peace and good will. He created man in his own image and likeness, and gave him dominion over the things of the earth. God made a covenant with man that he should exercise dominion over the earth in harmony with the

Creator's will. Adam violated the terms of that covenant by reason of the treachery of his overlord. "But they, like men, have transgressed the covenant: there have they dealt treacherously against me."—Hosea 6:7.

17 God had created Adam perfect and endowed him with the faculties necessary to enable him to keep the law of God perfectly. That he might test Adam's loyalty and fidelity God placed a restriction on his liberty in the use of the fruits of Eden. It was God's garden, and he might do with it as he saw best. It was a small thing to ask Adam to refrain from eating some of his fruit. Adam was to use the garden and partake of the fruit, but he must do it in harmony with the will of God. Doubtless it was God's intention in his own good time to permit Adam to eat of all of the fruits of the garden; but until that due time God commanded, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16, 17) Adam tried to run ahead of God, and got himself into trouble. Every one since who has tried to get ahead of Jehovah has had trouble.

18 With power and authority to fill the earth with his own race in due time, Adam and his wife Eve would have had a wonderful family, all dwelling together in peace and prosperity and in good will and happiness. Their joys would have been boundless. While Adam and Eve were perfect in organism they were merely children in experience. They had not grown up amidst trying conditions. They were created perfect and set down in a perfect garden.

19 To guide Adam and his posterity in the right way, to show them how to profit by the experiences that would come to them, to administer rebukes to them if they turned in the wrong way, yea, even to put them to death if they wilfully violated God's law, Lucifer was made the guardian and overlord of mankind. He was a spirit being of great power and light, and of course was invisible to man; yet he was to be man's instructor and guide. He could use visible things through which to communicate to man and this he did. The serpent was a subtle beast and served well Lucifer's purpose. It was the solemn and sacred duty of Lucifer to guide man in the way of light, because his name signifies "light bearer".

20 Lucifer was ambitious to have a realm of his own where he would receive worship even as God is worshiped by those who loved him. To satisfy that ambition not only was he willing to resort to deceit and fraud to mislead the human family but he was even willing to be a traitor to God, to violate his sacred trust and to dishonor God's holy name. Lucifer reasoned that he could appear as the benefactor of man and thereby alienate man's love and affection from God and gain the same for himself. He further reasoned that once gaining control of man he would control forever the offspring of man. By this process of reasoning which fed his wicked ambition, he had a vision of a time when the earth would be filled with people all bowing down and worshiping him. He carried into action his wicked designs. The result to man was the loss of his perfect home, the loss of his right to live, and the loss of fellowship with God.

21 From Eden until now there has been no real peace on earth. "Thy first father hath sinned, and thy teachers have transgressed against me." (Isaiah 43:27) Lucifer, Adam's instructor and overlord, transgressed against Jehovah God. Adam sinned, and his wrongful act brought evil results upon all his offspring, and all were born sinners. (Romans 5:12) Lucifer, the bearer of light, became Satan the Devil, the prince of darkness. Satan the Devil established his rebellious empire on earth and men and angels rushed into it.

22 Serpent is one of the names of the Devil. God declared that from Eden forward there should be enmity between the serpent and the serpent's seed on one side, and all who should be in harmony with God on the other side. (Genesis 3:15) From then till now Satan's enmity has been expressed against every one who has taken the side of Jehovah and who has tried to honor his holy name. It follows that every one who has the approval of God must be against the Devil and his empire, and have no sympathy with it or any part in it.

23 No one can sympathetically or otherwise support the Devil's organization and have the approval of God. That organization is the world. The "world" does not mean what some of the clergy have tried to make it appear; namely, some pastimes or frivolities. It means the governing factors of this world, made up of the commercial, political and ecclesiastical elements that rule the people and oppress them and deprive them of their just rights and privileges. Many who have paraded before the people as the alleged representatives of God and his beloved Son have formed a part of this evil world, of which Satan is god.

24 Most of the time since Eden till now God has had some on earth who were on his side and who served him to the best of their ability. Every one of these Satan would have destroyed if possible. Around such faithful ones God has thrown his protecting care and to the enemy he has said: "Touch not mine anointed."—Psalm 105:15.

25 God's holy prophets were inspired to foretell the complete fall of Satan's empire and the establishment of God's government of everlasting peace on earth. Some of these prophets were given a vision of the coming of that blessed time, and they diligently sought to know the manner and the time of its coming, but they understood not. (1 Peter 1:10-12) By faith Abraham saw the day when the Prince of Peace would reign and bless the people, and he rejoiced because he saw it.—John 8:56.

26 Shiloh is one of the titles of the great Messiah, the Anointed One, and means "peaceful one". The mind of Jacob was moved upon by the holy spirit of God and

he wrote: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Genesis 49:10) Centuries before this Peaceful One came to earth the prophet took his position as though he were standing by the side of the manger in the city of David, and said: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6, 7.

27 The obedient angels of heaven were entrusted with messages to tell to the earthly representatives of God before the birth of Jesus. These angels must have known of God's purpose to bring peace to earth and good will to men. Now the time had come for the greatest of all events to transpire. A mighty host of holy and glorious heavenly creatures was organized and under the command of their leader winged their way to earth. What a joyful train and what a blessed mission was theirs as they carried the message of eternal peace and joy to the millions of fallen men! These angels did not try to run ahead of God; and although clothed with power and authority to tell this wondrous message on earth, they did not know when the time would come for its fulfilment. About this there can be no doubt; for Jesus said so. (Matthew 24:36) Their joy was in doing Jehovah's will. Such is the joy of every dutiful and obedient creature to Jehovah God.

28 In the fulness of time the holy child grew to manhood's estate and entered upon the performance of his divinely-given commission. Could he be at peace with Satan, the traitor and oppressor of man? Satan, as the god of this evil world, offered to compromise with Jesus when he offered him the rulership of the evil world, which offer Jesus spurned. (Luke 4:6-8) The beloved Son of God refused to be misled or to be purchased by flattery or by fame. A similar temptation was presented to the clergy and they quickly fell. Jesus came to earth to glorify his Father's name and to do this by joyfully doing the will of God. He came to destroy Satan's empire and the evil works thereof and then to establish peace on earth in God's due time.—1 John 3:8.

29 But some may ask: Why did not Jesus destroy the Devil and set up God's kingdom at once? This he could have done, but it would not have established peace on earth nor good will toward men. The human race was then terribly degraded by reason of sin and the works of the evil one. God's loving provision was that the human race must be redeemed first, the kingdom of righteousness established, the human race afforded a full opportunity for restoration, and then the Devil should be destroyed.

30 To accomplish Jehovah's purpose it was necessary for Jesus to partake of flesh and blood and then to die, that he through death might destroy him that hath the power of death; namely, the Devil. (Hebrews 2:14) A perfect man had sinned, and a perfect human being must voluntarily die in order that Adam might be legally released from the judgment of death and that his offspring might profit thereby.

31 The Devil and his wicked angels were bent on the destruction of Jesus in order that they might have the undisputed control of the human race. Had the Devil and the other princes of his empire understood the plan of God they would not have killed the Lord Jesus and thereby have defeated their evil purposes. (1 Corinthians 2:8) God permitted the evil one to go the full extent of his wickedness in killing Jesus; and then by raising Jesus out of death God caused the wrath of the evil one to work out to his own praise.—Romans 14:9.

32 It was the will of God that Jesus should die; therefore Jesus came not to be ministered unto but to give his life a ransom for mankind, that man might have life. (Matthew 20:28; John 10:10) When God had raised his beloved Son out of death he exalted him above all others and gave him a name above every other name in order that in due time every knee shall bow and every tongue shall confess that Jesus is the Christ, to the glory of God. Everything that Jesus did when on earth was to the glory of God. Everything that he will do in the ages to come will be to the glory of his Father. Jesus Christ, having triumphed over death and the grave and having been exalted to the highest place in heaven, received the command from God to sit down at his right hand until Jehovah made his enemies his footstool. (Psalm 110:1) This must be done before there can be peace on earth and good will toward men.

THE INTERIM

33 During the past eighteen centuries and more, God has made no effort to convert the world, as the clergy would have the people believe. On the contrary God has been taking out from amongst the nations "a people for his name", which people are to be associated with Christ Jesus in his great work. (Acts 15:14-18; Romans 8:16, 17) These are they who, trusting in the merit of Jesus' sacrifice, consecrate themselves unreservedly to do the will of God. To such the Lord gave instructions to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Neither the followers nor the professed followers of Jesus were instructed to set up the kingdom of God, but on the contrary were commanded to await the Lord's coming and the Father's due time when his great work should be done in his own good way. The clergy have tried to run ahead of God and set up the kingdom before the time.

34 During this time of selection of the members of the royal family of heaven there has been no peace on earth, but the very reverse. Brother has been against brother, father against son and son against father, because all the consecrated and faithful followers of Jesus have been oppressed by others under the control of Satan. Satan hates the truth and every one who follows the truth, and therefore he induces all who are under his control to

oppose the truth. Therefore we see a fulfilment of the words of Jesus: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."—Luke 12:51.

35 Many who have preached in the name of Christ, and professed to be his followers, will not be of his kingdom. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21) It is the will of God that those who will be with Jesus in his kingdom must follow in his footsteps. (1 Peter 2:21) Many of his professed followers have come far short of that. When Jesus was on earth he refused to have any part in the politics of this world. He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." (John 18:36) Why would he say that? Because Satan is the god of this evil world, directing the affairs of the nations of the world.—2 Corinthians 4:3, 6; John 12:31.

36 The clergy, both Catholic and Protestant, while claiming to represent the Lord, instead of following his example and following in his footsteps have said: We will become a part of the world; we must bring the politicians and financial giants into the church that we may set up the kingdom of God on earth. Not only have they failed to follow in the footsteps of Jesus, but they have also ignored the plain statement of the Word of God: 'Keep yourselves unspotted from the world.' (James 1:27) The clergy, ignoring this, have said by word and by action: We must mix up with the world and bring the world into our church and convert the world; we must be friends of the world and have the world for our friend. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (James 4:4) Jesus not only refused to mix up with the world, but he declined even to attempt to reform the world.

37 The clergy have entirely missed this pointed statement. They have attempted to reform the world by fashioning the world to their own ends; for example, in the enactment of a prohibition law which is a farce and a means for greater wickedness in the land. Every true child of God should see to it that he follows the course which Jesus blazed out, and keeps himself unspotted from the world. For a Christian to support the world, by his efforts even sympathetically in his mind means to receive the mark of the beast in his forehead or in his hand. The Christian therefore should see to it that he holds himself aloof from the world in order that he might be a faithful and true witness that Jehovah is God, that Jesus is the King of kings and Lord of lords, and that the kingdom of heaven is the only means whereby the people can be relieved from their ills and the only means whereby lasting peace and good will can be established amongst men.

38 The great and wonderful time has come. The Lord Jesus, the King of glory, true to his promise and to his Father's plan, has returned. He has come to his temple. He has placed on guard there his faithful ones, the representatives of righteousness. Why then the great turmoil on earth? Why did the great World War come in 1914, and why do still greater woes confront the nations of earth? Because with the coming of 1914 came the end of the Gentile times and the end of the time when Satan is to be the god of this world, ruling without interference. It marked the time of the coming of him whose right it is to rule, the great Prince of Peace. That was the time for the Lord Jesus Christ, in harmony with God's will, to take his power and begin his reign; hence the nations became angry. (Revelation 11:17, 18) The prophecy sung by the angelic host began in 1914 to have its fulfilment, and the first part thereof is to glorify God.

HIS NAME

39 The clergy claim to be the representatives of God. Yet not only have they failed to honor his name, but they dishonor it. Having joined hands with the other parts of Satan's empire and become worshipers at his shrine they must take the consequences along with the others of Satan's subjects. Now the time has come for God to express his wrath against the nations of earth under the control of Satan.—Revelation 11:18.

40 The world, particularly the governing factors of the nations, have pushed the name of God aside. Now the time is come when God will make for himself a name in the earth. This he will do by his right arm; to wit, Jesus Christ his beloved Son. To him God has said: "Thou art a priest fof ever after the order of Melchizedek." (Psalm 110:4) This means that Christ Jesus, the King of glory, is the executive officer of the divine plan. To his beloved Son, who for centuries past has waited for God's due time to act, the heavenly Father now says: "Rule thou in the midst of thine enemies." (Psalm 110:2) "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Psalm 2:9.

41 Now Satan and his evil allies are gathering all their forces for the great and final conflict. It is the battle of God Almighty. (Revelation 16:13-16) It is "the great and terrible day of the Lord". (Joel 2:31) In that fight the Lord God will make for himself a name, that the peoples and nations of earth may know that he is God; and then they will appreciate the song that the angels sang: "Glory to God in the highest!" "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth."—Psalm 46:10.

PEACE ON EARTH

42 There can be no peace on earth so long as Satan is in control of the affairs of men. Satan has now been cast out of heaven, and sees that his power on earth is in jeopardy. (Revelation 12:12) The vicious beast of Rome served his purposes in the past. Now he brings

forth the image of the beast in the form of the League of Nations. But "he that sitteth in the heavens shall laugh; the Lord shall have them in derision". (Psalm 2:4) We may not be surprised to hear in the near future the prophets of Satan saying more loudly than ever before: "'Peace and safety'; then sudden destruction cometh upon them."—1 Thessalonians 5:3.

43 No power aside from Jehovah's can now avert Armageddon, and he will not. The Devil's organization must fall to make way for the kingdom of righteousness. God's prophet, describing the great and terrible day of the Lord and the waves of that trouble dashing to pieces Satan's institution, says: "They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distress."—Psalm 107:26-28.

44 The great tribulation will so humble the hearts of men that they will cry unto the Lord and he will lift them up and establish peace, lasting peace, on earth. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (Psalm 46:9) But Jesus has declared that this shall be the last trouble; and then with the Lord's kingdom established "nation shall not lift up sword against nation, neither shall they learn war any more". The Prince of Peace in charge, and with the government upon his shoulder, there shall be no end of peace. Then shall the people be led forth with peace and they shall rejoice and be glad.—Isa. 55:12.

GOOD WILL

45 At the time of the birth of Jesus there was little good will toward men expressed. A similar condition exists today. Selfishness predominates and controls the thoughts and actions of men. Selfishness and good will do not harmonize. Good will means that one's purpose toward another is for good; that he desires to see his fellow man blessed with goodness, peace, prosperity and takes a keen delight in doing anything that will result in good to his neighbor.

46 The commercial, political and ecclesiastical interests of the world are exceedingly selfish. The profiteers rob and oppress the people; the politicians work out their own selfish schemes against the interest of the people; while the clergy teach false doctrines and cooperate with their allies to deceive and mislead the people and keep them in subjection and turn their minds away from God. These three elements are the governing factors which rule the people, and these are the active agents of Satan's visible empire. Their influence is not for good but for evil. By example at least they teach the laboring man to defraud his employer. They teach the employe of the government to rob the mails. They stir up strife, hatred and ill will, leading men to evil deeds toward each other.

47 But are there no peoples of good will now on earth? Yes; there are some, but they are in the minority. The truly consecrated and anointed child of God of necessity must be a person of good will; otherwise he could not please God. It is his privilege to do good unto all as he has opportunity and especially to the household of faith, and having the spirit of the Lord he delights so to do. But the Devil opposes these. There are others who are consecrated to the Lord and who have a desire to serve him but who because of fear fail to take their stand on the side of the Lord. There are still millions of others who have an honest desire to see peace, prosperity and happiness amongst the people, but they have been so long misled and mistaught that they are in confusion and know not which course to take. These have a desire for better conditions but find no way to express it.

48 Now the time has come for the anointed of the Lord to lift up the standard of the Lord for such people and to aid and comfort and strengthen them that they may see the right way and rally to it. The King is here and has begun his reign, and soon the people must take sides either for evil or for good. The great battle of Armageddon is approaching. Those of honest heart, who therefore possess a measure of good will, should be advised of God's plan that they may take the right course. It is the privilege of the anointed ones to point all such to the kingdom, to remove from the minds of such people the false doctrines taught them by men and to aid them to see the way of holiness and righteousness. The people must learn righteousness, but they will not learn it unaided. When the judgments of the Lord are in the earth, then will the inhabitants learn righteousness.—Isaiah 26:9.

49 The prophecy sung by the angels at the birth of Jesus is now beginning to have its fulfilment. The first part of that prophecy is to honor and glorify the name of Jehovah. That will be done in the great time of trouble which is impending. The next step is the establishment of everlasting peace, and this will be done when Satan is restrained. The next is good will toward men. It is the privilege of the Christians to see this order now, to profit by it, to take their stand unequivocally on the side of the Lord and to have always in mind the words of Jehovah: 'Ye are my witnesses that I am God.' (Isaiah 43:10, 11) Christians must learn to be the true and faithful witnesses of the Lord. There never has been such an important time for this to be done as now.

50 Christians can have no sympathy with or part in the Devil's organization. As representatives of the Lord it is now their privilege to comfort those that mourn by pointing them to Zion, the organization of God, that they may learn that out of Zion shall come the Deliverer. Praise God, the day of deliverance is at hand when not only the church shall enter the fulness of joy but the people may begin to see some of the blessed things which God has in reservation for them and which he purchased by the blood of his beloved Son, whose birth the angels announced long centuries ago!

QUESTIONS FOR BEREAN STUDY

To whom and by whom was the announcement of Jesus' birth first made? Quote the words of the announcer and of the accompanying angelic chorus. Were these phrases understood by the shepherds of Bethlehem or by Christians throughout the Gospel Age? ¶ 1, 2.

What is prophecy? Is divine prophecy intended to be understood at the time it is first given? What are the three parts of this prophetic anthem of the angels? ¶ 3, 4.

How has the Christmas season long been marked by hypocrisy? Which spirit now prevails amongst men, that of good will or of malice? ¶ 5, 6.

Are the so-called Christian nations now preparing for peace and good will? Why are their present war-plans more wicked than heretofore? ¶ 7, 8.

How were Jeremiah's prophecies of coming wrath received by the ecclesiastics of his time? Do we find a parallel today? ¶ 9, 10.

What did Jesus mean when he said that he came not to give peace on earth but division? Is his statement a contradiction of the angels' message at the time of his birth? Was peace to be established gradually throughout the Gospel Age? ¶ 11-13, 34.

Who are responsible for the present time of trouble? ¶ 14, 15.

Did Jehovah intend that Adam and his posterity should dwell on earth in peace? If so, why has man's experience been otherwise? ¶ 16-18.

What was Lucifer's commission with respect to mankind? What did his name signify? Why did he violate his trust? ¶ 19, 20.

What has been the result of Satan's rebellion? ¶ 21.

Who are meant by "the serpent" and "his seed", and who were expected to be at enmity with them? What constitutes friendship with the world? ¶ 22, 23.

Has Jehovah usually had some loyal subjects on earth since the fall in Eden? How has he exercised his care toward those who serve him? Have all such had an abiding faith that a Prince of Peace would eventually come and triumph over Satan's empire? ¶ 24, 25.

What is the meaning of the title Shiloh, and what did Jacob prophesy relative thereto? Quote Isaiah's prophecy concerning the coming of the Prince of Peace. ¶ 26.

Did the holy angels know that God had a plan by which peace on earth would eventually be established? Did they know when that blessed time would come? ¶ 27.

What temptation did Satan place before Jesus? Has he presented similar temptations to others, and with what result? Why did not Jesus destroy the Devil? Would not that have brought peace to earth? ¶ 28, 29.

How alone could peace be guaranteed to humanity? Would Satan have caused the death of Jesus had he understood God's plan concerning the ransom? ¶ 30-32.

Did the Lord commission his followers to convert the world or to set up his kingdom? ¶ 33.

Why should not Christians participate in politics and reform movements? ¶ 35-37.

If the Prince of Peace is now present, why the recent World War and subsequent turmoil? ¶ 38.

Will those who persist in dishonoring God's name be shielded by the Lord at this time? How will Jehovah make for himself a name in the earth today? ¶ 39-41.

What agencies has Satan specially employed to perpetuate his power in the earth? Can his schemes succeed? Will Armageddon result in a blessing to the world? If so, how? ¶ 42-44.

What is good will? What are the three controlling factors of this world, and what is the dominant motive of each? ¶ 45, 46.

Are there any people now on earth who have good will toward men? If so, who are they, and what is their present privilege and duty? ¶ 47, 48.

Is any part of the anthem sung by the angels at Jesus' birth now in process of fulfilment? What must be our course as representatives and witnesses for the Lord? ¶ 49, 50.

FIVE MEN BELIEVE ON JESUS

——JANUARY 10—JOHN 1:19-51——

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

THE Apostle John continues his account of the beginning of the ministry of Jesus by telling of the Baptist's reply to some priests and Levites who were sent to him from the Jewish leaders in Jerusalem to put to him the question, "Who art thou?" John had stirred the whole of Jewry, and they wondered whether or not he was the Messiah. (See Luke 3:15.) He had made no more claim for himself than that he was a messenger; and the people could not understand, for a man who had a message which could move a whole people might be expected to talk more about himself than John did. The deputation asked John if he was the Christ, and John confessed; that is, he witnessed to them, saying, "I am not the Christ."

[2] No doubt Satan made this a time of temptation to John; for the Jews would have accepted him as a great reformer and would have made much of him, had he rested in his own work. But not for a moment would he deny his mission; he was the herald of one who was coming and was only a voice. No truer man ever lived; none more faithful than he. His unswerving loyalty to God and to his work preserved him at this time when he had opportunity of enjoying a season of popularity.

[3] When John the Baptist had definitely said that he was not the Christ but was his herald (John 3:23) he was asked: "Art thou Elijah?" and he said: "I am not." "Art thou that prophet?" (See Deuteronomy 18:18.) He said: "No." They could not place him. There is no contradiction between Jesus and John as to his being Elijah. John denied that he was Elijah returned to earth; Jesus said that John was doing the Elijah work which fulfilled prophecy. Probably John did not know he was in a measure fulfilling the type of Elijah. (Matthew 11:14) But John showed that he was fulfilling a prophecy. He said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."—John 1:23.

[4] They now asked John why he baptized if he was not the Messiah, nor the Elijah they expected, nor "that prophet" that should come. The Messiah would have the right to order things new to Israel, but why should he? John did not answer them, but affirmed that the one

for whom he was herald had already made his appearance, though they had not recognized him. John said that he was unworthy to unloose the shoe latchet of that One soon to be made manifest to Israel. It was more important that they should turn their attention to him for whom John was herald than stop to discuss points with him. John had no time to waste on them. John's attitude toward these men, and toward Jesus at his baptism, reveals a lowliness and nobility of mind altogether exemplary. Had he taken the opportunity which then presented itself when this deputation waited on him he would have gone back with them to Jerusalem, and for a time would easily have been the most flattered man in Israel.

8 It was the day after this witness that John saw Jesus the second time. Immediately after his immersion Jesus had left the place where John was immersing, and led of the spirit had gone south into the wilderness of Judea, where for six weeks "he was with the wild beasts" and was tempted of the Devil. Now he had come forth to begin his ministry. He began it by going near to where John was baptizing, not to ask John for his best disciples from whom he might choose some to be with him, but to put himself in such a place that John could bear testimony to him.

6 When John saw him, without a moment's delay he pointed to Jesus and cried out: "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." (John 1: 29, 30) At Jesus' baptism John knew that Jesus was the one who had come from heaven to dwell on earth, but now said he did not previously know who it was who should be made manifest to Israel. It was in order that this manifestation might be made that he had been sent to baptize.

7 Though John would not tell the Pharisees' messengers the inner reason of his mission, he now relates to his disciples why he was sent and how he came to know that Jesus was the one for whom he was herald. as soon as Jesus was baptized John had seen the holy spirit in the form of a dove descend upon Jesus, and a manifestation was to be the sign given him by which he might know the Messiah. John was not told how the spirit would be manifested; he only knew it would descend and remain upon the One thus marked out. It was his ready mind and his faith which enabled him to perceive the fulfilment in the form of a dove, which he saw. Though John would not tell this to the Pharisees who asked the previous day, it was necessary to explain to his disciples why God had sent him to baptize.

8 John had already declared that the One for whom he was a messenger would baptize his disciples with the holy spirit. This fact could not be gained from John's study of the Scriptures; there is none which had declared that. It must be that when John received his commission to baptize he was told not only of a special One whom his baptism should discover, but that his baptism by water was symbolic of a baptism into the holy spirit, which was to come by the Christ. The blessing of the holy spirit promised to Israel which would enable a man to know the will of God and to do it was about to come to Israel.

9 God had spoken by the prophets of pouring his spirit on the people, but there had been no revelation of a purpose to immerse them in the holy spirit. There is no reason for thinking that John knew more than the fact; its meaning he could not understand, for he was not privileged to share in that great blessing.—Matt. 11: 11.

10 John avowed that Jesus was the Son of God. He would know of the miraculous birth of his cousin. He knew of Jesus' purity and that he had no need as others had to go to John for baptism signifying repentance. He says: "I saw, and bare record that this is the Son of God." (John 1: 34) The next day John was standing with two of his disciples, evidently in expectation—for the standing of a busy man is as important as action; and Jesus again passed by. And John said to them: "Behold the Lamb of God!" The two left John and followed Jesus.

11 John's position in relation to the Lord was unique. He spoke of himself as the friend of the Bridegroom. If John was the voice heralding the coming messenger of the covenant, he was also the friend of the Bridegroom, introducing him to his bride; and John began to do this when he pointed his disciples to Jesus. His joy as the friend of the Bridegroom began then, when he saw some of his best loved disciples leaving him and finding their way to the One who was to be as bridegroom to their heart.

12 But John's work so great, and his faith so strong, giving him courage to declare that the coming One was already present, has its comparison in the present proclamation of the second presence, the return of our Lord. It was no easy thing for Pastor Russell to declare that the Lord returned in A. D. 1874, nor that civilization would fall abruptly from the height to which it was climbing, and that there should result utter and absolute chaos in its collapse. Nor has it been easy for the true followers of the Lord to continue to declare these things in the face of bitter opposition and scornful unbelief. But they are as confident as John was; and if they have not had such a manifestation as he had, they have that which is better still—the self-revelation of the prophecies, confirmed by the signs of the times, and at the set time according to the Bible's own chronology.—Daniel 12: 9, 10.

13 The next portion of the first chapter of John's Gospel is concerned with the account of five men, the first who came in contact with Jesus, and all of whom were later chosen to be apostles. This is a most remarkable occurrence and shows divine order and supervision. They were disciples of John, or closely associated with him, and therefore were in harmony with him in his work

for God. John himself is not included; his work was to be a pointer to others. If God had something better for the disciples of John than for John himself it is God's prerogative. John will have life in abundance on his own plane, and will have his measure and fulness of joy. He will have no desire unsatisfied; he will never suffer chagrin because Jesus is higher than he, nor because it pleased God to cause some of his disciples to enter into the glory of Jesus.

14 The simple record of how these five men became joined to the Lord has power in its simplicity. They show a degree of faith which stimulates, and which discloses both that they had been well taught of John and that they were good disciples. John and Andrew were the first two who followed the Lord. They spent some time with him and saw his beauty; they were convinced that he was the One who should come of whom John spoke. Andrew went away to find his brother Peter, and told him that they had found the Messiah. A little later Jesus found Philip; in turn Philip went and sought out Nathanael and told him they had found him of whom Moses in the law, and the prophets wrote.—John 1:45.

15 These men paid no attention to the great teachers of Judaism. They perceived that what John taught had life in it; they were confident he carried God's message. Their faith was rewarded; for despite all that they had been taught to expect about the Messiah as being a great and noted One, they believed that Jesus of Nazareth was he.

16 These men showed that they were capable of being used for the purpose of carrying the message of God; and in the providence of God they were linked with Jesus. Their qualifications according to received standards were meager. But the Lord saw in them that which God had noted; namely, an earnest disposition of heart, and a strength which would enable them to grasp opportunities, as well as sense to set aside things which did not matter.

17 Here clearly is a lesson for us. The servants of the Lord do not need that which the world calls education in order to render him efficient service. God has never chosen for service carelessly ignorant men, nor kept those who neglect to try to increase their proficiency. The majority of those who pass through educational colleges leave those institutions ignorant of the great issues and true values of the things of life, and this seems particularly true of those who are trained in theological institutions. These men are not so valuable to humanity as the man who has trained himself to observe the things which matter, and who seeks to increase his capacity for thinking and walking aright.

18 The wisdom gathered in human storehouses does not of itself lead a man nearer to God nor to helpfulness to his fellow men. Men of ordinary ability who desire to know God and do his will are more likely to be free from prejudice and pride than the so-called educated. Peter and others who were fishermen were made fishers of men; that is, their craftsmanship was to be used to deal with greater things.

19 Paul seems to be an exception, but it was his zeal which enabled God to take him before prejudice had crusted his mind. Every man called to serve the Lord is in duty bound to seek to increase his ability to serve. And whoever is begotten of the holy spirit needs to watch himself to see that he makes the best of his opportunities; for there is ever temptation to sit down beside any point of advantage gained. There is always danger lest one having received a pound or a talent make no increase for his Master by its means. Those who have gained their desire in something often seek to enjoy it, forgetting that what has been gained should be a stepping stone to higher and greater things.

QUESTIONS FOR BEREAN STUDY

How did the leaders of the Jews regard John the Baptist? What temptation did Satan place before him? How did the Baptist manifest his modesty? ¶ 1, 2.

What further questions were propounded to John? Did his denial that he was Elijah contradict Jesus' testimony concerning him in Matthew 11:14? Explain. ¶ 3.

What was John's answer to the query concerning his baptism? What does his attitude in these matters reveal? ¶ 4.

Why did Jesus begin his ministry near the place where John was baptizing? What did John say when he learned of this? ¶ 5, 6.

What evidences of Jesus' messiahship did John the Baptist possess? ¶ 7, 10.

John's baptism was symbolic of what? Did he understand its meaning? ¶ 8, 9.

How was John's relation to our Lord unique? What was his attitude as he saw his own disciples leaving to follow Jesus? How does his spirit contrast with that of the clergy of his time and since? ¶ 11.

What resemblance is there between John's message and ours? ¶ 12.

Who were the five disciples of John mentioned in this chapter who became the first to follow the Master? Did John himself come into membership in Christ? If not, why? ¶ 13.

Who were the first two to follow Jesus? Who next became his disciples? Did these require his endorsement by the great teachers and rulers? ¶ 14, 15.

What qualities did these men possess that led to their being chosen by Jesus as his apostles? ¶ 16.

What lesson may we learn from the experiences of these five men? Does worldly wisdom lead men to the Lord? ¶ 17, 18.

How is St. Paul an exception to the rule in this respect? What is the duty of each one called to serve the Lord? What temptation besets every Christian? ¶ 19.

AN INADVERTENT OMISSION

DEAR BRETHREN:

We have been notified by our Liverpool brethren that the Liverpool Church Memorial figures are not in the WATCH TOWER list, and on looking through we do not find them. Our report, sent on May 19th, gave the Liverpool figure at the bottom of the supplementary list. There were 357 participants there this year. The friends state that they will be pleased if this can be inserted.

With warm love in the Lord,

WATCH TOWER B. & T. SOCIETY, *British Branch*.

JESUS AND NICODEMUS

——JANUARY 17—JOHN 3: 5-17——

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3: 16. R. V.

AFTER the five men (John, Andrew, Peter, Philip, and Nathaniel) who first met Jesus, the next named by John is Nicodemus, a ruler of the Jews. The many references to the Jews in John's Gospel show a purpose to record the attitude of the Jews to Jesus; but John does not refer so much to the people as to their leaders—the scribes and Pharisees, the Sadducees, the lawyers, the chief priests, and the elders. John's record of the Baptist's encounter with their deputation discloses their knowledge and responsibility. Without doubt Satan then tempted John; he would have destroyed him even as he sought to destroy Jesus.

2 John now tells of Jesus' return to Jerusalem and of his cleansing the temple. This act, apparently the first of his ministry in Jerusalem, greatly stirred these people. It was an unheard of thing in Israel that any man should have the temerity to interfere in so daring and outrageous a manner with their customs and regulations, and show such disregard to the rulers of the synagogues. But it would give courage to those who were inclined to believe on Jesus; and it made some, like this man Nicodemus, realize that Jesus could not do these things unless God were with him.—John 3: 2.

3 Nicodemus, who comes twice into John's narrative, but who is never mentioned elsewhere, being a ruler of the Jews was therefore a member of the Sanhedrin. Lacking the courage of earnest inquiry and of decision, he went to Jesus by night. Yet he had more courage than some, and Jesus did not blame him for going under cover of the darkness. But Jesus did not meet the inquirer on his own ground. The questioner would have had the Lord explain things to him for his satisfaction. Jesus was ready to impart knowledge, but was not ready to be at the disposal of a man who lacked both courage and sufficient meditation on the things of God. No teacher ought to be expected to give his time to any chance inquirer. His time and service belong to the many; in any case his time must be at his own disposal.

4 So, in answer to the first remark of Nicodemus intended to lead to questions, Jesus made him face the facts which God had presented to Israel by John and now by himself. Jesus would talk about the kingdom of God, but he declared that what he had to say about it could not be understood unless by the aid of the spirit of God. This was a new thing. Jesus further said that it is only as a man is born from above that these things can be understood.

5 Nicodemus, whose mind was, of course, purely human and natural in all its conceptions, was set back. That an Israelite should need a new birth, some extraordinary happening in his life, before he could understand the kingdom of God which for so long had been the expectation of Israel, was too much for him; and he could not rise beyond the crude conception of a man being born again according to nature. Jesus made no attempt to explain except by saying that the birth of the spirit was as real as the power of the wind, which could not be seen but which was felt and heard, and was like it in that no human power could control it or tell where it would next be felt.

6 Nicodemus could not understand, and Jesus pointed out the reason why: He and those whom he in some measure represented did not believe the things which their Scriptures had revealed, and therefore were unprepared to understand God's present works. They had refused John; they had refused the work which Jesus had already done, and of which Nicodemus had testified. How then could they expect to receive greater things from God when they had neglected the lesser things? What Nicodemus should have done was to act on what light had come to him.

7 No man may consider that he has a claim on God for more light unless he has made full use of that already received. The faithful servant will find that the Lord will lead him in the way of life, and light will shine on his pathway as he seeks to serve God. In other words, he who seeks to serve God walks in the light; he is never in the dark. See 1 John 1: 6, 7.

8 But though Nicodemus was not a man who would make a disciple whom a teacher would desire to have, Jesus spoke to him some of the most precious truths which he had to reveal, and which are amongst the best known of all his sayings. It was to him first that Jesus openly said that he had come from heaven; to him also, that he, the Son of man, should be lifted up as Moses lifted up the serpent in the wilderness, "that whosoever believeth on him should not perish, but have eternal life." And it was to Nicodemus that Jesus spoke those few words which gave so clear and full a statement of the purposes of God through Jesus: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

9 Nicodemus would not understand the import of all these words of Jesus; but the intimation that everlasting life could be gained only by receiving it through acceptance of Jesus would be plain. Probably he wondered why Jesus used a simile about himself which compared him to the brazen serpent; if Jesus had meant he was to be exalted, he could surely have expressed himself by saying that he should be lifted up as a beacon light in the darkness of the world.

10 We know why the simile was used. It was because this Son of man who was the Son of God, a man full of grace and truth, was to be treated as a sin-bearer, and as such be lifted up before all men, that it might be known

that he was not only the light of life, but God's true sacrifice offered for humanity, a sin-offering, the one upon whom the sin of the world should be laid, that full atonement might be made. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Peter 2: 24.

11 Here in the Golden Text is the gospel so full and free. The Father is the deep sweet well of love. He gave his only begotten Son, to be the channel through which the love of God flows out to the world. "Whosoever believeth on him" is the action by which one goes to that full flowing channel of love, and drinks unto everlasting life.

12 These gracious words which epitomize the gospel of the grace of God have been terribly misused. "Evangelistic" preaching of the gospel has become synonymous with declarations of fiery judgments of God and of his purpose to condemn and destroy the world. The light of the knowledge of the glory of God now shines in the face of Jesus Christ; and the deliverance to be effected by the kingdom is clearly seen.

13 Jesus said that God did not send his Son into the world to condemn it; it was condemned already. It is true that the light which God sent into the world by Jesus rather proved that the world was in darkness than that it became his light of life. It is also true that the light of the second presence proves the same thing. Yet God sent his Son to save the world. The light is first a test; if received it is a sure guide to the will of God. It is yet to be as a city set on a hill; it is to be made as the sun to lighten all the earth, so that the knowledge of the will of God and his purposes and his claim upon every man will be known by all. Jesus is God's savior of mankind. God sent his Son to reveal his gracious purposes and to tell men of his care and love.

14 The inability of Nicodemus to understand what Jesus was saying has a close comparison in the ignorance of the leaders of Christendom of this day of his second presence. Because Jesus spoke of a new birth these must do so. But experience proves that, with a few exceptions, they are as ignorant as the Jew was. To most of the clergy the new birth, if it is at all mentioned, means little more than a resolve to lead a charitable or kindly life and to turn from self-indulgence. Since the days of the Wesleys and Whitefield there have been those who have sought for a convulsion of feeling termed conversion as a sign that one has been born again.

15 These have claimed the conversion of Saul of Tarsus, so quick, so radical, as Scriptural support. Wesley's conversions were accompanied by "spiritual" phenomena which were certainly produced by demons, and which were entirely without Scriptural warrant. An effort of the will may bring a man to determine to do the will of God more perfectly, but no human effort or psychological convulsion can change nature. Paul's conversion and this psychological convulsion sought by evangelists are poles apart. True conversion is an act of the will coupled with faith based on knowledge, a change of mind and of purpose which leads to a change of heart. Since the days of Jesus and of Pentecost consecration and justification have been accompanied on the part of God by the blessing of the holy spirit which has started a new life which will find its consummation in spirit life in heaven, in the likeness of God and of Christ.

16 The new birth of which Jesus spoke, and which enables a man to see and to enter into the kingdom of God, is wrought by the blessing of God's holy spirit. It is not of man. It can no more be gained by man's effort than the wind can be caused to blow at a certain time and in a certain direction; and to the human mind it is as intangible as the wind.

17 Jesus said to Nicodemus that he ought to have known these things. He ought to have known that the kingdom of Israel could never merge into the kingdom of heaven; that the kingdom of heaven was not a development of Israel. The Jews expected that the kingdom of heaven would be theirs whenever it appeared, but Jesus showed it was altogether outside their range of life. Also, Jesus would have it known that only those could have it whom God chose: Its citizens were to be born from above. In the same way Christendom has expected that whenever the kingdom of heaven should come it would be a development of Christendom.

18 But the kingdom of heaven is like the new birth in this: It is in no sense a human development; the kingdom is super-imposed upon humanity and the kingdoms of this world. (Isaiah 2: 2) With the setting up of the kingdom, which brings salvation within reach of all men, the new birth ceases; the narrow way to immortality closes; the highway to holiness and perfect human life opens.—Isaiah 35.

QUESTIONS FOR BEREAN STUDY

John's Gospel narrates the attitude toward Jesus of what particular class? ¶ 1.

What was apparently Jesus' first ministry in Jerusalem? What was accomplished thereby? ¶ 2.

Who was Nicodemus, and how did he and his associates regard Jesus? How did he approach the Master and what answer did he receive? ¶ 3, 4.

What was it that beclouded the understanding of Nicodemus? Did he believe the things stated in the holy Scriptures and act on the light which he had? ¶ 5, 6.

Is he who sincerely seeks to serve God permitted to walk in the dark? ¶ 7.

Mention some of the precious sayings of the Master uttered to Nicodemus. Did the latter understand the import of these? ¶ 8, 9.

Why did Jesus compare himself to the brazen serpent of the wilderness? How does the text of this lesson epitomize the full gospel message? ¶ 11, 12.

Is the light of Jesus now like unto a city set on a hill? Explain. ¶ 13.

How is the "new birth" generally understood by Christendom? What is the true meaning thereof? How does Saul's conversion differ from the psychological convulsions of modern evangelism? ¶ 14, 15.

How does the pharisaical claim that the kingdom of Israel would gradually merge into the kingdom of heaven compare with the claims of Christendom today? How will the kingdom come? ¶ 17, 18.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JANUARY 6

"The city of David, which is Zion."—1 Kings 8: 1.

ZION is a name applied to God's organization of which Christ Jesus is the precious stone and foundation. (Isaiah 28:16) The name was often applied to the entire city of Jerusalem. (Psalm 48; 69:35; Isaiah 1:8; 10:24; 52:1) The name was also applied to one of the hills on which the city of Jerusalem was built. The city was also called the city of David. (2 Samuel 5:7) David brought the ark of the covenant and placed it on Zion's hill in the city of Jerusalem. (2 Samuel 6:10-12) When the temple was built on Mount Moriah the ark of the covenant was moved there. (2 Chronicles 3.1; 5:2) After that the name Zion was extended so as to comprehend and embrace the temple. Zion therefore seems to specifically apply to the official part or governing factor of the city of Jerusalem. (Isaiah 24:23) Jerusalem was the name of the entire city including the official part or family, and Zion more particularly described the governing or official part thereof, hence the name Zion was properly applied to the entire city because it was the more important Hence the words of the text: "The city of David, which is Zion.'

David was a type of Christ. His name means beloved. He was chosen by the Lord and is designated "a man after God's own heart". David therefore was a type of the official factor or the chief one in the Lord's kingdom. The city of David or Zion therefore stands for the organization of God and particularly the royal or reigning family thereof.

All of the Israelites of the city of Jerusalem would therefore typify all the consecrated who profess to be followers in the footsteps of the great antitypical David, Jesus Christ. One part of the city or organization would be the official family, another part would be all outside of the official family. The two parts together would therefore be properly known as Jerusalem or Zion, and the governing factor being the most important would be specifically referred to as Zion. The latter could therefore properly and specifically represent the overcoming, and particularly the remnant, class who together with Christ Jesus the Head constitute the official part of the government or kingdom of God.

Out from Zion, or the organized city, comes the official family or governing factor. Even so, out of God's organization, pictured by the woman, comes the official or governing factor which rules the nations of earth and to which is properly applied the name Zion, because it is the most important part of Zion. Those who are of the temple class and on this side the vail, being approved as indicated by the robe of righteousness, and having entered into the joy of the Lord, are counted as a part of the official family; therefore the name Zion properly applies to that class. This is the class who say: "Blessed be the Lord out of Zion." By this we understand that this class must be witnesses for God (Isaiah 43:10, 12) and must joyfully proclaim his praises. Those who have the joy of the Lord will necessarily be doing this very thing.

TEXT FOR JANUARY 13

"I lay in Zion . . . a tried stone."—Isaiah 28: 16.

THE people of Israel were a typical people. Jerusalem was their capital seat. It was also typical. Zion, being also a name applied to that organized government or city, was typical. For this reason the Israelites were at times referred to as Zion, because they were the organized people of God. But that people formed merely a typical organization. The chief accomplishment of the organization of Israel's government was manifesting the necessity for Christ the great Redeemer.

In due time God began to build the real Zion or holy organization, of which Jerusalem was a type. For a foundation thereof he laid his beloved Son, a precious stone. Before he thus laid him he tested and tried him; hence he is spoken of by the prophet as a tried stone, a precious corner Every test to which the beloved Son was put he faithfully met to the glory of God.

At Pentecost God began the selection of the other living stones to be builded up into that holy temple, or organization which was particularly typified by the temple. The temple marks the residence of the official family of God. For a time the privilege of being of this favored class was limited to the Jews. So little did that people appreciate the privilege that God visited the Gentiles, "to take out from them a people for his name." Upon this people he puts his name, the name of his organization, Zion. From then till now he has privileged the Gentiles to enter into his holy organization, which was typified as above stated.

All through the age there have been two classes in this holy city or organization to wit, the faithful and the less faithful. All those who will be engraved into the likeness of the chief, tried and precious corner stone, will be the called, the chosen, and the faithful.—2 Corinthians 3:18; 1 Peter 2:2-9; Revelation 17:14.

In the end of this age, as the Scriptures indicate, the faithful will have a deeper appreciation of the Lord and will delight to show forth his praises. These being of Zion, to wit, God's organization, will be saying, "Blessed be the Lord out of Zion"; that is to say, the praises of God shall sound out from Zion and those who are of Zion will delight to give the witness that Jehovah is God and that the kingdom of God is now here.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Colorado Springs, Colo.	Jan. 1, 3	Waldo, Kans.	Jan. 11
Denver, Colo.	" 4	Solomon, Kans.	" 12
Cheyenne Wells, Colo.	" 5, 6	Abilene, Kans.	" 13
Russell, Kans.	" 7	Junction City, Kans.	" 14
Dorrance, Kans.	" 8	Manhattan, Kans.	" 15
Salina, Kans.	" 10	Randolph, Kans.	" 17

BROTHER C. W. CUTFORTH

Lebanon, Pa.	Jan. 3	Altoona, Pa.	Jan. 10
Harrisburg, Pa.	" 4	Nicktown, Pa.	" 11
Coles Summit, Pa.	" 5	Mahaffey, Pa	" 12
Alexandria, Pa.	" 6	McGees, Pa.	" 13
Altoona, Pa.	" 7	Punxsutawney, Pa.	" 14
Johnstown, Pa.	" 8	Falls Creek, Pa.	" 15

BROTHER H. H. DINGUS

Stottville, N. Y.	Jan. 3	South Norwalk, Conn.	Jan. 14
Poughkeepsie, N. Y.	" 4	Danbury, Conn.	" 15
Yonkers, N. Y.	" 5	Milford, Conn.	" 17
Brooklyn, N. Y.	" 10	Bridgeport, Conn.	" 18
Port Chester, N. Y.	" 12	Branford, Conn.	" 19
Stamford, Conn.	" 13	New Haven, Conn.	" 20

BROTHER A. D. ESHLEMAN

Malvern, Ark.	Jan. 1	Flippin, Ark.	Jan. 8
Little Rock, Ark.	" 3	Cotter, Pa.	" 10
Judsonia, Ark.	" 4	Batesville, Ark.	" 11
Batesville, Ark.	" 5	Salada, Ark.	" 12
Marcella, Ark.	" 6	Kensett, Ark.	" 13, 14
Turkey, Ark.	" 7	Rondo, Ark.	" 15

BROTHER A. J. ESHLEMAN

Berryville, Va.	Jan. 1	Fredericksburg, Va.	Jan. 11
Winchester, Va.	" 3	Ruther Glen, Va.	" 12
Rock Enon Springs Va.	" 4	Fredericks Hall, Va.	" 13
Charles Town, W. Va.	" 5	Orchid, Va.	" 14
Hagerstown, Md.	" 6	Richmond, Va.	" 15, 17
Washington, D. C.	" 10	Newport News, Va.	" 19

BROTHER M. C. HARBECK

Alliance, O.	Jan. 3	Meadville, Pa.	Jan. 15
Beaver Falls, Pa.	" 10	Erie, Pa.	" 17
Ellwood City, Pa.	" 11	Warren, Pa.	" 18
New Castle, Pa.	" 12	Oil City, Pa.	" 19
Farrell, Pa.	" 13	Pittsburgh, Pa.	" 20
Sharon, Pa.	" 14	McKeesport, Pa.	" 21

BROTHER H. E. HAZLETT

Wooster, O.	Jan. 7	Salem, O.	Jan. 14
Dalton, O.	" 8	East Palestine, O.	" 15
Massilon, O.	" 10	Columbiana, O.	" 17
Canton, O.	" 11	Lisbon, O.	" 18
Louisville, O.	" 12	Power Point, O.	" 19
Alliance, O.	" 13	Negley, O.	" 20, 21

BROTHER M. L. HERR

Butler, Pa.	Jan. 3	Jamestown, N. Y.	Jan. 10
Brockway, Pa.	" 4	Warren, Pa.	" 11
Kane, Pa.	" 5	Onoville, N. Y.	" 12
Clymer, N. Y.	" 6	Salamanca, N. Y.	" 13
Westfield, N. Y.	" 7	Bradford, Pa.	" 14
Conewango, N. Y.	" 8	Franklinville, N. Y.	" 15

BROTHER W. M. HERSEE

St. Thomas, Ont.	Jan 3	Wallaceburg, Ont.	Jan. 12
Ridgetown, Ont.	" 4	Sarnia, Ont.	" 13
Leamington, Ont.	" 5, 6	London Ont	" 14
Harrow, Ont.	" 7, 8	Stratford, Ont.	" 15, 17
Windsor, Ont.	" 10	Seaforth, Ont.	" 18
Chatham, Ont.	" 11	Goderich, Ont.	" 19

BROTHER H. S. MURRAY

West Point, Miss.	Jan. 1, 3	Wanilla, Miss.	Jan. 12
Aberdeen, Miss.	" 4	Poplarville, Miss.	" 13
Columbus, Miss.	" 5, 6	New Orleans, Miss.	" 14
McCool, Miss.	" 7, 8	Waveland, Miss.	" 15
Jackson, Miss.	" 10	Mobile, Ala.	" 16
Brookhaven, Miss.	" 11	Pensacola, Fla.	" 17

BROTHER G. R. POLLOCK

Ipswich, S. Dak.	Jan 3, 4	Luverne, Minn.	Jan. 12
Conde, S. Dak.	" 6	Pipestone, Minn.	" 13
Mellette, S. Dak.	" 7	Jasper, Minn.	" 14
Lebanon, S. Dak.	" 8	Hartford, S. Dak.	" 15, 17
Huron, S. Dak.	" 10	Mitchell, S. Dak.	" 18
White, S. Dak.	" 11	Parker, S. Dak.	" 19

BROTHER V. C. RICE

Utica, N. Y.	Jan. 3	Sherman, Tex.	Jan. 10
Westfield, N. Y.	" 4	Denison, Tex.	" 11, 12
Crestline, O.	" 5	Bonham, Tex.	" 13
Indianapolis, Ind.	" 6	Paris, Tex.	" 14
East St. Louis, Ill.	" 7	Bogota, Tex.	" 15
Fort Scott, Kans.	" 8	DeKalb, Tex.	" 17

BROTHER C. ROBERTS

Oshawa, Ont.	Jan. 3	Sherbrooke, P. Q.	Jan. 11
Trenton, Ont.	" 4	Moore's Mills, N. B.	" 12
Belleville, Ont.	" 5	Milltown, N. B.	" 13
Kingston, Ont.	" 6	Tracy, N. B.	" 14, 15
Brockville, Ont.	" 7	St. John, N. B.	" 17
Montreal, P. Q.	" 8, 10	Evandale, N. B.	" 18, 19

BROTHER R. L. ROBIE

Concord, N. C.	Jan. 1	Hickory, N. C.	Jan. 10
Charlotte, N. C.	" 3	Asheville, N. C.	" 11, 13
Iron, N.C.	" 5	Cruso, N. C.	" 12
Cherryville, N. C.	" 6	Flat Rock, N. C.	" 15
Shelby, N. C.	" 7	Bristol, Tenn.	" 17
Gastonia, N. C.	" 8	Baileyton, Tenn.	" 19

BROTHER O. L. SULLIVAN

Lake Benton, Minn.	Jan. 1	Rochelle, Ill.	Jan. 8
Pipestone, Minn.	" 3	Chicago, Ill.	" 10
Jasper, Minn.	" 4	Jackson, Mich.	" 11
Luverne, Minn.	" 5	Detroit, Mich.	" 17
Estherville, Ia.	" 6	Windsor, Ont.	" 24
Cedar Rapids, Ia.	" 7	Kalamazoo, Mich.	" 28

BROTHER W. J. THORN

Everett, Wash.	Jan. 1, 2, 3	Everson, Wash.	Jan. 12
Arlington, Wash.	" 4	Lynden, Wash.	" 13
Sedro Woolley, Wash.	" 5	Maple Falls, Wash.	" 14, 15
Blaine, Wash.	" 6	Bellingham, Wash.	" 17
Vancouver, Wash.	" 10	Seattle, Wash.	" 18
Bellingham, Wash.	" 11	Long Branch, Wash.	" 19

BROTHER T. H. THORNTON

Raymond, Ga.	Jan. 1	Millen, Ga.	Jan. 11
Macon, Ga.	" 3	Waynesboro, Ga.	" 12
Willard, Ga.	" 4	Augusta, Ga.	" 13
Irwington, Ga.	" 5	Avera, Ga.	" 14, 15
Davisboro, Ga.	" 6, 7	Savannah, Ga.	" 17
Savannah, Ga.	" 8, 10	Jacksonville, Fla.	" 18

BROTHER S. H. TOUTJIAN

San Angelo, Tex.	Jan. 1	Gustine, Tex.	Jan. 10
Miles, Tex.	" 3	Levita, Tex.	" 11, 12
Brownwood, Tex.	" 4, 6	Waco, Tex.	" 13
Brookesmith, Tex.	" 5	Alvarado, Tex.	" 14, 15
Harbin, Tex.	" 7	Fort Worth, Tex.	" 17, 18
Dublin, Tex.	" 8	Cleburne, Tex.	" 19

BROTHER J. C. WATT

McMinnville, Ore.	Jan. 1, 3	Pendleton, Ore.	Jan. 15, 17
Portland, Ore.	" 4, 5	Joseph, Ore.	" 18, 19
O'Dell, Ore.	" 7	La Grande, Ore.	" 20, 21
Bend, Ore.	" 8, 10	Weiser, Ida.	" 22, 24
Heppner, Ore.	" 12, 13	Ontario, Ore.	" 25, 26
Hermiston, Ore.	" 14	Emmett, Ida.	" 27

BROTHER J. B. WILLIAMS

New York, N. Y.	Jan. 3	Danbury, O.	Jan. 14, 15
Schenectady, N. Y.	" 7	Chicago, Ill.	" 17
Syracuse, N. Y.	" 8, 10	Geneva, Ill.	" 19
Rochester, N. Y.	" 10, 11	Rochelle, Ill.	" 20
Erie, Pa.	" 12	Ashton, Ill.	" 21
Sandusky, Ohio.	" 13		

BROTHER L. F. ZINK

Drumright, Okla.	Jan. 1	Red Rock, Okla.	Jan 10
Pawnee, Okla.	" 3	Perry, Okla.	" 11
Shidler, Okla.	" 4	Covington, Okla.	" 12
Arkansas City, Kans	" 5, 6	Enid, Okla.	" 13
Ponca City, Okla.	" 7	Ringwood, Okla.	" 14
Tonkawa, Okla	" 8	Watonga, Okla.	" 15

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Tampa, Fla., Jan. 21-24 Secretary: E. F. Limpus, Seffner, Fla.

Dallas, Tex., Jan. 28-31. Secy.: Edward Telkamp, 4841 Travis St.

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