Watchtower

1926

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The Watch Tower

and Christ's Presence

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

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

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 XV: "A RANSOM FOR ALL"

Week of Feb. 7.....Q. 29-32	Week of Feb. 21.....Q. 39-42
Week of Feb. 14.....Q. 33-38	Week of Feb. 28.....Q. 43-48

INTERNATIONAL CONVENTION

The SOCIETY, by the Lord's grace, has arranged for an international convention of the Bible Students to be held in London, England, beginning Tuesday, May 25th and extending for seven days, including May 31st, 1926. Alexandra Palace on the north side of London has been secured for this purpose. There is a large concert hall and a theater building that will be used. Another hall in connection therewith may be used for the large assembly. The concert hall and theatre will be connected with voice amplifiers so that one speaker may be heard in all places at the same time. Alexandra Palace is situated in its own grounds and is right at the Alexandra Park. It is a quiet and restful neighborhood and will be a splendid place for the assembly of the brethren for fellowship and study.

It is hoped that the brethren from various European countries who are able to attend will be there and probably many from America and Canada. Brethren in Canada who desire information further may address the SOCIETY'S Canadian office, Toronto. Those in the United States may address WATCH TOWER BIBLE & TRACT SOCIETY, Convention Committee, 18 Concord Street, Brooklyn, N. Y. European friends for further information will please address WATCH TOWER BIBLE & TRACT SOCIETY, Convention Committee, 34 Craven Terrace, London, W 2, England.

We suggest that the brethren everywhere keep this convention in mind and before the throne of heavenly grace, that the Lord may bless the assembly and use it as a witness to his holy name. Further information will appear in later issues of THE WATCH TOWER.

BETHEL HYMNS FOR FEBRUARY

Sunday		**7** 166	**14** 136	**21** 251	**28** 65
Monday	**1** 286	**8** 224	**15** 119	**22** 276	
Tuesday	**2** 13	**9** 108	**16** 110	**23** 242	
Wednesday	**3** 145	**10** 312	**17** 146	**24** 178	
Thursday	**4** 230	**11** 307	**18** 6	**25** 311	
Friday	**5** 208	**12** 170	**19** 194	**26** 29	
Saturday	**6** 177	**13** Vow	**20** 52	**27** 236	

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII JANUARY 1, 1926 No. 1

WHO WILL HONOR JEHOVAH?

"Blessed be the Lord out of Zion."—Psalm 135:21.

THESE are the words for our text for the year 1926. Blessed or bless, as used in this text, means to venerate, to adore, to worship, to honor and to glorify. Who will come within the class that thus honors Jehovah God? They that abide in Zion will do so with gladness.

2 Gratitude, if had, would induce all creatures to honor and praise the name of the Creator. The fact that the peoples do not do so is due to blind ignorance, which is the result of the influence of the wicked one. Comparatively few ever stop to inquire who is the great Creator and Giver of every good and perfect gift. Many who profess to be Christian cannot give a reason why they should worship God. Many ignorantly hold that God is desperately trying to get some of the human race into heaven to save them from the Devil and his perils. They do not understand who is the Almighty One.

3 No man has ever seen God. No man ever will see God. The creature must know the Creator by faith. Such faith is the result of knowledge of the fact of the Creator's existence and a confident reliance upon such indisputable facts. Knowledge and appreciation of his loving kindness increase faith and induce love for and adoration of God. Wisdom results from applying true knowledge according to the divine standard. "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." "Apply thine heart unto instruction, and thine ears to the words of knowledge."—Proverbs 8:10, 11; 23:12.

4 God is pleased with those who diligently seek him. He makes known his name and goodness to such. Few are they who understand the meaning or significance of the name of God. Long ago the question was asked: "Who is God?" Moses, being directed to go to the chilldren of Israel with a message, asked what he should say is the name of God. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Exodus 3:14) By this we understand not that God was or will be, but that he is now, ever was, and ever will be; without beginning and without end, from everlasting to everlasting.—Psalm 90:2.

5 When the time came for the Lord to make a covenant with Abraham he appeared unto Abraham under the name of Almighty God (Genesis 17:1); by this meaning that his power is without limitation, that he is omnipotent and irresistible. When he wills to do a thing his power carries into action his will. When Abraham was returning from the slaughter of the kings and was met by Melchizedek, the Lord God is mentioned as "the most high God". This would convey the thought of God, the great Creator of heaven and earth, and his relationship to the entire divine plan; that he is the One above all, besides whom there is none, and that he has supervision over all things.

6 When Pharaoh had refused the request of Moses to let the Israelites go, then God spoke unto Moses and said: "I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." (Exodus 6:2, 3) The name Jehovah signifies the self-existing One, the eternal One, the One who is eternal; that is to say, the One who had no beginning and no end. "Thou whose name alone is JEHOVAH, art the most high over all the earth." (Psalm 83:18) "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."—1 Timothy 6:16.

7 Jehovah is the everlasting strength and joy and the salvation of those who are of Zion. (Isaiah 12:2; 26:4) The fact that Almighty God has provided his kingdom, which kingdom will overthrow the enemy, is proof that he has an army. "The Lord, The God of hosts, is his name." (Amos 4:13) Host means an organized body prepared for war; a company of service soldiers, waiting upon the Lord, ready for war. (1 Samuel 15:2) Thus is God known by the name of the Lord of hosts.—Haggai 2:23.

8 To Zion there is but one God, and besides him there is none other. With him there was no beginning and shall be no ending. He is the great First Cause, the self-existing One. He is the Most High, making

and carrying forward his plan at his good pleasure; and his power is irresistible. In his own due time he will lead his righteous hosts against organized and entrenched wickedness, and will sweep the enemy and his organization before him with the broom of destruction. He is the source of life and light, and in him there is no darkness at all.—John 5:26; 1 John 1:5.

[9] In God the primary attributes of wisdom, justice, love and power are equally and exactly balanced and find complete expression. He is too wise to ever make the slightest miscalculation either as to time or manner of the operation of his great plan. It is impossible for him to make even the slightest deviation from equal and exact justice. He is the perfect expression of unselfishness. His power knows no bounds and none can withstand it. His mercy endures forever, and the cries of the poorest and weakest do not pass him unnoticed. Those who heed his Word he daily loads with his benefits (Psalm 68:19), and no good thing will he withhold from those who walk uprightly before him. (Psalm 84:11) To know him is to live. (John 17:3) In his presence is fulness of joy, and at his right hand are pleasures for evermore.—Psalm 16:11.

[10] David had some conception of the goodness of God, but not nearly so clear a conception as have those of whom David was a type. Truly did David write: "I will love thee, O Lord, my strength. . . . I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies."—Psalm 18:1, 3.

[11] The inanimate creation of God testifies of his glory and sings praises to his holy name. (Psalm 19:1-6) The trees of the wood joyfully wave their arms in tune with the gentle winds that sing above their heads; the stars of heaven shed their sweet smiles upon those who humbly walk below. Early in the morning the varied rays of light shoot through the majestic clouds, painting them in all the gorgeous colors of the solar spectrum, and all the earth and creation stand in awe and wonder at the revealed glory thereof. Few are they of earth's teeming millions who ever give honor and glory to the Creator of heaven and earth, or praise his name when they stand in the presence of such manifestations of his wondrous power and glory.

[12] Since the days of Eden every organization on earth, save one, has brought reproach and dishonor upon the name of God. That exception is Zion. Jehovah has at all times advised his creation that their welfare depends upon recognizing him as the only true God; but he has never compelled any one to worship him. He is pleased with those who worship him in spirit and in truth, honestly and voluntarily. Without faith it is impossible to please God. Faith never results from compulsion. Faith comes by knowledge, obedience and love. Few of those of earth have faith. Satan has blinded man so that he cannot receive a knowledge of the Lord God unless he breaks away from Satan. Then Satan leads man into disobedience to what knowledge he has received and fans the flame of selfishness in man and thus hinders him from knowledge, obedience and love.

[13] Satan has always sought to receive the worship to which Jehovah God is justly entitled. Presumptuously and wickedly he has tried to run ahead of God. To this end he has made God appear in the minds of the people as a fiend and not the loving Benefactor that he is. Satan has used every subtle means to turn the minds of the people away from God. If unable to induce men to worship him, then Satan has taken the next step to induce the worship of the creature instead of the Creator—anything to keep the people from giving the honor and glory to Jehovah that is justly due him.

GOD FORGOTTEN

[14] God organized the people of Israel into a nation and made with them a covenant. He gave to them his fundamental law and statutes and set before them blessings and showed them that the only way to life, health and happiness is by obedience to and worship of him. He did not compel Israel but invited Israel to agree to obey his law. All these things Israel agreed to do. But only a short time was required for Israel to fall away to the worship of some creature or thing and forget God, their real friend and benefactor. That people fell further away from God and became allied with the enemies of Jehovah. "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."—Deuteronomy 32:16-18.

[15] All other nations long ago forsook God, if indeed they ever recognized him at all. All this evil is due to the influence of the Devil, who sought to turn the minds of the people away from Jehovah. When God established his church, with Christ Jesus as the head and foundation thereof, the enemy organized a system in the name of the Lord but in name only. Subtly and wickedly Satan turned the minds of the ecclesiastics away from God, and either directly or indirectly likewise misled the people.

[16] To keep the minds of the people away from Jehovah, Satan the enemy causes these ecclesiastics to erect crucifixes all over the land with the ostensible purpose of fixing the minds of the people upon Jesus; and then these pious leaders of the unholy system parade before the people as the representatives of Jesus and solicit from the people the glory and honor for themselves. God is not in their thoughts, much less in their hearts and worship. Showy garments and robes, lighted candles, "holy water," loud-sounding bells and misleading ceremonies are performed by these pious-faced frauds, and are held constantly before the minds of the people that the people may think of and worship

such and forget God. They deify a woman and call upon the people to pray to and worship her as the mother of God, and this to turn away the minds of the people from Jehovah.

17 The so-called Protestant systems do likewise. They regularly perform what they call "church service", which is merely a formalism which the preachers through their super-lord's influence make the people believe will save them from the wrath of a fiend whom they call God. They laud and magnify the names of men and maintain before the people hero worship. They disregard the Word of God and join in affinity with wicked men upon the pretext of establishing the kingdom of God on earth. In the language of the prophet the preachers preach lies before their congregations, exalt men and the power thereof, and boast of the greatness of certain political leaders and of their divine right to rule.

18 Seemingly the people love to have it so, even as the prophet foretold. (Jeremiah 5:31) Concerning this the prophet of the Lord says: "How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart: which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal." —Jeremiah 23:26, 27.

19 These systems hypocritically call themselves by the name of God, and all such have illicit relationship with every other part of the Devil's organization. (Ezekiel 23:35) For this reason the people are destroyed for lack of knowledge. (Hosea 4:6) Thus they are exalted in their own minds and forget God.—Hosea 13:6.

20 Why this wrongful course? It was and is due to the selfishness and willingness of mind in yielding to the influence of the Devil. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever." (Romans 1:22-25) Such do not retain God in their minds, and therefore God has given them over to a mind void of judgment.—Romans 1:28.

21 Then there are those who are consecrated to the Lord who fall easy victims to the worship of the creature and not the Creator. There is a tendency to give men credit for the wonderful message of truth and the plan of salvation. There is a disposition to follow leaders and elders in classes and to forget the appointed way of the Lord God. Let us always remember that the truth and the plan of salvation proceed from God. It is his truth and plan and not man's. No man is entitled to credit for either. We are commanded to love one another, and this we should do. We are not to be worshipers of heroes or of men who possess more than ordinary attainments.

22 When Jesus was on earth he always honored Jehovah. Time and again he said: "I can of my own self do nothing." "I came to do the will of him who sent me." His statement was: "Render unto God the things that are God's." (Matthew 22:21) Jesus never sought the honor that was or is due to Jehovah. (John 8:49) He remembered and was obedient to the words of Jehovah: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."—Isaiah 42:8.

23 Those who are pleasing to Jehovah must take the course that Jesus took, because his course was right. Let us always remember that if there is an inclination to worship the creature and to forget the Creator, this course is induced by the adversary, and that we should quickly turn away from it.

off

ZION NOT FORGOTTEN

24 All the people may forget God, but God never forgets Zion. It is dear to his heart. The love of a mother is more nearly perfect than any other earthly love. Unselfishly she will look to the interest of her child. She will beg, starve and steal that her child may be fed and clothed. Yet even a woman will sometimes forget her offspring; but God never forsakes nor forgets Zion. Concerning Zion he says: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isaiah 49:15, 16.

25 Jehovah watches carefully for the interests of Zion, shields and protects and blesses those of Zion. "The Lord loveth the gates of Zion." (Psalm 87:2) Those who go into Zion and abide there are the joy to the heart of the Lord; and he surrounds them with his power like as the mountains are around about Jerusalem, impregnable, eternal.

HIS ORGANIZATION

26 What then is this wonderful Zion which God never forsakes and which he loves so dearly? It is his organization, which he has chosen for his meeting-place between himself and his creatures and as a glory to his name. The Head of Zion is his beloved Son, who has always been the delight of his Father. God gave man an opportunity to obey him and live in peace and happiness, but men and all of man's organizations have disobeyed him and failed. Then God began the operation of his plan and to build his own organization. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isaiah 28:16.

[27] Before God laid this precious and sure foundation stone he tried him. He put his beloved Son to the most severe test. Never for one moment did the Son attempt to run ahead of Jehovah God. Never has he been in haste to do something that will bring honor to himself but has always waited upon the commands of his Father. The course taken by him was exactly opposite to that of Lucifer, now Satan the Devil. Willingly Jesus, the beloved Son, divested himself of heavenly glory and spirit nature and took upon himself the form of a fallen race and became a Jew as though he were, like them, in bondage. He associated with vile and degraded people, yet he never failed to render good unto them as opportunity offered.

[28] Seeing it was the will of his Father that he die as a sinner to the end that God's plan for man's redemption be carried out, Jesus humbled himself under God's mighty hand. Complete obedience under this most crucial test won for Jesus the high place of honor and glory next to the Father. (Philippians 2:6-11) Thus God laid the everlasting foundation of Zion.

[29] Jehovah, in selecting a city on earth in which his name might be known, chose Jerusalem, the city of peace. There he assembled the people with whom he had made a covenant. (Deuteronomy 16:6) The holy hill of Zion in Jerusalem was the official seat of government of that city. Both the city and Zion were typical. While Jerusalem would represent all the consecrated people of God, Zion pictures those who are the called, chosen and proved faithful. They are of the true and tried class even as the Head, the great chief corner stone, is tried. When Zion is complete the called, chosen and faithful will be there. "For the Lord hath chosen Zion: he hath desired it for his habitation." (Psalm 132:13) The name of Jehovah is upon this organization; hence it is God's organization. The overcoming ones, the faithful unto death, shall have the name of the city (organization) of God, which is Zion. —Revelation 3:12.

[30] A house was built in Jerusalem, and the Lord God put his name there. The people of Israel and Jerusalem forsook their covenant and forgot God, and he took away his name therefrom. (1 Kings 9:3, 7-9) Then the Lord God began to build a new city, the true holy organization; and for a precious corner stone and chief foundation he laid his beloved and faithful Son. The organization of Israel was typical of the true and better one to follow.

[31] How does one become a member of this city, the holy organization of God, called Zion? By believing on the Lord Jesus Christ and by fully consecrating to do God's holy will and by taking up the cross and faithfully following in the footsteps of Jesus. (Matthew 16:24, 25; 1 Peter 2:21) Those who are begotten and anointed of the holy spirit have entered into the holy city of God; that is to say, into his organization. But not everyone who says Lord, Lord, shall be of the glorious organization when finished; but he that doeth the will of God faithfully to the end shall be there.—Matthew 7:21.

[32] Jesus Christ is the precious corner and foundation stone. All who are brought unto Christ are living stones being prepared and builded up into the holy organization. St. Peter states it thus: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ."—1 Peter 2:4, 5, 7.

SHOW FORTH HIS PRAISES

[33] But why has God chosen Zion and gradually builded her? God would have a people which would honor and praise him under adverse circumstances and by which he would show others that the only course that leads to life and endless happiness is to serve and obey Jehovah God. Having laid the chief corner stone Christ Jesus, he then began to build up into that holy house others. These were called and chosen to show forth his praises. St. Peter thus states: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter 2:9.

[34] Those of Zion will not show forth the praises of men or of organizations or of creatures; but they praise and bless him who has called them out of darkness and given to them the privilege of his great light and truth and life. Those of Zion bless God by telling of his loving kindness, his justice, his wisdom and his power. They venerate, they laud and magnify his holy name.

[35] God's announced purpose is to plant the new heavens and lay the foundation of the earth, and this he does through his organization, Zion. It is his purpose to establish his kingdom, both visible and invisible to man, which kingdom shall rule the people of earth and establish righteousness amongst them; and this work he does through his organization, Zion. Concerning such 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.

[36] It is Zion that gives birth to the new government which shall rule the nations of earth. This birth takes place before the great travail or great trouble upon the earth. (Isaiah 66:7-9) Zion is pictured by the woman who gives birth to the man child; to wit, the new government, which is to rule all nations. (Revelation 12:1-5) Zion travails in the battle with the Devil's organization. Zion gives birth to the government, the kingdom that rules the world. After the birth of the nation the Devil is wroth with the woman (God's organization), and desperately attempts to destroy those

remaining on earth of that organization who keep the commandments of God and who have the testimony of Jesus Christ.

HIMSELF A NAME

37 The natural descendants of faithful Abraham were domiciled in Egypt. The name of God was then ignored, and was not in the thoughts of the people of that nation nor of any other nation of the world. David records the fact that God went down to Egypt to deliver his people and to make a name for himself. (2 Samuel 7:23) Now a like condition exists. Those who are of the faith of Abraham are domiciled in this wicked world, all the organizations of which have forsaken God and have defamed his holy name.

38 The time approaches when God will make for himself a name. God will have somebody to be his witnesses in the earth. And who could we expect would have the privilege of filling that place? Surely none other than Zion, God's organization, some members of which are on earth. To such Jehovah says: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God."—Isaiah 43:10-12.

39 A witness is one who gives testimony to an issue that is due to be understood. Now the Lord will have a testimony given in the earth that he is God, that besides him there is no other; and those who do this will be the faithful remnant class of Zion. This same class is otherwise spoken of as the temple. Concerning this the apostle, addressing the faithful followers of Jesus, says: "Ye are the temple of the living God." (2 Corinthians 6:16) "In his temple doth every one speak of his glory." (Psalm 29:9) This must mean that after the Lord comes to his temple every one of the temple class will delight to speak of the glory of God; and thus, in harmony with our year text, they will be saying, "Blessed be the Lord out of Zion."—Psalm 135:21.

40 As the day approaches for the Lord God to get for himself a name it is the privilege of those who are of the temple class, and therefore of Zion, to lift up their voices and tell the people concerning God and his wonderful kingdom.

41 Before the physical overthrow of Satan's empire God would have his standard raised to the people to the end that those people of good will might prepare themselves to receive the righteous King and his kingdom. Those of Zion whom God has chosen as his witnesses must now show forth his praises by lifting up the divine standard to the people. The people are blind and misled because of the machinations of Satan the enemy. The fulness of the Gentile Times is here. Soon all of Zion will be glorified. The blindness will be removed. There shall come out of Zion the Deliverer, who shall deliver all those who turn to righteousness. (Romans 11:26; Isaiah 59:20) Before this deliverance the witness must be given. Those who are of Zion, the faithful remnant of the consecrated, are the ones who will give the witness.

42 A picture of this was made with natural Israel. The people of Israel were organized by the Lord and were therefore called Zion. They were the typical ones of real Zion. They were unfaithful to God, and for this reason he removed his name from them. (1 Kings 9:7-9) God permitted them to go into captivity. The time came when he brought a remnant back to Palestine. He did not do this for the sake of the Jews, but he declared: "I do this ... for mine holy name's sake, which ye have profaned among the nations, ... and the nations shall know that I am the Lord."—Ezekiel 36:22, 23.

43 As only a remnant of the Jews returned from Babylon thus to testify for Jehovah, so now only a remnant of those professing to be followers of Jesus will be faithful and true witnesses of our God. Now all the nations calling themselves Christian have defamed God's holy name; and he will bring upon the world a great time of trouble "in that great and terrible day of the Lord", and will make for himself a name that the people may know that he is God. He will have a witness of this fact given now, and this witness he has privileged Zion to give. The work now before the truly consecrated is that of lifting up a standard to the people by removing from their minds the false doctrines that have long stumbled them; turning their minds back to the true God and pointing them to the fact that it is his kingdom and his King that will bring deliverance to the people. Therefore all those of Zion must now be sending out from Zion the message which shall be to the praise and honor and glory of our God. These lift up their voices together and say: "Blessed be the Lord out of Zion."—Psalm 135:21.

UNPARALLELED FAVORS

44 The favors which have now come to the faithful of the Lord have never been so great. "The Lord shall send the rod [sceptre of authority] of thy strength out of Zion [his organization, saying]; Rule thou in the midst of thine enemies." This prophecy is now in course of fulfilment. He whose right it is, who holds the sceptre or authority to rule, has begun his reign and all of those who are of Zion joyfully proclaim this fact. Concerning them it is recorded: "Thy people shall be willing [volunteers] in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." (Psalm 110:2, 3) The new government is born from the womb of the morning and comes forth with dew or freshness of

youth and vigor and is now shining to the glory of God.

45 God has not shined out of nominal Christendom. On the contrary nominal Christendom has defamed his holy name and pushed him into a corner and made him appear in a bad light. It is written: "Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:2) This prophecy is now in course of fulfilment. Out of the true Zion God is shining, because Zion is praising his holy name and testifying that he is the true and only God. Never was such a privilege granted before to beings on earth.

46 God loves Zion because it is his organization, symbolized by his city. "Glorious things are spoken of thee, O city of God." (Psalm 87:3) The Psalmist David now addressing himself to those who stand in this time of darkness and proclaim the message of the kingdom, says: "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord, that made heaven and earth, bless thee out of Zion."—Psalm 134.

47 The day will come when there shall be a great home gathering of triumphant Zion. Faultless before the presence of the glory of our God and with exceeding joy shall the members thereof be presented by the beloved Head, Christ Jesus. (Jude 24) "As well the singers as the players on instruments shall be there: all my springs are in thee." (Psalm 87:7) Every one in Zion will be perfect and clothed in the beauty of holiness. Singers with voices unsurpassed for sweetness, players upon instruments such as were never known, all will be singing the praises of God and glorifying his name forever. And in the ages to come these will be the everlasting recipients of blessings from Jehovah God. Jehovah having granted to his beloved Son the power to give life to the world, then during his reign will be fulfilled the above prophecy that all the springs or sources of life for the world will be in Zion; and when the work is finished all the creatures in heaven and in earth, brought together under one head, Christ Jesus the chief corner stone of Zion, will be praising God and giving to his name the glory and honor which is his due.

QUESTIONS FOR BEREAN STUDY

What is the import of our year's text for 1926? Why do not all creatures acknowledge and honor their Creator? ¶ 1, 2.

How may we know God, whom no man has seen or can see? What increases faith and induces love for Jehovah? What did he mean when he announced to Moses, "I AM THAT I AM"? ¶ 3, 4.

What is the significance of the titles, Almighty God, Most High God, Jehovah, and the Lord of hosts, respectively? How is God known to the Zion class? ¶ 5-8.

Explain the primary attributes of Jehovah. Whom did David typify? Did the psalmist, who praised the Lord in poetic phrase, know God as we do today? If not, why? ¶ 9, 10.

How does the inanimate things of creation testify to God's glory? What one organization on earth has sought to honor God throughout the ages? Of what does this organization consist, when did it begin, and what has been its binding influence? ¶ 11, 12, 26.

What has ever been Satan's chief ambition? What measures has he taken to realize it? How did he overreach the nation of Israel and lead them to forget their covenant with God? ¶ 13-15.

How has Satan sought to turn the minds of Christians away from Jehovah? How have the clergy aided the Devil, and what is the attitude of the people relative thereto? ¶ 16-19.

Why do ecclesiastics take this wrongful course against the Lord? How are true Christians liable to fall victims to Satan's artifices? ¶ 20, 21.

What example did Jesus set us with respect to giving honor to God? What is a safe rule for us to observe in this matter? ¶ 22, 23.

Jehovah's love for Zion is comparable to what? ¶ 24, 25.

When and where was the precious corner stone of Zion laid? How was it "tried" and what results did the test bring? ¶ 26-28.

What did the city of Jerusalem typify in God's arrangement? What did Mt. Zion typify? ¶ 29, 30.

How does one become a member of Zion? Why are such called "living stones"? ¶ 31, 32.

What is God's purpose in building Zion? How do the members of Zion bless Jehovah? ¶ 33-35.

To what does Zion give birth, and when does this take place? What is meant by Zion's "travail"? When was Satan to display special wrath against Zion, and how? ¶ 36.

When in times past did God purpose to make a name for himself, and what was the result? Is he now making a name for himself in the earth? If so, how; and who are his witnesses? ¶ 37-40.

What is God's standard, and how is it to be raised up? ¶ 41.

Who are typified by those Jews who returned from the Babylonian captivity? Explain fully. ¶ 42, 43.

What are some of the present and future favors of the Zion class? How has God "shined" out of Zion? (Psalm 50:2) What will our homecoming be like? ¶ 44-47.

JESUS AND THE SAMARITAN WOMAN

——January 24—John 4:13 to 26——

"With joy shall ye draw water out of the wells of salvation."—Isaiah 12:3.

JESUS spent the first winter of his ministry in Jerusalem and Judea, and did many wonderful works, that the people might have good reason for believing in him. During that time he and his disciples in some measure continued or supported the ministry of the Baptist. (Cf. Matthew 3:2 and 4:17.) Jesus did not baptize; but his disciples did, and baptized more persons than did John. Jesus heard that the Pharisees knew that more went to him than to John; and knowing their evil nature and that they would surely try to hurt John, he determined to leave for Galilee. No doubt he saw that he had not much to gain by staying

in the south. Had he continued to do the same work as John, the question would arise as to how John was herald for him; and both their ministries would have been discounted.

2 There were two ways from Jerusalem to Galilee; one through Samaria, the other east of Jordan. The Jews usually took the latter because they hated to go through Samaria. But John says of Jesus: "He must needs go through Samaria." (John 4:4) We ask: Why? We know that he was not hurrying north, that he must take the shorter and quicker route for that reason. The Samaritans claimed to be descendents of Jacob, and to worship God according to the law of Moses. It is evident that Jesus did not consider the Samaritans as Gentiles to whom the word of truth must not yet be preached, and that he would be pleased to see whether or not they had an ear for his message. No doubt the real reason was that the spirit of God moved him to take that road; for God knew there were some in Samaria who would listen to the word Jesus carried, and would accept him as the one sent of God.

3 At noon, probably on the second day after leaving Jerusalem, Jesus and his little company of disciples (All The Twelve were not yet with him.) came to Sychar, where Jacob's well was. Weary, Jesus rested at the well while his disciples went into the city to buy food. While he waited a woman from the city came to draw water, and he asked her for a drink. But she was not ready to respond; she was more taken with the fact that a Jew had asked for something than with his need. Instead of complying she preferred to remind him of the attitude of the Jews to her people the Samaritans, and to ask him why he asked of her. His reply, which had in it a rebuke of her forgetfulness, must have seemed strange to her. He said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and *he* would have given *thee* living water." (John 4:10) She was in greater need of the water which he could give than he was of that which he asked of her.

4 What he meant by living water she could not understand, for her mind did not rise above material things; she could think only of Jacob's well. How could he give water when he had nothing with which to draw it, and why should he speak of living water? Was he greater than Jacob, who digged the well? Jesus then spoke of the difference between the water which he could give and that which could be drawn from the well. Those who drew from Jacob's well must come again for more, but the water he could give would lastingly satisfy; indeed, the drinker would be as if he had within a well of the water of life, and those drinking it would never thirst again. The woman, failing to see that Jesus was speaking of *truths* which would satisfy the mind, said: "Sir, give me this water, that I thirst not, neither come hither to draw." (John 4:15) She was ignorant in these things, but was not so worthy of blame as Nicodemus who, though a master in Israel, was spiritually blind.—John 3:10.

5 Jesus made no attempt to explain; but as if, while desiring to continue the conversation, he would prefer to confine it to more recognized forms, said: "Go, call thy husband, and come hither." The woman then prevaricated; she said: "I have no husband." Jesus replied: 'I know,' and added: "Thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly." (John 4:18) She replied: "Sir, I perceive that thou art a prophet." But, unabashed, she was ready to enter into an argument as to the relative claims of Gerizim and Jerusalem to be the true place where God must be worshiped.

WHY JESUS PREACHED TO SAMARITANS

6 Jesus treated the woman as a woman of understanding, and proceeded to say some of the most important things he ever spoke. She was not a bad character but had, probably recklessly, broken through the conventions of life and the bounds of morality. He told her the Samaritans did not know what they worshiped, and that salvation was of the Jews; but that the due time had come when God would be worshiped neither in the temple in Jerusalem nor in that on Gerizim, but in every place where worship was offered in spirit and in truth. He also said that the Father was seeking those who would thus worship him.

7 To the believer in the divine purpose it was not a mere chance which took this woman to the well at Sychar at an unusual time of the day, a woman to whom Jesus could speak the wondrous truths such as were there disclosed. Without doubt when John said that Jesus "must needs go through Samaria" he was thinking of the need from God's point of view. God knew of those honest hearts in Sychar who, freed from the darkness of Judaism, and (as is seen to be the case) comparatively free from their own religious leaders, were prepared to listen to him a stranger, a Jew, and to accept the truth.

8 When Jesus sent his disciples into the city it was merely to buy food, not to tell the people that they were traveling with the Son of God and to bring a congregation back. The links were in God's hands, and he by a seemingly small incident united Jesus and the Samaritans. To an outsider the incident at the well was a mere happening; and from the limited point of view of Jewish propriety it was one which ought not to have happened. It was unusual for a man and a woman to hold conversation in this way. Jesus had no more respect for foolish conventionalities than the woman had.

9 The incident is a reminder of the two spies who went into Jericho and were guided to the house of a woman of similar character, who became a true Israelite

and a daughter of Abraham. (Hebrews 11:31; Matthew 1:5) Surely it was of God that those men were guided to Rahab's house. God works by what seems natural means to arrange the deepest spiritual ends, and often what seem slight changes have far-reaching effects in the out-working of his plan. No doubt amongst other things God intended to show the Jewish people that he had respect for the Samaritans; and that the Jews with all their profession and boasting were not so near God, and were therefore not so near a desire for the truth, as were the despised Samaritans.

TWO IMPORTANT TRUTHS IMPARTED

10 It was then to the woman at the well that Jesus first said some of the most important things our Lord had to reveal. It was to her first that Jesus said the time of the overthrowing of the then organized religion had come. The Jews had their temple in Jerusalem; the Samaritans theirs in Mt. Gerizim; but the hour of their dissolution had come. The worship of God was no longer to be in temples made with hands; his worship should be according to his nature; for "God is a spirit; and they that worship him must worship him in spirit and in truth."—John 4:24.

11 The woman, who knew that truth would be spoken some day, then saw in this man more than a prophet. He carried conviction; she perceived that he knew spiritual truths even as he knew her circumstances. She spoke of the Messiah as one who would know and tell all things. Jesus said unto her: "I that speak unto thee am he." (John 4:26) Thus while he said plainly to her that he was the Christ, more than two years passed before he let his disciples know that fact. (Matthew 16:17) Evidently these were truths necessary to bring the woman to a definite conclusion, and there was not the same hindrance to his work in the Samaritans knowing this as there was in the Pharisees having the knowledge. It frequently happens that outsiders are more ready for the truth than those who profess orthodoxy.

12 The immediate result was that a number of Samaritans believed on Jesus and invited him to the town, where he stayed two days with the further result that many more believed in him. (John 4:40, 41) It was not possible for these Samaritans to get the blessings of God till after Pentecost; but we may take it as certain that when the gospel was later preached there by Philip these same ones should then hear the Lord and believe in him, obtaining a taste of the water of life, the living water of which Jesus spoke.—Acts 8:5, 6.

PARALLELS IN OUR DAY

13 In this incident we may legitimately find encouragement to help us to do the Lord's work. The faithful servants of the Lord put forth their best efforts to serve others with the truth in the mission which is given them, and some are helped by the ministry; but the God and Father who rules over all, and the Lord Jesus, the Head of the church to arrange and order its affairs, see that the very circumstances of our witness are made aids to accomplish the divine purpose. The servant of the Lord must do with his might what he finds to do, and often where and when he shall serve is left to his initiative. But he is also divinely helped and guided and aided in things which he could not foresee nor control. The cooperation with God is mutual. In the setting up of the kingdom the Father works, Jesus works, the church works. And, as it was with the Lord at the well, it is their pleasure even in resting and waiting to receive and take the opportunities brought to them all to further the interests of the kingdom.

14 This saying of Jesus about worshiping God neither in Jerusalem nor in Gerizim has been accepted by his professed followers. But they have done little more than make it a literal statement as to place; for they have organized great churches, with the result that their centers of organization (their temples) have been merely transferred from Jerusalem and Gerizim to Rome or Canterbury, or other places, and under other headships. And these have disputed amongst themselves even more bitterly than the Jews and Samaritans did. It has pleased God to permit this to bring a testing upon Christendom; it has not been his will to have his worship organized before the time when it should be established in his kingdom.

15 The time has again come to declare that the truth is not to be found in the great centers or organizations of religion, but in the message which his servants bring. God is now establishing the Zion and temple of truth of which he spoke through the prophets. The great human systems of religion are no longer recognized by him in any degree; and he who would worship God must free himself from these.

QUESTIONS FOR BEREAN STUDY

Where did Jesus spend the first few months of his ministry, and what form did his ministry take? Why did Jesus determine to go to Galilee? ¶ 1.

Why did the Jews avoid passing through Samaria when traveling between Jerusalem and Galilee? Why did Jesus select this route? ¶ 2, 7.

Narrate what happened when Jesus stopped at Sychar. What did Jesus mean by his reference to "living water"? ¶ 2, 4.

Why did not Jesus explain to the Samaritan woman? What truths did he expound to her, and why? ¶ 5-8, 10.

What Old Testament happening does this incident at Jacob's well recall? What lesson is contained therein? ¶ 9.

Why did Jesus reveal his Messiahship to the Samaritan woman long before he disclosed it to his own disciples? What was the immediate result of this revelation? ¶ 11, 12.

What encouragement may we derive from this lesson? ¶ 13.

How has Jesus' saying about worshiping God neither at Jerusalem nor in Gerizim been accepted by Christendom? What was his true meaning? ¶ 14, 15.

JESUS FEEDS THE FIVE THOUSAND

——JANUARY 31—JOHN 6:1 TO 14——

"Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst."—John 6:35.

A CONSIDERABLE period of time elapsed between the time when the Lord talked with the woman at the well of Sychar and the miracle of feeding the 5,000 men, which gives us our study for today. But John made no attempt in his Gospel to give a consecutive or full record of our Lord's ministry. Therefore we look in what is written for an account which will give the purport of the ministry as John saw it.

[2] Jesus said to the woman of Sychar that acceptance of his message would mean that he who believed should have a satisfying drink of truth, which would make him realize that he had that which only God could supply. Today's study shows us Jesus as the bread of life which if one should eat he would never again hunger; and he repeats that he who believed on him should never thirst.

[3] At the time of this miracle Jesus had been all about Galilee, and was now well known throughout all the land. The people of the towns and villages of Galilee had followed him because of his wondrous miracles and because of the blessing of renewed health which they got from him. Galilee received Jesus much more gladly than did they of the south; for though prejudice and tradition had laid fast hold of them, as well as those of Jerusalem and Judea, they were not so tightly held by these things and therefore were not so much under the control of the scribes and Pharisees as was the case with the others.

[4] Isaiah had prophesied that the people round about the territories of Naphtali and Zebulon should see the great light (Isaiah 9:1, 2); and Jesus wrought there his most active ministry, not in attempt to fulfil the prophecy, but because the people were readiest to listen.

[5] At the time this miracle of feeding 5,000 men was wrought, our Lord's popularity in those parts was at its highest point. One day desiring to get away for a time from the crowds which continually surrounded him, so as to give his disciples a period of rest, he took them across the northern part of the sea of Galilee, to the eastern side, which was not so densely populated as the western. But as they were pushing off, and apparently setting sail for the other side, the other boats which had been crowding round those of the disciples also made a move to go with them; and a corresponding movement began with the people on the shore, who were watching. Great crowds went round the head of the lake, so that as soon as Jesus and the disciples landed they were again in the midst of a curious and probably rather noisy assemblage.

[6] Jesus began to speak to them and they were charmed with his words. But they were excited and did not specially want teaching. It was something for themselves they sought. They were ready to make him their king. As the evening drew on, the disciples went to the Lord and said: "Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat."—Mark 6:36.

THE MIRACLE A TEST TO THE DISCIPLES

[7] Though unquestionably the disciples were thinking of his welfare, this in a measure was interference on their part. They were thinking of his need as they perceived it; but Jesus had a care for the multitude as well as they. He was not so anxious to speak spiritual truths to them as to forget their bodily needs; and, with a little rebuke in his words, he said, "Give ye them to eat." (Mark 6:37) They were surprised that he should say this; for it was a desert place where bread could not be bought, and in any case they had no money wherewith to buy bread for a multitude. Jesus said this to test them and to instruct them.

[8] No doubt the disciples considered themselves to be practical men and our Lord somewhat of a visionary who might do well at preaching but hardly as capable as they in looking after the more material things; and for the moment his answer would confirm them in this view. But he wanted them to remember that he was God's representative, with power to do what he thought necessary for the furtherance of the interests of the kingdom which he represented.

[9] The disciples with helplessness of thought, through lack of faith and understanding, said that the only supply they could see was a small one which a boy had and which, of course, would not serve for more than two or three men. Jesus ordered the disciples to have the people seated. Then all in due order the five loaves and the two fishes which the Lord would have had purchased from the boy were broken by him and multiplied to the feeding of the multitude. Our Lord would show by this outward demonstration the spiritual fact which next day he declared, and to which our Golden Text calls attention, that God had sent life by him. He said unto them: "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst."—John 6:35.

[10] But the people, seeking to please themselves and ignoring his teaching, would gladly have made him their king; and had he agreed to their proposal they would, under his leadership, have rebelled against Rome. Jesus, although he spoke of the kingdom of heaven and said that he represented it, had something better to give them than independence. To get what they wanted

would lead them into desperate warfare. To get that which he had to give would entail nothing harder than the giving up of one's self-will.

WHAT CONSTITUTES THE BREAD OF LIFE

[11] God sent his Son into the world to give life, and the gift is well symbolized by bread as well as by water. "Man doth not live by bread only" was God's word to Israel. (Deuteronomy 8:3) Bread represents the food which gives physical life; but never since the sentence of death passed in the garden of Eden on the first parents of the race has any man been able by bread to keep himself alive, or even to keep himself in health. It is evident that if a man is to live he needs something more than that which he can provide for himself out of the abundance of nature. He can live only as he is in communion with God and has the knowledge which God sent by his Son Jesus.

[12] Speaking later Jesus said, "I am the bread of life: he that cometh to me shall never hunger" (John 6:35); and then he added, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6:53) It pleased God to arrange the way of life for man thus; he must accept it in the person of God's representative. A mere declaration of good intention is not enough. Nor is an acknowledgement of the majesty of God sufficient. Life can be had only in him who is the way, the truth, and the life; and if a man would have that which God can give he can have it only by Jesus. The Jews wanted life. and they wanted the blessings of God; but when they found that Jesus said that accepting him was the only way to obtain these things they very gladly put him out of their sight in the hope that they might not be troubled any more. They would not buy the favors of God at the expense of accepting Jesus.

[13] The same condition obtains today. Men claim that they want to be in harmony with righteousness. They will talk about being in touch with truth and in tune with the Infinite, but they will not accept Christ nor the will of God as shown in Christ. Men do not care to have to acknowledge that they are sinners and need a covering of atonement. They would rather think of themselves as worthy of some praise for having done so well; and if they come to God they would prefer to come with a measure of self-confidence, as if God should rather be pleased that they have accorded to him their acknowledgement and worship.

HOW ONE EATS THE BREAD OF LIFE

[14] The truth which Jesus brought was not in itself the bread of life; it was not what he said, but he himself. The Word of God was made flesh and dwelt amongst us. He was the embodiment of truth, and it pleased God to make the human life of Jesus the bread from heaven for the life of men. Therefore Jesus said, "My flesh I give for the life of the world." He who believes the word of God concerning Jesus and accepts his sacrificed life as God's gift, or, in other words, he who accepts the fact that the perfect man Jesus died as a sacrifice for sin, finds that he thereby eats the bread of life. But no man can find a satisfying portion who seeks merely to find a philosophy of life in the teachings and sayings of Jesus.

[15] It is the privilege of the disciples of Jesus to declare this truth, which is as unpalatable a portion today to Christendom as it was to the Jews in those days. The Jews were content with their temple service, their self-righteousness worship, and the sacrifices which were continually offered. To be told that now there was no way of acceptance with God except through Jesus of Nazareth, and that by his death on their behalf, was abhorrent to them; they would have none of it. Their unbelief, and the lack of belief today, and the fact that the world as such does not know of God's plan or purpose in Jesus, does not alter it.

[16] God sent his Son to give life to the world; and as surely as Jesus broke the bread by the Galilean sea, so surely was he broken that there might be a ransom price for all men, and so surely does Jesus come again to make all men see the provision God has made for them in him. God did not ask man whether or not he would be ransomed; the provision is made. Any man who has known of the bread which God has provided may refuse to eat it; some have done so. But there is no reason for thinking that the multitudes of men who are now aliens from God in spirit will remain so when once they know him. They have not yet tasted the sweetness of that bread; they have felt the bitterness of having to acknowledge themselves as sinners.

[17] But in the kingdom now being established, when Christ destroys all man's enemies and delivers all from the bondage of ignorance, and brings the dead forth to share with the living, they will "taste and see that Jehovah is good", and will enjoy the feast of fat things which in that kingdom of life will be spread before them.—Psalm 34:8; Isaiah 25:6.

QUESTIONS FOR BEREAN STUDY

Does John's Gospel attempt to give a consecutive or full record of Jesus' ministry? This lesson presents Jesus in what aspect? ¶ 1, 2, 11.

Why did the Galileans receive Jesus more readily than did the Jews around Jerusalem? ¶ 3, 4.

Where, and under what circumstances, was the miracle of today's lesson performed? ¶ 5, 6.

How did it serve as a mild rebuke to his disciples? ¶ 7-9.

What interest did the people have in Jesus, and why did they want to make him king? ¶ 10.

What did Jesus mean when he said, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you"? How was this statement received by the Jews? ¶ 11, 12.

Does a similar attitude obtain amongst the people today? ¶ 12.

Does merely hearing the truth which Jesus taught constitute eating the bread of life? If not, what does? ¶ 14.

Why was not Jesus, who gained such popularity by his miracles, accepted by the Jews? ¶ 15.

What is the spiritual lesson contained in the miracle of feeding the 5,000? ¶ 16, 17.

JESUS HEALS AND SAVES A BLIND MAN

——FEBRUARY 7—JOHN 9:1 TO 9, 21, 25, 35 TO 38——

"I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."—John 8:12.

THE next miracle that John relates, after feeding of the 5,000 men, is the healing of a man born blind. Jesus was again in Jerusalem with his disciples. Passing along the street, he saw the man whose healing is the subject of today's study. Whether or not Jesus directed the attention of his disciples to the man John does not say. Probably he did, and perhaps the man was well known; for the disciples seemed to know about the case and took the opportunity to ask the Master a question often raised.

[2] The Jews knew that their Scriptures showed distinctly that obedience to the Law would give them the blessings of freedom from sickness. (Exodus 15:26) As no one escaped being sick and very many were afflicted with physical infirmity, and as they were so certain of their own righteousness, they came to the conclusion that their trouble must be the result of their parents' sin; and they claimed Scriptural support, for Jeremiah had said: "The fathers have eaten a sour grape, and the children's teeth are set on edge."—Jeremiah 31:29.

PERVERTED THEOLOGY

[3] The righteous Pharisees would blame their parents, but took no discredit to themselves. Not discerning the plan of God, their only alternative was to suggest that the physical disabilities of life were the result of prenatal sins, or that God, foreseeing that a man would be a sinner, sentenced him before he was born. The Jews are not alone in such perverted thoughts. The great Western churches have taught similar things, and have practised prenatal baptism to save an unborn child from the torment of hell fire. There is no force so powerful to turn the minds of men from sane thinking as perverted theology.

[4] Instead of entering into an argument with his disciples, Jesus made a statement which must have sounded startling. He said: "Neither hath this man sinned, nor his parents." He did not mean that neither the man nor his parents had not transgressed the law of God, but that this affliction was not the result of transgression on the part of the parents or the child. He said that the man was born blind in order that the works of God should be made manifest in him. (John 9:3) Jesus proceeded to show what he meant.

[5] Stopping the man, Jesus spat on the ground and, mixing his spittle with the dust, spread the clay over the man's eyes, bade him go to the pool of Siloam and wash his eyes therein. The man felt the power of our Lord's presence and words and, almost certainly having heard Jesus' answer to the question of the disciples, without hesitation he went and washed and received sight. He went home, and his neighbours could hardly believe that he was the man they knew as blind. He asserted his identity, and they asked how he came by his sight. He told them what had happened. Apparently not one of them congratulated him on the blessing which had come to him, but sternly asked where the man was who healed him. As he had made no arrangement to meet Jesus again he said: "I know not."

A GOOD WORK CONDEMNED

[6] It was the sabbath day; and these men hurried the man to the Pharisees, who questioned him, and were greatly put out because this thing had been done on the sabbath day. Some said that the healer must be a sinner; that he could not be of God or he would have kept the sabbath as they did. Others said: "How can a man that is a sinner do such miracles?"—John 9:16.

[7] They were divided amongst themselves; but when he who had been blind asserted his belief that Jesus his healer was one sent of God, for such a miracle had never been known in Israel, they put him out of the synagogue. (John 9:34) These religious cruel men would have preferred to have the man kept in blindness, and to have his healer put out of their sight, rather than that their prestige and authority as the teachers in Israel should be lessened.

[8] We may view this incident of the blind man in both its particular and its general relation to the plan of God. It was necessary to his ministry that Jesus should have such an incident as this occur, and here was the suitable occasion. There must have been other Jews in Jerusalem born blind, but this man proved to be such a man as well served the purpose of Jesus. He had spirit and purpose to believe, to reason, and to stand firm for Jesus. No doubt as with the woman at the well, the heavenly Father was supervising the ministry of his dear Son.

[9] But it is clear that Jesus also used the incident as a general illustration: The man is typical of the world held in darkness, "born blind." Jesus said: "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.

[10] It would be impossible for the disciples to understand the purport of these words; it is easier for us now, because we live in the day when God is diffusing his light abroad. It is clear from the words of Jesus that he meant to convey the thought that his Father had permitted evil to come into the world. The sen-

tence of death, which was not immediately executed and which delay allowed man to propagate, had brought this about. It is this the psalmist meant when he said: "Thou turnest man to destruction; and sayest, Return, ye children of men."–Psalm 90: 3; Genesis 2: 17; 3: 17.

[11] It is evident also that Jesus perfectly well understood that his Father, the gracious Creator, had as yet made no attempt to stem the flow of evil. Nor, with the exception of that which he had given to the chosen family through his covenants and by his prophets, had he sent any light into the world to tell men his course of action. He had almost left them alone.—Amos 3: 2.

[12] Now for a little while, and Jesus knew it must be such, God sent his Son into the world to be the light for it. He knew there was a night approaching for him, when his lamp, the only one which was lit, must be quenched; hence he must work the works of God, to show his goodness and glory, while it was day, that is, while he had opportunity.

THE LIGHT OF THE WORLD

[13] Being the Light of God to lighten mankind, it must be that wherever he manifested himself darkness must flee from before him. Jesus lived and ministered amongst a people who were physically sick, infirm with blindness, deafness, lameness, and smitten with many dreadful diseases; a people who were spiritually blind, yet intensely proud and full of hypocrisy, wilfully hiding their condition from themselves. Most of these got no benefit from his presence. But wherever the sick physically, spiritually or mentally sought him, or were brought to him by others, or were visited by him, or (as in this case) where there was contact, he always manifested himself as the One sent from God. Thus it was that none ever came in actual contact with Jesus for physical healing but went away blessed. It could not be otherwise.

[14] Jesus did not heal the people to make disciples, but to manifest that he came from God, and to show what the power of God would do when it should be manifested amongst the peoples of earth. In the healing of the multitude in Galilee it was not merely the compassion of Jesus that was in operation; it was because he represented the fact that God was present in him. It is this fact which explains why so many who came to him for healing got their blessing, even though they did not wish to have anything more from him than that which they sought.

[15] In the attitude of the Pharisees the religious mind is exactly typified. It pleased God to allow "Christian" formality to develop hypocrisy in great religious systems which have professed to be established in the teaching of Jesus. And Pharisees innumerable are existent today as then. In the light of the knowledge of the glory of God which is now manifest through the knowledge of the divine plan, there is that which would bring light to all men, to those who, born into a world dark as to the knowledge of God, have never seen light, have never had spiritual understanding.

[16] The Pharisees of today, the clergy and the ecclesiastically minded, much prefer that the people should remain in ignorance in order that they may be kept under the power of the church; and they would, if they could, put out of the way all those who speak the truth of God's Word and who therefore are contrary to them. Like the Jews of Jesus' day their bitterest feelings are towards those who express the truth of God. The Jews tolerated the Roman yoke, and were rather glad to have such glamour as association with the Roman world brought them. So today the religious organizations are pleased to have political association, though they would destroy its power if they could; but their enmity is rabid against those who speak the truth of God.

[17] Jesus knew his time for lighting the whole world had not come. He saw the end of his own day; he saw, too, that the light would be spread abroad by the disciples and by those who should believe on him through them. But he knew that the kingdom of light could not come till the prince of darkness should be dethroned. When that time should come, then the world's darkness would be removed; and the glory of God, his power, his love, his majesty of goodness would be manifest to all his creatures, in heaven as well as in earth.

[18] The permission of evil will bring eternal blessings to men because of the lessons of evil. But it also enhances the glory of God; for men could never have known him fully unless his compassion, mercy and tenderness had been seen. And it is evil that has manifested these things. He who knows the plan of God and knows that God intends to make evil itself show forth his praises, inasmuch as the world is to be delivered from the bondage of evil, and from all sickness whether moral, mental or physical, enters into the glory of God, the light of life. And this knowledge is now free to all who come to God by Jesus.

QUESTIONS FOR BEREAN STUDY

What miracle is related in today's lesson, and what question did it raise? ¶ 1, 2.

What was the Pharisees' perverted view of human imperfection? Do others have similarly preverted views today? ¶ 3.

How did Jesus answer the question before him? ¶ 4.

Tell how Jesus restored sight to the blind man. What attitude did the people and the Pharisees take toward this act of healing, and why? ¶ 5-7.

What particular relation does this incident have to the divine plan? ¶ 8.

What general lesson does it teach? How can it be said that God *turned* man to destruction? ¶ 9-11.

Was Jesus the light of the world at his first advent? ¶ 12, 13.

Why did Jesus perform so many acts of healing, and yet did not heal all the sick? ¶ 14.

Show the similarity between the attitude of the Pharisees toward the truth and that of the religious mind of today. Why are ecclesiastics bitter toward those who preach the truth of God's Word? ¶ 15, 16.

Did Jesus expect that he would enlighten the whole world during his ministry? ¶ 17.

What blessings shall result from the permission of evil on earth? ¶ 18.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JANUARY 20

"Mine elect, in whom my soul delighteth."
—Isaiah 42: 1.

THIS and corroborative Scriptural texts prove conclusively that those who will constitute the official family of God's organization, which shall reign over the earth, must first be servants of the Lord Jehovah. The chief servant is Christ Jesus the foundation, the precious corner stone, and the head of Zion. He plainly said that the greatest in the ruling class must first be servants. (Matthew 18: 4; 23: 11; Luke 22: 26) This is conclusive proof that those who refuse or neglect to joyfully engage in the service now are missing the greatest privilege. If we love our brethren as our Lord loved us we will urge them to avail themselves of every opportunity of service to the glory of God. The Lord's truly consecrated servants, even as Elisha, now have a double portion of the spirit, and with increasing joy they embrace the privileges of witnessing to the Lord and helping to raise up a standard for the people. This explains why there has been such great enthusiasm in the service since 1918, when the Lord came to his temple.

It is those who joyfully participate in the service of the Lord who have the Lord's favor. In these "my soul delighteth, saith the Lord". It is this same class whom the Lord upholds, sustains and keeps fast in the time of great stress and all of the time. Of them the Lord says: 'These are mine elect'; that is to say, those whom he will elect as the official part of the holy city, the government of righteousness.

Furthermore the Lord says: "I have put my spirit upon him." These have the power of the Lord, because he sustains them and keeps them by and through his name and strength; and they go forward gladly proclaiming the message of Jehovah and that he is God and that his kingdom will bring the relief for which all the creation has groaned and travailed in pain even until now.

Speaking of this same class God's prophet says: "Thou art a priest for ever after the order of Melchizedek." A priest is one who serves. Melchizedek pictured the class that carries out God's purposes, operating under the Head, Christ Jesus.

It is this same faithful class that God speaks to when he says: "He shall bring forth judgment to the nations." Here the Lord applies the text to the Christ, which includes all who are in Christ and who are faithful overcomers and who therefore compose the official family of Zion. Necessarily these are they who in the days of the beginning of the kingdom give a faithful witness to Jehovah and joyfully proclaim: "Blessed be the Lord out of Zion."

TEXT FOR JANUARY 27

"She was delivered of a man child."—Isaiah 66: 7.

THE feminine name is often applied to an organized city or other organization. Zion is God's organization and is the one here mentioned as "she". Also in Revelation twelfth chapter Zion, or God's organization, is mentioned under the symbol of a woman "clothed with the sun". This organization being God's is approved by him and is the recipient of the light of God's plan, symbolized by the sun. Being God's organization she walks or goes forth in complete harmony with his rules of action, as symbolized by "the moon under her feet".

The precious stone and head of that organization of Zion is Christ Jesus, who is clothed with all power in heaven and in earth; therefore the organization symbolized is crowned with twelve stars upon her head. It is the organization, or Zion, symbolized by the woman, who gives birth to the man-child. The man-child is the new government or kingdom that shall rule the nations with a rod of iron. It is the official government of righteousness, the kingdom or reigning house of which Jesus is the Head, and the overcoming saints form a part. These are also called Zion, because constituting the official family or governing factors of God's kingdom.

"Before she travailed she brought forth. Who hath heard of such a thing?" It seems almost impossible. But nothing is impossible with God. Zion, the woman, God's organization, gives birth to the new nation or government; and as soon as born the great battle in heaven begins between this righteous government, of which Christ Jesus is the Head, and Satan the enemy. That marks the time when God's words, as uttered by the prophet (Psalm 110: 2), are fulfilled. Here is stated that Jehovah sends forth out of Zion the rod (sceptre, the right to rule) and says to his Son: "Rule thou in the midst of thine enemies"; and the travail begins.

The struggle in heaven being finished, now the forces are gathering for the final struggle on earth "of the great and terrible day of the Lord" and "the great battle of God Almighty". It is the time of the battle of the beast against the Lamb. The travail is not yet over. With the birth of the kingdom or nation the Lord comes to his temple, and those who are really of Zion "are willing in the day of thy power". (Psalm 110: 3) These delight to be witnesses that Jehovah is God and that the day of his triumph of righteousness through his holy organization is at hand.

Let all the spirit-begotten and anointed see now their privileges and enter fully into the joy of the Lord and have that blessed privilege of being of the remnant, saying, "Blessed be the Lord out of Zion."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

New Haven, Conn.	Jan. 10	Georgetown, Del.	Jan. 17
Philadelphia, Pa.	" 11	Exmore, Va.	" 18
Wilmington, Del.	" 12	Norfolk, Va.	" 31
Chestertown, Md.	" 13	Dundalk, Md.	Feb. 5
Henderson, Md.	" 14	Baltimore, Md.	" 7
Chincoteague, Va.	" 15	Elkton, Md.	" 8

BROTHER J. A. BOHNET

Randolph, Kans.	Jan. 17	Sabetha, Kans.	Jan. 27
Riley, Kans.	" 18, 19	St. Joseph, Mo.	" 28, 29
Clay Center, Kans.	" 20	Kansas City, Mo.	" 31
Jamestown, Kans.	" 21, 24	Leavenworth, Kans.	Feb. 1
Lenora, Kans.	" 22	Lawrence, Kans.	" 2
Topeka, Kans.	" 25, 26	Centropolis, Kans.	" 3

BROTHER C. W. CUTFORTH

Falls Creek, Pa.	Jan. 15	Butler, Pa.	Jan. 22
Brockway, Pa.	" 17	Ellwood City, Pa.	" 24
Kane, Pa.	" 18	New Brighton, Pa.	" 25
DeYoung, Pa.	" 19	New Castle, Pa.	" 26
Clarington, Pa.	" 20	West Middlesex, Pa.	" 27
Clarion, Pa.	" 21	Farrell, Pa.	" 28

BROTHER H. H. DINGUS

Bridgeport, Conn.	Jan. 18	New Britain, Conn.	Jan. 25
Branford, Conn.	" 19	Hartfort, Conn.	" 26
New Haven, Conn.	" 20	Cromwell, Conn.	" 27
Derby, Conn.	" 21	Deep River, Conn.	" 28
Waterbury, Conn.	" 22	New London, Conn.	" 29
Torrington, Conn.	" 24	Norwich, Conn.	" 31

BROTHER A. D. ESHLEMAN

Forrest City, Ark.	Jan. 18	Jonesboro, Ark.	Jan. 25, 26
Memphis, Tenn.	" 19, 28	West Ridge, Ark.	" 27
Keiser, Ark.	" 20	Gadsden, Tenn.	" 29
Blytheville, Ark.	" 21	Big Sandy, Tenn.	" 31
Lafe, Ark.	" 22	Palmyra, Tenn.	Feb. 1
Rector, Ark.	" 24	Guthrie, Ky.	" 2

BROTHER A. J. ESHLEMAN

Fredericksburg, Va.	Jan. 11	Exmore, Va.	Jan. 20
Ruther Glen, Va.	" 12	Chincoteague, Va.	" 21
Fredericks Hall, Va.	" 13	Norfolk, Va.	" 24
Orchid, Va.	" 14	Suffolk, Va.	" 28
Richmond, Va.	" 15, 17	South Hill, Va.	" 29
Newport News, Va.	" 19	Lawrenceville, Va.	" 31

BROTHER M. C. HARBECK

Warren, Pa.	Jan. 18	Harrisburg, Pa.	Jan. 25
Oil City, Pa.	" 19	York, Pa.	" 26
Pittsburgh, Pa.	" 20	Lancaster, Pa.	" 27
McKeesport, Pa.	" 21	Rheems, Pa.	" 28
Johnstown, Pa.	" 22	Lebanon, Pa.	" 29
Altoona, Pa.	" 24	Reading, Pa.	" 31

BROTHER H. E. HAZLETT

Columbiana, O.	Jan. 17	Rosemont, O.	Jan. 25
Lisbon, O.	" 18	Niles, O.	" 26
Power Point, O.	" 19	Warren, O.	" 27
Negley, O.	" 20, 21	Mecca, O.	" 28
East Liverpool, O.	" 22	Ashtabula, O.	" 31
Youngstown, O.	" 24	Painesville, O.	Feb. 1

BROTHER M. L. HERR

Bradford, Pa.	Jan. 14	Perry, N. Y.	Jan. 24
Franklinville, N. Y.	" 15	Batavia, N. Y.	" 25
Olean, N. Y.	" 17	Getzville, N. Y.	" 26
Shinglehouse, Pa.	" 18	Tonawanda, N. Y.	" 27
Bolivar, N. Y.	" 19, 20	Niagara Falls, N. Y.	" 28
Fillmore, N. Y.	" 21, 22	Buffalo, N. Y.	" 29, 31

BROTHER W. M. HERSEE

London, Ont.	Jan. 14	Palmerston, Ont.	Jan. 22
Stratford, Ont.	" 15, 17	Mount Forest, Ont.	" 24
Seaforth, Ont.	" 18	Harriston, Ont.	" 25
Goderich, Ont.	" 19	Hanover, Ont.	" 26
Ripley, Ont.	" 20	Allenford, Ont.	" 27, 28
Verdwich, Ont.	" 21	Owen Sound, Ont.	" 29, 31

BROTHER H. S. MURRAY

New Orleans, La.	Jan. 14	Jacksonville, Fla.	Jan. 25
Waveland, Miss.	" 15	Marianna, Fla.	" 26, 27
Mobile, Ala.	" 16	Pensacola, Fla.	" 29, 31
Pensacola, Fla.	" 17	Biloxi, Miss.	Feb. 1
Jacksonville, Fla.	" 19	Lyman, Miss.	" 2
Tampa, Fla.	" 21-24	Saucier, Miss.	" 3

BROTHER G. R. POLLOCK

Jasper, Minn.	Jan. 14	Davis, S. Dak.	Jan. 22
Hartford, S. Dak.	" 15, 17	Irene, S. Dak.	" 24
Mitchell, S. Dak.	" 18	Avon, S. Dak.	" 25, 26
Parker, S. Dak.	" 19	Corsica, S. Dak.	" 27, 28
Menno, S. Dak.	" 20	Yankton, S. Dak.	" 29
Chancellor, S. Dak.	" 21	Vermilion, S. Dak.	" 31

BROTHER V. C. RICE

De Kalb, Tex.	Jan. 17	Wolfe City, Tex.	Jan. 26
Texarkana, Tex.	" 18, 20	Dallas, Tex.	" 28-31
Atlanta, Tex.	" 19	Plano, Tex.	Feb. 1
Simms, Tex.	" 21	McKinney, Tex.	" 2
Greenville, Tex.	" 22, 25	Greenville, Tex.	" 3
Winnsboro, Tex.	" 24	Lone Oak, Tex.	" 4

BROTHER C. ROBERTS

St. John, N. B.	Jan. 17	Bridgewater, N. S.	Jan. 26
Evandale, N. B.	" 18, 19	Middleton, N. S.	" 27
Deep Brook, N. S.	" 21	Margaretsville, N. S.	" 28
Centreville, N. S.	" 22	Kentville, N. S.	" 29, 31
Yarmouth, N. S.	" 24	E Hall's Harbor, N. S.	Feb. 1, 2
Liverpool, N. S.	" 25	Halifax, N. S.	" 3

BROTHER O. L. SULLIVAN

Cedar Rapids, Ia.	Jan. 7	Kalamazoo, Mich.	Jan. 28
Rochelle, Ill.	" 8	Hammond, Ind.	" 29
Chicago, Ill.	" 10	St. Louis, Mo.	" 31
Jackson, Mich.	" 11	Springfield, Mo.	Feb. 1
Detroit, Mich.	" 17	Claremore, Okla.	" 2
Windsor, Ont.	" 24	Nowata, Okla.	" 3

BROTHER W. J. THORN

Bellingham, Wash.	Jan. 17	Chehalis, Wash.	Jan. 24
Seattle, Wash.	" 18	Vancouver, Wash.	" 25
Long Branch, Wash.	" 19	Odell, Ore.	" 26
Olympia, Wash.	" 20	Bend, Ore.	" 27, 28
Aberdeen, Wash.	" 21	Portland, Ore.	" 29, 31
Centralia, Wash.	" 22	Ashland, Ore.	Feb. 2

BROTHER T. H. THORNTON

Augusta, Ga.	Jan. 17	Ridgeland, S. C.	Jan. 23
Savannah, Ga.	" 18	Charleston, S. C.	" 29, 31
Jacksonville, Fla.	" 19	Elko, S. C.	Feb. 1
Tampa, Fla.	" 21-24	Augusta, Ga.	" 2
Palatka, Fla.	" 26	Harlem, Ga.	" 3
Waycross, Ga.	" 27	Dearing, Ga.	" 4

BROTHER S. H. TOUTJIAN

Waco, Tex.	Jan. 13	Old Glory, Tex.	Jan. 24
Alvarado, Tex.	" 14, 15	Rochester, Tex.	" 25, 26
Fort Worth, Tex.	" 17, 18	Dallas, Tex.	" 28-31
Cleburne, Tex.	" 19	Abilene, Tex.	Feb. 1, 2
Weatherford, Tex.	" 20	Merkel, Tex.	" 3
Woodson, Tex.	" 21, 22	Sweetwater, Tex.	" 4, 5

BROTHER J. C. WATT

Hermiston, Ore.	Jan. 14	Payette, Ida.	Jan. 26
Pendleton, Ore.	" 15, 17	Emmett, Ida.	" 27
Joseph, Ore.	" 18, 19	Boise, Ida.	" 28, 31
LaGrande, Ore.	" 20, 21	Nampa, Ida.	" 29, 31
Weiser, Ida.	" 22, 24	Pocatello, Ida.	Feb. 1
Ontario, Ore.	" 25	Laramie, Wyo.	" 3

BROTHER J. B. WILLIAMS

Chicago, Ill.	Jan. 17	Rock Island, Ill.	Jan. 25
Geneva, Ill.	" 19	East Moline, Ill.	" 26
Rochelle, Ill.	" 20	Moline, Ill.	" 27
Ashton, Ill.	" 21	Knoxville, Ill.	" 28
Clinton, Ia.	" 22	Kewanee, Ill.	" 29
Davenport, Ia.	" 24	Peoria, Ill.	" 31

BROTHER C. A. WISE

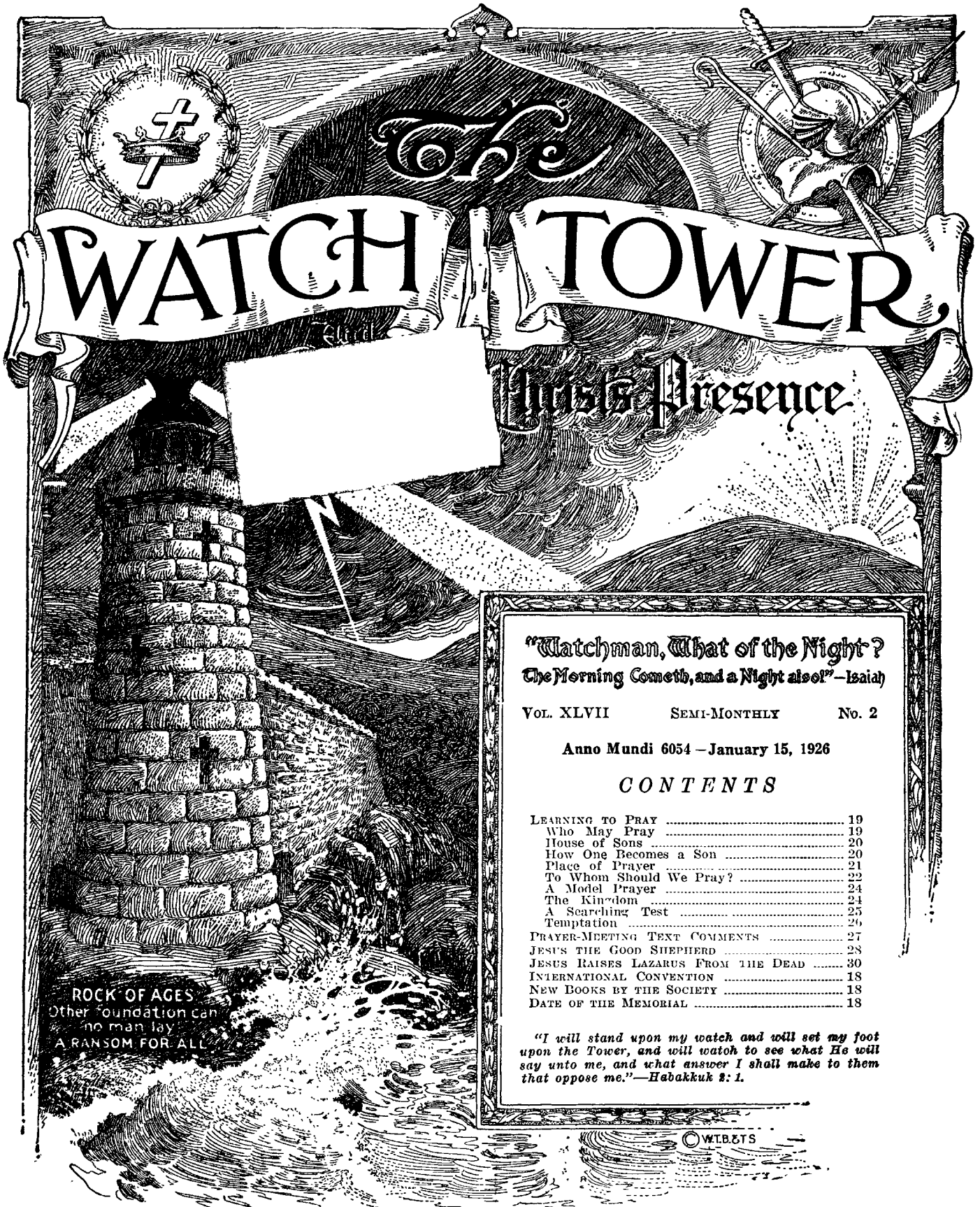
Arcadia, Fla.	Jan. 17	Tampa, Fla.	Jan. 26
Bradentown, Fla.	" 18	Lakeland, Fla.	" 27
Sarasota, Fla.	" 19	Zephyrhills, Fla.	" 28
St. Petersburg, Fla.	" 20	Martin, Fla.	" 29
Tampa, Fla.	" 21-24	Homassassa, Fla.	" 31
Oldsmar, Fla.	" 25	Ocala, Fla.	Feb. 1

BROTHER L. F. ZINK

El Reno, Okla.	Jan. 17	Elmore, Okla.	Jan. 25
Norman, Okla.	" 18	Ardmore, Okla.	" 26
Noble, Okla.	" 19	Dallas, Tex.	" 28-31
Purcell, Okla.	" 20	Fort Worth, Tex.	Feb. 1
Paoli, Okla.	" 22	Comanche, Okla.	" 2
Wynnewood, Okla.	" 24	Minco, Okla.	" 3

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Tampa, Fla. Jan. 20-24. Address R. Stansel, 214 Hyde Park Ave.
Dallas, Tex. Jan. 28-31. Address Edward Telkamp, 4641 Travis St.



"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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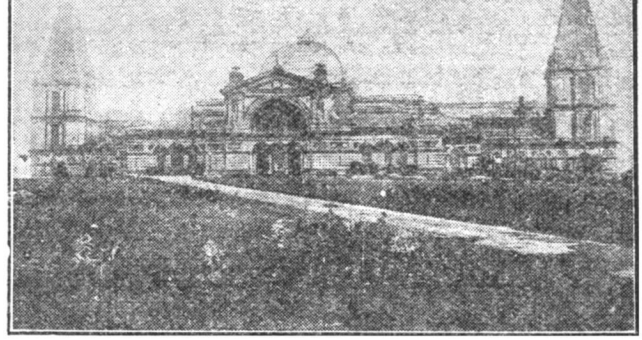
COMFORT FOR THE JEWS

The SOCIETY is now publishing a book especially dealing with the return of the Jews to Palestine. It was written by the President of the SOCIETY. A campaign is now beginning to get this message to the Jews. All the consecrated will desire to have a part in this work. Apply to your Service Director immediately for service. This seems to be the Lord's due time to give such a message.—Isaiah 40:9.

ENCOURAGEMENT FOR WORKERS

From May to December, 1925, the Bethel Family used their spare time on Saturdays for field work. In that time the Family distributed 230,000 free tracts and sold 32,277 volumes of books. Can you find some time on Saturdays to canvass?—Romans 12:1.



The above shows the Alexandra Palace, the place for the London Convention, May 24th to 31st, 1926, inclusive. There is ample provision for meetings with a recreation park in the front. It will be an ideal place for a convention. American brethren who contemplate attending this convention will please notify the Brooklyn office during January if possible.

MEMORIAL DATE

The nearest new moon to the equinox 1926 is March 14th, Jerusalem time. The fourteenth day thereafter would end March 28th, about six p. m., which marks the true beginning of the Passover. Therefore, Saturday evening, March 27th, 1926, after six o'clock, is the proper time for the celebration of the Memorial.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII JANUARY 15, 1926 No. 2

LEARNING TO PRAY

"Lord, teach us to pray."—Luke 11: 1.

WITH many prayer is merely a formality. With others it is a mockery. Some pray to be heard of men. A few pray with a sincere desire to have the will of God done concerning them. Such was evidently the reason why the disciples of Jesus requested him to teach them how to pray. If it were necessary for the disciples of Jesus to learn how to pray, surely it is necessary for all to learn how to pray intelligently who expect to have their prayers answered.

[2] One of the greatest privileges the Christian enjoys is that of prayer to God. Offered in harmony with the Word of God, and with confidence in God and in his Word, an answer may be confidently expected. Not every one has the privilege of prayer. One's privilege may differ at different times. It is therefore important to have an understanding of the subject matter as outlined in the Word of God that we may understand who has the privilege of prayer and under what circumstances.

[3] Prayer is a petition asking for relief or favor. If intelligently made, it is addressed to one possessing the power and ability to grant the relief or favor desired. A comprehensive definition of prayer therefore is: A petition asking for relief or favor addressed to a being or creature possessing the power or authority to grant such relief or favor. God is all-powerful; he possesses the power and authority to grant relief. Therefore a petition addressed to Jehovah, according to his will as expressed in his Word, may receive a favorable consideration.

[4] Many of the peoples of earth address their prayers to stones or to statues of wood or to other inanimate objects. Some turn wheels and count that as prayer, while others count beads and repeat formal phrases and believe that this is prayer to God. Such prayers are worse than useless. They are never answered. Many prostrate themselves in an attitude of devotion before images of wood or stone, or before some inanimate object in the form of a cross, believing that the presence of such object will aid them in their prayers. Such prayers are offered without a proper understanding of the Scriptures. The people who offer these prayers are not to be blamed; and what is here said is not said for the purpose of ridicule, but that the attention of seekers for truth may be directed to the privilege of praying to God, the Giver of every good and perfect gift.

WHO MAY PRAY

[5] Do not all persons have the privilege of approaching God in prayer? They have not. People may pray, but with no assurance of having their prayers answered. The Apostle Peter, under inspiration, wrote: "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: 12) By this authority it is seen that only the righteous have the privilege of prayer. Such may present their petitions to God and expect to be heard and answered according to his holy will.

[6] Does not the sinner have the privilege of prayer? If one who is a sinner, going in the way of sin, repents and is converted, which means to change his mind and his course of action, and desires the mercy of God, he may call upon God for mercy; and if he follows God's appointed way he may come into harmony with God and later enjoy the privilege of prayer. An example of a sinner praying to God is found in the Scriptures (Luke 18: 13): "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." It will be observed, however, that he had not the full privilege of prayer. The Scriptures show that it is only the child of God who can approach him and address him as Father, and expect to receive an answer to his prayer.

[7] Who are righteous, and how does one become righteous? The psalmist says (Psalm 14: 3): "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." Again the psalmist declares that all were born in sin and shapen in iniquity. (Psalm 51: 5) This is corroborated by the Apostle Paul's statement in Romans 5: 12: "Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned." All are born sinners, but the Lord God has provided a way for sinners to return to him. Faith is the first thing essential. "But without faith

it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6.

8 Abraham is called the "father of the faithful". Because of his faith God counted him as righteous. This is proven by the words of St. Paul in Romans 4:20-22: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." Abraham had the privilege of prayer to God because he was a friend of God, being so considered by reason of his faith and obedience.—James 2:23; Isaiah 41:8; 2 Chronicles 20:7.

9 Likewise Isaac and Jacob and others of the prophets had the privilege of prayer. God made a covenant with the people of Israel; and as long as that people tried to keep that covenant they had the privilege of praying to God; and he heard their prayers. Abraham prayed unto God. (Genesis 20:17) When the people cried unto Moses, Moses prayed unto the Lord. (Numbers 11:2) When the Israelites were afflicted by serpents they went to Moses and asked him to pray to the Lord; and Moses prayed for the people and the Lord heard his prayer. (Numbers 21:6-8) Hannah had no son and was in bitterness of soul; but she prayed unto the Lord and she bore a son and called his name Samuel She committed her son unto the Lord's care.—1 Samuel 1:9-20.

10 These and many like instances which appear in the Bible show that the people of Israel enjoyed the privilege of praying to God because that nation was in a covenant with God through Moses as mediator. Israel is designated in the Scriptures as the house of servants. With them God's law covenant operated as a friend or pedagogue to lead them to Christ. When Christ came, those of the nation of Israel who accepted him as the Anointed One were transferred from the house of servants to the house of sons; and as members of the house of sons they were granted the privilege of prayer.

HOUSE OF SONS

11 Moses was the head of the house of servants, and that house had a limited privilege of prayer to God. That house was typical of the house of sons. Jesus Christ is the head of the house of sons. (Hebrews 3:5, 6) "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Sons of God have the privilege of addressing the Father. The Lord Jesus often prayed, addressing Jehovah God as Father. The disciples of John had the privilege of praying, as the servants of God; but they did not understand how to pray as the followers of Christ.

HOW ONE BECOMES A SON

12 In John 14:6 it is written: "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Thus it is seen that after the coming of Christ not even a Jew could come to God except through Christ Jesus; because Christ Jesus is the Son of God, and he is the way that God has provided whereby all shall come to him and into harmony with him. In Matthew 16:24 Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." The steps therefore to become a son of God are as follows: (1) Faith in Jehovah as the great eternal God; (2) faith in the Lord Jesus as the Redeemer of mankind, that his shed blood provided the ransom price; then (3) a full consecration to do God's holy will. Consecration to the Lord means that we, in substance, say to Jehovah that having faith in him and in the Lord Jesus Christ we agree to do the will of God, trusting in the merit of Jesus' sacrifice.

13 The next step is justification, which means to be made right with God. Those who are justified by faith through the blood of Christ are no longer aliens from God but have peace with him, as St. Paul states in Romans 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Justification is in fact a judicial determination by Jehovah that the one who makes a consecration is right with him. These three things must follow in the order named: (1) The exercise of faith by making a consecration, (2) imputation of the merit of Christ Jesus, and (3) the judicial determination by Jehovah. Hence it is written in the Scriptures that by faith are we justified (Romans 5:1), by the blood of Jesus are we justified (Romans 5:9), and also that it is God that justifies. (Romans 8:33) Justification is for the purpose of enabling one to sacrifice his right to human life and be begotten to the divine nature. Justification therefore is an invitation to the high calling.

14 Then such an one is begotten by Jehovah, by his holy spirit, as recorded in James 1:18: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures"; and in 1 Peter 1:3, 4: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Begetting means the beginning. This marks the coming into Christ. The apostle says in Romans 8:1, 14, 15: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit, . . . For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the

spirit of adoption, whereby we cry, Abba, Father." Thus it is seen that such have the privilege of addressing Jehovah as Father, and these are they who have the privilege of prayer as the sons of God.

15 Can a Mohammedan or other heathen pray to God and expect relief? The answer is: No; because such do not believe in the Lord Jesus Christ as the great Redeemer of man and the way of coming to God. Why is it necessary to believe on the Lord Jesus Christ as the Redeemer? Because all the human family became sinners by reason of Adam's disobedience to God. God provided for the death of his beloved Son that through the merit of that sacrifice Adam and his offspring might be relieved from the effects of the judgment of condemnation. God does not force this privilege upon any one but grants it only to those who come and ask, as sinners, that they might be relieved of their difficulties and come into harmony with him through Christ. It follows then that if anyone comes in any other way except through Christ he would not be received. The Scriptures leave no doubt about this. We read in Acts 4:12: "For there is none other name under heaven given among men, whereby we must be saved."

16 What then shall we say about Modernists? The Modernist clergymen in particular say that they do not believe that man fell because of sin, nor do they even believe that God created man, but claim that man is a creature of evolution, and that man is gradually evolving. They say that they do not believe that the blood of Jesus was shed as a redemptive price for man; hence they have no faith in the ransom sacrifice. These often stand in a public place and pray; do they have the privilege of prayer, or are their prayers heard? We can judge this only by the Scriptures; and when the Scriptures plainly say that no man can come unto God except through Christ Jesus, then it follows conclusively that any man who believes neither in the fall of Adam nor in the redemptive price, and hence denies Christ Jesus as the great Redeemer, has no privilege whatsoever of prayer.

17 Does this mean that doctors of divinity, who class themselves as Modernists and are such, and who pray in public, never have their prayers heard? It could mean nothing else. The prayer of such in public or otherwise is a mockery. Do not these have the privilege of prayer at least to the same extent as do sinners? This question can be answered by an instance recorded in the Scriptures.

18 In Jesus' time there were clergymen who claimed to represent God. In Luke 18:10-14 we read: "Two men went up into the temple to pray; the one one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

PLACE OF PRAYER

19 In Jesus' day the ecclesiastical element, particularly the scribes and the Pharisees, who claimed to represent God, took much pleasure in walking on the streets in long robes and in appearing in the synagogues in such and receiving greetings, and in occupying the chief rooms at the feasts. They also delighted to display their piety by standing in the synagogues and on the street corners in prayer. Jesus said that these were hypocrites, that they were praying to be seen of men, and that they had their reward, because men might see them and say: How wonderfully pious are these men!

20 After 1800 and more years this class of men have not passed from the earth but rather they have increased in numbers. The words of Jesus (Luke 20: 46, 47) seem now quite appropriate: "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a show make long prayers: the same shall receive greater condemnation." "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward."—Matthew 6:5.

21 There is a time and a place for everything. God does not judge one according to the place where he prays, but judges him according to his purpose and intent. If his prayer is uttered in a public place that others might hear and remark upon the piety of the one praying, then such a one may receive the reward of commendation of others; but he does not receive the approval of God. There are certain conditions in which it would be proper to pray in public. Where there is a public assembly of Christian people for the purpose of holding public worship it would be entirely appropriate for the leader, or some consecrated Christian in the presence of all, to act as the spokesman to give expression of thanksgiving to God for his manifold blessings and to ask his guidance in the consideration of the matters in which the assembly is to participate.

22 It should be remembered always that prayer is offered not to the people but to Jehovah God. Only God can grant the answer to prayer. If therefore there is a thing in which a public assembly of the consecrated is equally and jointly interested, and if all desire to ask the same thing, it would be proper then for one to

utter audibly this prayer that the minds of all might be guided in unison. Where there is a mixed audience, or many present who do not believe the Lord, then if the one serving desires to pray it would be far better for him and more in keeping with the Scriptures if he should pray privately.

[23] Thanksgiving means to give expression of gratitude for favors and blessings received. It is proper for all people to express their gratitude to the Giver of every good and perfect gift. For a leader of a public assembly, however, to stand up before the people and tell Jehovah God what he is expected to do, is not only presumptuous but often blasphemous. Long prayers uttered in the presence of others are generally uttered for the purpose of attracting attention to the speaker. We may be sure that Jehovah does not hear and answer such prayers. Ofttimes the leader prays because he loves to hear his own voice and that others might comment upon his eloquence.

[24] The Lord Jesus left no doubt as to where the Christian should pray. He said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." (Matthew 6:6) If you desire a special favor at the hands of some earthly ruler, you would not wish to call a public assembly of the people and loudly announce in their presence your requests addressed to the ruler. You would prefer to have a secret audience with him that you might present your matter in a better and more direct way. Since prayers are addressed to Jehovah, the effectual prayer is that petition which is secretly presented to Jehovah God in the name of Jesus Christ.

[25] Shortly after Jesus had been baptized in the Jordan he desired to pray to God before the selecting of the twelve whom he should use as his apostles. Be it noted that he did not stand up to pray before the multitude. It is recorded of him: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." —Luke 6:12, 13.

[26] It was not unusual for the Lord Jesus to withdraw to a secret place for prayer. He did not utter prayers for the benefit of the multitude, that they might hear him. Concerning this we read: "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." (Matthew 14:23) He held sweet and precious communion with his Father in heaven by means of prayer. This is true of each true and faithful follower of the Lord Jesus. To all such prayer is a sacred privilege.

[27] If it becomes necessary or fitting to pray in public no one who is a true Christian would hesitate to do this. The point is that it seems more appropriate for a child of God who has a petition to present to his Father to do so secretly, or else in company with others of like precious faith that the mind of each one may be solemnly set upon the thing that they ask in the name of the Master.

LONG PRAYERS

[28] Is there any virtue in a long prayer? Or might we expect the Lord to surely hear and answer our prayer if we repeated it time and time again? Many good, honest people are told that if they will repeat their prayers so many times a day, and count the number by going over their beads, this will result to them in many blessings. Undoubtedly they are honest in their endeavors, but the trouble is that they are not advised as to what the teaching of the Scriptures is upon the point. Jesus, when instructing his disciples to pray, said: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him."—Matthew 6:7, 8.

[29] It is not necessary to tell the all-wise Creator, time and time again, our heart's desire. As the Lord here stated, our Father knows in advance what things we have need of. The question then may arise, Why ask him at all if he knows in advance what we need? The answer to that is this: Jehovah is a just, wise and loving God. He does not force anything upon another. He wishes his children to learn certain lessons and to express themselves in full harmony with his will, and to earnestly desire his blessings before he bestows them. Any good parent can see the wisdom of this course. If he wishes to properly train his child he will prefer to see the child first request a thing that is desired; then, if his wisdom leads him to believe that the child is in need of it, he takes delight in giving it. Jesus lays down the rule when he says: "And I say unto you, Ask, and it shall be given 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."—Luke 11:9, 10.

TO WHOM SHOULD WE PRAY?

[30] As hereinbefore stated, the Jews prayed to God because they were servants of God under the terms of the law covenant. The Christian is directed to pray to Jehovah God and to address him as Father. Only those who are the sons of God have this privilege. The Lord Jesus lays down the rule definitely, in John 15:16, that the petition must be presented in his name: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it

you." Again he said, in John 14:6: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me."

[31] This fixes the rule, then, as to who can come to God and to whom the Christian must present his petition or prayer. Necessarily it excludes unbelievers and also those who claim to be Christians but who deny God's Word and his plan of redemption. It cannot be said that because a man poses before the public as a minister or preacher he has the privilege of praying to God. He may or he may not have. When the Lord Jesus was on earth the scribes and the Pharisees were the most zealous of all in claiming to represent God. Without doubt their prayers were not heard by Jehovah, for the reason that Jesus said of and concerning them: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:42-44.

REVERENCE

[32] Some pray in an arrogant manner. Others pray with arrogant words. If a man were being received into the presence of some earthly potentate he would approach that ruler with due respect and consideration. When one desires to be received into the presence of Jehovah God, surely at least as much consideration and respect should be shown as if he were being presented to an earthly king. Quite often an expression like this is boldly uttered: "We come into thy presence, Jehovah God." Not only is this grating and abrupt, but it sounds presumptuous. It would be more in keeping with the happy relationship between the child of God and the heavenly Father if he should say something like this: "Humbly and reverently, gracious God, I beseech thee to receive me into thy holy presence in the name of thy beloved Son, my Redeemer, Christ Jesus."

[33] This does not mean that prayer should always be couched in the same words or become a mere form. It does not seem that the frequent repetitions of forms could be pleasing to the Lord. The Psalmist David gives an instance of reverentially approaching the throne of heavenly grace when he says: "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain." (Psalm 104:1, 2) "O come, let us worship and bow down: let us kneel before the Lord our maker." (Psalm 95:6) No man can approach God in prayer and expect to be heard unless he has first learned of his own insignificance, and that the Lord is infinitely superior, and that God is perfect in wisdom, justice, love and power.

[34] Would it not be proper to pray to Jesus? This would not be improper for a Christian to do, because Jehovah God has committed to Jesus all power in heaven and in earth. But the Lord Jesus himself directed the Christian that when he prays he should say: "Our Father who art in heaven"; and that then he should ask in the name of Jesus the beloved Son of God. He says: "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) By this we understand that the Christian alone has the privilege here mentioned. He must be in Christ, in this, that he has been begotten and anointed of the holy spirit and now is a new creature; and he who abides in that blessed condition and the Word of God abides in him, then he shall ask what he will and it shall be done unto him.

[35] But mark the conditions. If the Word of God abides in him then the Christian will ask only in harmony with the will of God and not ask something contrary to God's expressed will. (John 14:13, 14) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." By this text, then, we see that it is proper for the child of God to address his prayer to Jehovah, the Father, and in the name of the Son, Christ Jesus.

[36] Would it be proper then for a Christian to pray to God that a sinner be converted and brought into the church? The answer is, No; for the reason that the church is the body of Christ. God himself is selecting the members of the body of Christ. It would not be proper to ask him to select some one who was not inclined toward the Lord. But some one might have a loved member of his family that he wanted to become a Christian. Would not it be proper for him to pray for such an one to become a Christian? It would not. It would be proper for him to pray that his beloved friend might have brought to his attention such a knowledge of God's truth that he might turn his heart to the Lord, but it is for the Lord himself to make the selection of those who are his. We must remember that God is not trying to convert the world. The whole work of the past nineteen hundred years has merely been to preach the gospel that those who desire to follow the Lord might do so. Now the message is going forth that the people might have a knowledge that God's kingdom is at hand, to the end that they might voluntarily turn their minds to the Lord and worship and serve him.

[37] It was not until three and one-half years after the resurrection of our Lord that the way was open for Gentiles to be followers in the Master's footsteps. It is written: "There was a certain man in Cæsarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his

house, which gave much alms to the people, and prayed to God alway." (Acts 10:1, 2) Here was a man who was devout, but the Lord waited his own good time to hear this man's prayer. The Lord then sent to Cornelius a messenger who said: "Thy prayers and thine alms are come up for a memorial before God." (Acts 10:4) Undoubtedly Cornelius had consecrated himself to God by agreeing to do Jehovah's will, and now the time had come when he should receive a blessing.

38 The Lord God therefore sent Peter to Cornelius; and when Peter appeared before Cornelius it is written (Acts 10:34-36): "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all)." Then Peter proceeded to tell him of the divine plan, and Cornelius became a Christian. He was the first Gentile that had this privilege. Since then every Gentile who has taken a similar course of seeking the Lord has found him; provided, of course, his seeking was diligent, in honesty and in truth.

A MODEL PRAYER

39 Now what is the proper method for Christians to use in praying? This answer should be found in the Scriptures and nowhere else. "And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." (Luke 11:1) Jesus answered, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." (Matthew 6:9) It is observed that here he directed that the prayer shall be addressed to Jehovah God, who shall be addressed as Father. This does not mean the fatherhood of God to all mankind nor the brotherhood of all men, as some men have foolishly taught. Jehovah God is the Father to those only who have been begotten by his spirit, and this after a full consecration to do his will.

40 These sons of God are the ones addressed by St. Peter in 2 Peter 1:2-4: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." These are the same ones mentioned by St. John in 1 John 3:1, 2: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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."

41 Of necessity this rule of prayer excludes all those who are not sons of God. The petitioner, after thus addressing Jehovah, acknowledges him as the great eternal God, that his name is sacred, and that he is worthy to receive all praise and adoration. It shows marked reverence on behalf of the Christian for the great Jehovah. There is nothing about it that would warrant the conclusion that the petitioner may irreverently rush into the presence of the Almighty. How different this from what we often hear—some persons publicly praying and arrogantly telling God what he should do!

THE KINGDOM

42 "Thy kingdom come. Thy will be done in earth as in heaven." This expression means that the petitioner expresses himself in full harmony with God's holy will, that he desires the coming of God's kingdom, that this kingdom may rule in the earth to the end that the will of God might be done in the earth and in heaven alike. The petitioner recognizes the injustice, sickness and sorrow in the earth, and that the kingdom of God is the only relief for this; and thus he expresses his humble, sincere desire to see God's will operating in the hearts of all the peoples of earth instead of that which now controls selfish men.

43 It is not an uncommon thing to hear clergymen say that the present kingdoms of this earth are here by divine right and that therefore they represent God. This is directly contrary to what Jesus said. When he stood before Pilate he declared: "My kingdom is not of this world." (John 18:36) The reason why he said this was that for a long period of time Satan had been the god of this world. Jesus was teaching his disciples to keep their hearts in harmony with himself, and to patiently wait and pray for the coming time when the kingdom of God should be established and when the will of God should be done here. It expresses a hope that in God's due time his kingdom will be established for the benefit of mankind.

44 The presumption is that the one who thus prays seeks to ascertain the will of God by studying his Word; and that from the Word of God he sees that in God's due time Christ shall take charge of the affairs in earth, that he will bind Satan that he may deceive the nations no more, and that he will establish peace and righteousness amongst men that they may be brought back into harmony with him. This has really been the desire of the true and faithful Christian throughout the age. He has properly not been praying to God to convert the world, because he knows from the Word of God that it is not yet God's time to do this. He has been praying that God's will and plan should be carried out, and he knew from God's Word that his

plan is to establish his kingdom amongst men. For this reason the true Christian is zealous in telling other people about that kingdom, that they might have a hope of relief from present sufferings and learn about the blessings that will come through the ministration of that kingdom.

45 The King James Version of the text reads: "Thy will be done in earth as it is in heaven." Some have taken exception to the statement heretofore made in THE WATCH TOWER to the effect that Satan has been in heaven during the Gospel Age, and they cite these words in the text above quoted. They have therefore objected to the article "The Birth of The Nation" on the ground that if the will of God is done in heaven Satan could not be there. If by the word "heaven", as here used, is meant the council of Jehovah, then of course God's will has always been done in his court. But we cannot invariably limit the word heaven to the throne of Jehovah. There has been rebellion in the invisible as well as in the visible realm. When the time came to put the rebellious ones out God sent forth the rod out of Zion, with the order and authority to "rule . . . in the midst of thine enemies". (Psalm 110:2) Whichever construction we may place upon the words of the Master in this prayer it does not at all militate against the thought that Satan was in heaven, and has now been expelled from heaven; or that this expulsion took place in or immediately after 1914.

46 We know that for centuries Satan has been the god of this world (2 Corinthians 4:3, 4), and that the world constitutes the evil heavens and the evil earth. The Apostle Peter says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13) It follows then that the old heaven is the Devil's and is therefore evil. The Devil has now been cast out of heaven. The Lord Jesus has assumed his power and reigns. The next act is to expel Satan from the earth; and then there will be a new heaven and a new earth; and in it the Lord will establish righteousness.

47 "Give us this day our daily bread." This means both literal food and the things upon which it is necessary to feed the mind. The Christian is a new creature in Christ. A creature consists of mind, will, heart and organism. The organism of the new creature is flesh and blood, like that of other men. This organism requires daily food for sustenance. It is entirely proper that the son should request these things of the Father, because it is the will of God that his children should ask and receive that which is for their good. The Christian properly does not ask that he be given houses and lands and factories and great quantities of money; but he asks his Father to provide his daily needs; and he asks in confidence, because Jehovah God has promised that his little ones shall not suffer for the things that are necessary.—Psalm 37:25.

48 It is therefore entirely proper for the child of God to daily ask his heavenly Father to provide for him food and raiment that may be necessary, to the end that he might serve the Lord. This of course implies that he will be thankful for what he does receive, and he will delight each day to express his thanksgiving both by word and by action. The child of God grows as he feeds his mind upon the precious things of the divine plan. He has a command from the Lord to be not conformed to this world but to be transformed by the renewing of the mind. (Romans 12:2) This means that the child of God will study the Bible, God's Word; and as he studies he will ask the heavenly Father to feed him upon the precious things thereof that in due time he may have a vision or a clearer understanding of his great truths.

49 Every true child of God has experienced this blessed privilege. As he studies the Lord's Word, confidently trusting in him, the Lord leads him into wider fields of understanding and fulfils to him his precious promise: "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18) The Lord Jesus said concerning the new creature: "Man shall not live by bread alone, but by every word of God." (Luke 4:4) The Christian therefore properly will be asking for the things needful for his development as a Christian in harmony with God's will. Jesus then proceeds in the model prayer thus:

A SEARCHING TEST

50 "Forgive us our trespasses as we forgive those who trespass against us." This is a searching test for the Christian. If some one has done him an injury and he feels resentment and refuses to forgive such an one, he cannot conscientiously approach Jehovah God in prayer and ask to be forgiven. This teaches the Christian to be merciful and kind and to look upon the afflictions of his fellow creatures with sympathy and to be willing to forgive whenever forgiveness is asked. If we are not willing to thus forgive we cannot expect our Lord to forgive us. We have to come to the Lord frequently for forgiveness, acknowledging our shortcomings.

51 St. Peter asked Jesus how often he should forgive an offender. It is written in Matthew 18:21, 22: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." This really means that we should never refuse to forgive an offender where that offender asks for forgiveness. Our Lord and Master stands as the Advocate of the Christian; and while this is no warrant for a Christian to do a wrong, if he does commit a wrong he has the privilege of going to God in prayer and asking help. (1 John 2:1, 2) He should cultivate the disposition of doing

the same toward his fellow creatures. The prayer continues:

TEMPTATION

52 "Lead us not into temptation, but deliver us from evil." God does not lead anyone into temptation. (James 1:13) The King James Version does not here give a clear rendering. Other translations read: "Abandon us not in temptation, but deliver us from the evil one."

53 We observe that when the Lord Jesus had made a consecration and had spent forty days in the mountain, then the Devil was permitted to tempt him. (Luke 4:1-4) He was therefore put to a test as to whether or not he would prove his loyalty and faithfulness to God under the test. He withstood the test and proved his faithfulness. The Apostle Peter tells us, in 1 Peter 2:21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." In corroboration of this St. Paul declares: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Hebrews 12:6, 7) Chastisement here means to discipline or test. The test must come to each one that he may have the opportunity to prove his faithfulness to God.

54 Concerning those who are faithful under the test it is written, in James 1:12: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." God does not tempt any man, but he permits the test to be put before man; and the Christian is to pray that the Lord God will not abandon him in that test but that he will sustain him; and he may have faith and confidence that the Lord will deliver him. This is really a time of temptation. Concerning the Christian's privilege in time of temptation the apostle writes: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:14-16.

55 The words in the prayer above quoted, "For thine is the kingdom, and the power, and the glory, for ever," are not in the older manuscripts. These are an interpolation; and evidently this was done at the instigation of Satan to aid his emissaries to foist upon the people the thought that the kingdoms of this earth belong to God. It is inconsistent with the first part of the prayer: "Thy kingdom come." The time has come, however, when the Lord is assuming his power and beginning his reign. Still it is proper for the Christian to continue this prayer until Satan is ousted completely and God's will is done in the earth.

56 Jesus appreciated the privilege and value of prayer. The record tells of his repeatedly going into a secret place to pray and sometimes all night. His disciples saw the importance of praying aright, and asked him to teach them to pray. He did teach them, and the lessons which he taught to them apply with equal force to all of his followers. The Christian should daily keep near the Lord that the way of communication by prayer may always be open between him and his Father, through the Lord and Savior Jesus Christ, his Head, Redeemer and King.

QUESTIONS FOR BEREAN STUDY

Why did the disciples ask Jesus how to pray? Does everybody have the privilege of prayer? ¶ 1, 2.

What is prayer, and how is it generally regarded by "Christendom" and heathendom? ¶ 3, 4.

Who may pray to God and be heard? Are sinners heard if they pray? ¶ 5, 6.

Who are righteous? Was Abraham righteous, and did he have the privilege of prayer? ¶ 7, 8.

Mention other Old Testament characters whose petitions were heard by Jehovah. Were all the house of servants privileged to pray to God? ¶ 9-11.

How may one become a son of God? Define consecration and justification. Which takes place first? ¶ 12-14.

Do Modernists have any more right to pray to God than do Mohammedans? If not, why? ¶ 15, 16.

Do not such have as much privilege of prayer as do acknowledged sinners? Cite an instance in point. ¶ 17, 18.

How do Pharisees, ancient and modern, seek reward in prayer? ¶ 19, 20.

Where and how should Christians pray? ¶ 21, 22, 24.

What is thanksgiving? How is public thanks to God often made a mockery? ¶ 23.

What noble examples concerning prayer did Jesus give us? Is public prayer appropriate? ¶ 25-27.

Should prayers be long, formal and indefinitely repeated? What did Jesus say about this? If God already knows our needs, why pray at all? ¶ 28, 29.

To whom should our prayers be addressed? ¶ 30, 31, 34.

In what attitude should we approach the Lord in prayer? What improprieties are often committed along this line? ¶ 32, 33, 41.

Will all proper prayers be answered? For what should we pray? Should we pray that sinners, or friends or relatives be brought into Christ? ¶ 34-36.

How did the prayers of Cornelius "come up for a memorial before God"? ¶ 37, 38.

Does the opening sentence of the "Lord's prayer" support the idea of the fatherhood of God and the brotherhood of man as commonly taught? How have St. Peter and St. John identified the sons of God? ¶ 39, 40.

If Christendom already exists, should Christians then pray, "Thy kingdom come"? ¶ 42-44.

If Satan remained in heaven until 1914, how shall we explain the clause: "Thy will be done in earth as it is in heaven"? ¶ 45, 46.

What is meant by "daily bread"? ¶ 47-49.

What searching test does this prayer impose upon the petitioner? ¶ 50, 51.

Does God ever lead us into temptation? Explain. ¶ 52-54.

What purpose was probably back of the interpolation: "For thine is the kingdom and the power and the glory forever"? ¶ 55.

What is the value of prayer to the Christian? ¶ 56.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR FEBRUARY 3

"For the Lord hath chosen Zion . . . for his habitation."—Psalm 132: 13.

THE word here rendered "habitation" really means an assembly place or seat of government. After the deflection at Eden Jehovah began the development of his plan to redeem and reconcile man to himself. For the instruction of man he first had a typical seat of government at Jerusalem. He chose the descendants of Abraham; and these, as a people, dwelt in Egypt. They were typical of God's real people, who have long been in the evil world, of which Egypt was a type.

The Israelites were organized into a nation or government. Moses was their leader. Moses was a type of Christ, the great Head of the real government. When we speak of the people we have more particular reference to the multitude or aggregation of persons, but when we speak of the nation we have particular reference to the organized government made up of certain classes of the people. The latter is the official element or governing factors. The Israelites were God's people long before the coming of Moses to deliver them. They began to take form as a nation or organization at the death of Jacob when he, addressing his sons, recognized them as heads of the organized tribes. Later their organization took on a more specific form of government. The people thus organized were properly spoken of as the nation of Israel.

God laid the foundation of his real government when he chose Jesus his beloved Son as the chief stone or foundation. (Isaiah 28: 16) The new antitypical Governor or King was chosen and anointed many years before he began to function in an official capacity. He must wait his Father's due time before beginning action in his official or governmental capacity; and the beginning of such action or functioning marks the birth of the nation or official government or kingdom, because that is the time when the rod is sent forth out of Zion, when its ruler acts officially.—Psalm 110: 2.

The prophet assumes a position at the time of the birth of the nation, and as the mouthpiece of Jehovah says: "The Lord hath chosen Zion: he hath desired it for his habitation." It did not please God to choose the angels of heaven; but he chose the man Jesus, and called out other men and justified them and chose them to be associates with his beloved Son. These he organizes into a seat of government for the purpose of assembling there and bringing back into harmony with himself the human family. It is his meeting place.

When the angels of heaven had some intimation that such organization was the plan of Jehovah they had a keen desire to know about it. (1 Peter 1: 12) God did not confer this honor upon angels, but he selected from amongst men those who had the faith like unto Abraham for membership in this organization. (Hebrews 2: 16) No greater honor could be conferred upon a creature than this. No wonder each one who ultimately is to be of that government must be thoroughly tested!

God gives these an opportunity while in the flesh to prove loyalty, faithfulness and love to him. As the light increases, the responsibility of those selected increases and they are put to the severe test. Those who stand the test and appreciate their privilege delight to have part in fulfilling the prophecy expressed: "Blessed be the Lord out of Zion."

TEXT FOR FEBRUARY 10

"My king upon my holy hill of Zion."—Psalm 2: 6.

THIS statement of the prophet as the mouthpiece of God could not have a fulfilment prior to the time when the King takes his power and reigns, which time we understand to have begun in 1914. Was not Christ Jesus exercising his power as king from the time of his ascension until 1914? The Scriptures show that when he ascended on high the Lord Jehovah said to him: "Sit thou at my right hand, until I make thine enemies thy footstool." When that time arrived, "the Lord [Jehovah] shall send the rod [sceptre, or the right to rule] of thy strength out of Zion." (Psalm 110: 1, 2) That would correspond to the time of the fulfilment of Psalm 2: 6. It is in this day, after the Lord takes his power, that the faithful ones of his followers willingly participate in the kingdom work. This corresponds with the time immediately following the birth of the nation. (Psalm 110: 3) It corresponds again with the words of the prophet: "I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish."—Psalm 132: 16-18.

It is corroborated by the prophecy of Isaiah 61: 10. The priests are those who are anointed and who are willingly and joyfully participating in being God's witnesses. These scriptures make the position of the truly consecrated so clear that the entire situation is really thrilling.

The most momentous event that has transpired in centuries is now progressing; and the anointed ones, clothed with the robe of righteousness, as witnesses for the Lord are permitted to proclaim the message of glad tidings to the world and to thereby lift up the standard of the Lord and point the people to the way which brings to them complete and everlasting relief. These are pointing to the fact that Jesus Christ the King has been placed upon his throne by Jehovah. Let all the saints with joy say now: "Blessed be the Lord out of Zion."

JESUS THE GOOD SHEPHERD

——FEBRUARY 14—JOHN 10:1-5, 11-16——

"I am the good shepherd: the good shepherd layeth down his life for the sheep."—John 10:11. R. V.

IN THE current studies from John's Gospel we have had the sayings of Jesus, (1) that he had the water of life to give (John 4:10), (2) that he was the bread of life (John 6:48), and that he was the light of the world (John 8:12). Now in the parable of the true shepherd we have Jesus showing himself caring for his Father's sheep, and saying of himself, "I am the good shepherd."—John 10:14.

[2] The parable is related to the incident of the healing of the man born blind; for John closely associates it with our Lord's concluding words to the Pharisees at that time. By their action in that incident these leaders in Israel exposed their perversity and wickedness of spirit, and it became necessary for Jesus to note it openly. He said openly that he had come for judgment as well as with blessing, that some might be made blind, as well as that some might be given sight; and by the Parable of the Good Shepherd he proceeded to show the motives of these people. Professing to be shepherds and caretakers, they were robbers of God's flock.

[3] Taking the familiar illustration of the sheepfold Jesus reminded them that the shepherd always went openly to the door of the fold, and that he who got into the sheepfold over the fence was evidently a thief and a robber. The porter who had the care of the sheep knew the shepherd and opened to him. The sheep also knew their shepherd; and when he would have them out, he called and they followed him; but a stranger the sheep would not follow, because they did not know his voice.

[4] John says that our Lord's hearers did not understand his meaning. (John 10:6) Without stopping to explain Jesus went on with his illustration. Changing the picture somewhat he now said: "I am the door of the sheep." (John 10:7) When he spoke of the shepherd going to the door and being admitted by the porter, he had referred to himself. Now he says that he is the door of the fold. None can get entrance or exit except by him; but if any man will enter into covenant relationship with God by him, that one shall be saved and shall find pasture.—John 10:9.

[5] Jesus again spoke of thieves and robbers, this time not of fence climbers, but of some who had preceded him, professing care of the sheep. Of these he said: "All that ever came before me are thieves and robbers." —John 10:8.

[6] It has been suggested that the sheepfold of the parable was the Law Covenant, because by it Israel was separated from other peoples. It is comparatively easy to take that connection because Paul says that by the Law Covenant Israel was under a bondage. (See Galatians 4:25) The Law Covenant was a wall of division which separated Israel from all other peoples, but Israel's covenant does not appear to be intended by the Lord.

[7] We suggest that to say the fold was the *covenant-care* of God is more correct and harmonious. When Jesus came to Israel there were many who cared little for the covenant which God had made with their forefathers at Sinai, except indeed as they might use its forms and ceremonies for their pleasure or to their advantage. Israel as a people could hardly be considered God's sheep *in his fold;* there were more goats than sheep among them. But there were some who, like Simeon, were "waiting for the consolation of Israel".—Luke 2:25, 38.

[8] The manifestation of the angels in the fields at Bethlehem to the shepherds thirty years before, and the strange incidents connected with the birth of John the Baptist (Luke 1:65, 66), brought many into a state of expectant waiting on God. And when John began his mission, Luke says that there were many who believed that unusual things were then to be expected. (Luke 3:15) It seems fitting to consider these waiting ones as the sheep waiting for the shepherd.

[9] Though the New Testament is silent as to any comparison between the profession and hypocrisies of the leaders of Israel of Jesus' day and of the generation immediately preceding it, there seems no reason for doubting that when Jesus was ministering these had reached a culminating point. They were at the height of their outward show of their profession of serving God. No doubt the expectancy in the people helped to that end; for those men would try to get advantage for themselves. They would make even greater profession so as to get the confidence of the people. It was to these Jesus made reference when he spoke of some climbing the fences to get amongst God's sheep, and of others as going before him pretending to the sheep that they were the God-appointed shepherds. The Lord said the sheep had not recognized their voice; they had declined to follow the call.

[10] Jesus certainly spoke of false shepherds of his own day. He said: "All that ever came before me *are* thieves and robbers." (John 10:8) When the true shepherd appeared, the porter knew him and opened the door of the sheepfold to him. John the Baptist was surely the porter at the door. He was the herald, telling of the coming of the shepherd; and the sheep, the loyal-hearted towards God who were in expectation of the coming of the shepherd (See Luke 3:15), heard his voice and knew him. Andrew said to Peter: "We have found the Messiah" (John 1:41); Nathanael said to Jesus: "Rabbi, thou art the Son of God; thou art the King of Israel."—John 1:49.

[11] When Jesus spoke the parable he could tell of a little company of faithful "sheep" who saw in him the hope of Israel, and who had been led out by him into green pastures. To them the Shepherd was indeed the one sent of God. The Pharisees, who had set themselves to lead the people, had never had a voice which could warm the hearts of those who waited for the hope of Israel. Nothing that they could say could touch the hearts of such as John and Peter and Andrew and Nathanael; but with the coming of Jesus these saw and felt the power of God in him. Nor had the Pharisees any introduction from God to the people of Israel as Jesus had; they were self-appointed leaders.

[12] Israel ought to have been suspicious of men who set themselves up as leaders. The Lord had no hesitation in giving these men their true names. They were thieves and robbers—thieves because they deceived the people, depriving them of their rights and property; robbers because sometimes they used open violence to gain their ends.

[13] Jesus speaks of himself as being henceforth the door of the sheepfold; but he is still the shepherd who leads his sheep in and out of the fold. He contrasts himself with the thief, who comes to steal, to kill, and to destroy, and says: "I am come that they might have life, and that they might have it more abundantly." (John 10:10) He calls himself "the good shepherd" and contrasts himself with the hireling, who flees to save himself when he hears or sees danger.

[14] Jesus now discloses that in the new arrangement which God made with his sheep with the coming of the good Shepherd there was something over and above anything which his people might have expected. The sheep were not merely saved in the sense of being brought under the care of the shepherd and provided with an abundance of pasture so that they might live in fulness of life, but were entered into an intimate relationship with the shepherd. All those who became his sheep by accepting him as the One sent of God would enjoy the same union with him as he enjoyed with the Father who sent him. "I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep." (John 10:14, 15, *A. S. V.*) All these Jesus loved because of their love for his Father, and for them he would lay down his life.

[15] That Jesus was not thinking of merely risking his life as when protecting the sheep at the risk of his own, nor of wearing himself out in his care for them, is clear; for he goes on to speak of an arrangement made by his Father for him, and of the understanding which there was between them on behalf of 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. I have power [authority] to lay it down, and I have power [authority] to take it again. This commandment have I received of my Father." (John 10:17, 18) This saying discloses the intimate relationship in the matter of the world's salvation through the coming and death of the Son of God.

[16] There is no place here for the entirely false dogma of the creeds which teaches that the redemption of man is effected by a manifestation on earth of God in human form. The Son of God tells how his human life is to be laid down as a sacrifice; it was to be laid as it were on God's altar to be that great sacrifice for sin to which all the offerings of Israel had pointed. (Hebrews 10:5) No man could take Jesus' life: it was at the disposal of God both by Jesus' consecration and by God's arrangement.

[17] Jesus of himself as a man could have no liberty to offer his life as sacrifice; no man could do that unless by agreement. Nor by thus offering himself as sacrifice to God could he have any right of expectation to receive his life back. That also must be by agreement. Hence Jesus needed the authority of his Father both to lay down his life and to take it again; that is, to receive it back by faith.

[18] Thus Jesus shows that the offering of his life and his faith by which he took hold of it again (See Psalm 16:8-11, which is prophetic of Jesus' taking hold of life while yet laying down his humanity.) were actions which, while voluntary on his part, were yet his Father's will for him. It is evident Jesus speaks of giving himself for his sheep as their ransom. There is indeed no way by which even the sheep of Israel could be acceptable to God except by sin atonement.—1 Peter 2:24.

[19] How beautiful is this picture of the sheep which are of the fold and the flock which Jesus called the little flock, of whom he said: "It is your Father's good pleasure to give you the kingdom." (Luke 12:32) These know the tender care of Jesus, and know that no possible power can take them from him. The true sheep abide in his care, and foolish indeed are those sheep who leave him and the fold.

"Thou Shepherd of Israel, and mine,
The joy and desire of my heart,
For closer communion I pine,
I long to reside where thou art."

QUESTIONS FOR BEREAN STUDY

In what various aspects has Jesus been presented to us in our previous studies from John's Gospel? In what different aspect is he presented in today's lesson? What was the purpose of this parable? ¶ 1, 2.

Who is the shepherd of the parable? What does the door represent? Harmonize the pictures. ¶ 3, 4, 13.

To whom did Jesus refer as "thieves and robbers", in verses 1 and 8 respectively? ¶ 5, 9-12.

What is the sheepfold of this parable? Who were the sheep? ¶ 6-8.

How were the sheep to be protected by the shepherd? ¶ 14.

Why did Jesus suggest that he had obtained *authority* to lay down his life? ¶ 15-18.

How may the sheep be assured of the continued protection of the Good Shepherd? ¶ 19.

JESUS RAISES LAZARUS FROM THE DEAD

——FEBRUARY 21—JOHN 11:32-44——

"I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live."—John 11:25. R. V.

TODAY'S study takes us a step further in the phases of "the truth as it is in Jesus" as shown by John's Gospel, and by it we are brought to what is perhaps our Lord's greatest saying, "I am the resurrection, and the life." (John 11:25) Because our Lord declares these things concerning himself orthodoxy claims that he is God as much as and in exactly the same way as his Father who sent him. Jesus claimed for himself that he is the Son of God and is God's instrument and channel for all the blessings which have come or are to come to man. He is also the repository of truth. To make him its author is to be guilty of diminishing the glory of the Creator. The dogma of a trinity in God is derogatory to God, and is a direct perversion of the teaching of Jesus.

2 The makers of the creeds are not to be considered as deceivers of their fellows. They themselves were led astray by Satan, who deceived them as he deceived Eve, and by the same means; namely, by a perversion of truth. When Satan found that the disciples of Jesus increased in numbers he made it his policy to try to pervert the truth concerning Jesus. He succeeded. The statement of Jesus that he was the Son of God, and his claim to be the channel of life, were made proofs of that which he himself repudiated.—John 10:36.

TRINITY THEORY FROM SATAN

3 Satan in his great scheme to thwart the purposes of God in sending his Son to tell of himself, and to confirm the prophecies, took advantage of men. The truth of a deliverer seed had trickled down the ages from the days of Eden. Now a seed, Jesus, had come who was clearly not of men but from heaven, and who spoke familiarly of God and claimed to represent him; and Satan persuaded men to exalt the Son and to declare that he who claimed so much was God himself manifested as a man. By this one dogma Satan destroyed in the church the idea of the preeminence of the Creator, and misled men as to Jesus himself. The idea of a Supreme Being was lost; the fact also of a real ransom was completely hidden.

4 The way in which these truths were revealed throws light upon the divine method. The greatest of Jesus' words were spoken either to individuals or to the few, and his greatest and most gracious deeds were done in the presence of little companies rather than before the crowds. Jesus' declaration, "I am the resurrection, and the life," was made to Martha of Bethany when he was about to raise her brother Lazarus from death. Jesus had said that this death was for the glory of God; and as he used the same expression in the case of the healing of the man born blind it is evident that there was a special purpose in both miracles and that John purposely recorded them together.

5 When Jesus had spoken the parable of the Good Shepherd after healing the blind man, there was great feeling against him; the Jews were ready to stone him because he said he was the Son of God. It was impossible for them, held in darkness by the natural mind, and in perverseness of spirit refusing the light which he brought, to understand his claim to relationship with God. They thought that he was making himself God. Jesus would show that God had sent him; so he spoke of God as his Father and appealed to his works as confirming that he had come from God. He said, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me and I in him."—John 10:37, 38.

6 Neither then nor since have men had the right to make out that Jesus said that he and his Father are one and the same person or being. What he stated was the close and holy communion which existed between himself and God, the gracious Creator, Jehovah of Israel. His relationship with Jehovah, his Father, was proved by the fact that he was fulfilling the scriptures which told of the one whom God would send, and that his works manifested the same power as God had manifested in Israel in their past history.

7 The person of Jesus and his relation to God have always been stumbling stones to the supporters of organized religion, whether the Pharisees of Jesus' day or ecclesiastics since. In his day the Pharisees were ready to stone him because they thought that when he spoke of his Father and said he was the Son of God he made himself God. Today the ecclesiastics are ready to stone his messengers because they say of him what he himself said, whereas orthodoxy wants them to say that he is God. No man, said Paul, can understand the truth on this except by the holy spirit. Error is deadly blinding as to the person of Jesus. See 1 Cor. 12:3.

8 The time had now come when the outstanding sign of Jesus' earthly ministry should be given. But it was given for the disciples, and for those who desired to know about Jesus; it was not given for the Pharisees. (See Matthew 12:38, 39.) In Bethany, close enough for all Jerusalem to know what happened there, the family of Martha and Mary and Lazarus lived. Theirs was the only family as such which in the Bible is related to the life of Jesus, and each of the three members was loved by him.

9 Lazarus fell sick soon after Jesus went away from Jerusalem when the Jews would have stoned him, and

the sickness threatened his life. At the danger point the two sisters sent to Jesus, who was then where he first met John not far from the sea of Galilee, to tell him their brother was sick. So sure were they of the Lord's love and care that they apparently made no request for him to come; perhaps they thought that Jesus might speak the word which would heal their brother. When Jesus heard of the sickness he said, and he evidently intended his words to comfort the sisters, "This sickness is not unto death, but is for the glory of God, that the Son of God might be glorified by it." (John 11:4) But he neither moved from the place where he was, nor sent any word of healing.

10 As if John wanted to show that Jesus was not unsympathetic he says, "Now Jesus loved Martha, and her sister and Lazarus." After two days Jesus said to his disciples, "Let us go into Judea again." (John 11:5, 7) They wondered why he should go again since he had so lately gone out of the way of the Jews; but he knew that he must go, or the purposes of God in this sickness could not be accomplished. As God's faithful servant he regulated his life according to his Father's will; and in all those providences which held his life at his Father's disposal he was watchful to obey as he himself wanted his disciples to be watchful in that which he called them to do under his direction. Jesus therefore turned south to go to Bethany without regard to the fact that the Jews sought his death.

11 The sisters heard of his coming, and Martha went to meet him. Mary preferred to wait in the house. In Martha's greeting she showed faith in his power and confidence in his love, but, perhaps, a little rebuke that he had not come earlier; for she said, "Lord, if thou hadst been here, my brother had not died." She also intimated her desire, adding, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."—John 11:21, 22.

12 Here are faith and confidence in a high degree, and Jesus must have been pleased to hear her express herself thus. She showed she understood that he was so much at one with God and was charged with such responsibility that God would give him whatever he might ask. Jesus did not wish her to understand that a miracle of resuscitation could be performed or that broken ties could be reunited merely because there was mutual love and affection; and he said, "Thy brother shall rise again." Martha took the obvious import of the words and said, "I know he shall rise . . . at the last day." Then Jesus spoke those words to her which have become part of the inheritance of the church of God, and which are God's declaration concerning Jesus. He said, "I am the resurrection, and the life."

13 Jesus was not only the channel of life. Those who accepted him entered thereby into life; he who believed realized that he was transferred from the power of death into life. Also the resurrection of the dead was in him. The dead could not exercise faith; but when Jesus had completed the work given to him, God in his own time and way would accept him as the ransom price for all men; and he was God's assurance to all men that the dead should be raised. See Acts 17:31; 1 Timothy 2:4-6.

14 Jesus now asked for Mary, and Martha went for her. When Mary came she also said, "Lord, if thou hadst been here, my brother had not died." (John 11:32) Perhaps she felt her loss more keenly than Martha did, and therefore had not so much room for faith; for she did not say, as Martha had done, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Mary's distress and the strain of the occasion brought Jesus to groaning in spirit, and to tears. Asking to be taken to the grave he was led there, again groaning within himself. Commanding that the stone be taken away Martha would have stopped him, even though she had expressed her faith in his power; but Jesus reminded her that he had said if she would believe she should see the glory of God. (John 11:40) Crying to his Father to thank him because his prayer had been heard, Jesus bade the dead come forth; and Lazarus, bound hand and foot and his face covered with a napkin, came from the dead and was given back to his loved ones.

15 Until the time when Jesus, clothed with divine power speaks the dead to life, this is the greatest miracle wrought by him. It was his last great act, the culmination of his miracles, and surely representative of that power which is now his. In it he met the power of death as it were face to face; but he needed the power and blessing of his Father and his Father's cooperation in order to bring Lazarus back from the grave. Now, clothed with divine power, and with the keys of death and of hades, he will, in the day of his kingdom now dawning, speak the dead to life again: even as he said, "Marvel not: . . . for the hour is coming, in the which all that are in the graves shall hear his voice." (John 5:28) The day of the resurrection of the dead is near at hand. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:10.

QUESTIONS FOR BEREAN STUDY

What is perhaps the Master's greatest saying? Why? Who was the author of the trinity theory, and how does this doctrine dishonor Jehovah? ¶ 1, 2.

What did Satan hope to accomplish by his effort to exalt Jesus to equality with God? ¶ 3.

What purpose did Jesus have in raising Lazarus? ¶ 4.

What caused the feeling against Jesus after he had healed the blind man? How has his relationship to God been misunderstood from then until now? ¶ 5-7.

What was the outstanding sign of Jesus' ministry? Why did he say that Lazarus' sickness was not unto death? Why did he say it was "for the glory of God"? ¶ 8-11.

Narrate the entire incident of this lesson and show what it teaches us. ¶ 12-15.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Dundalk, Md.	Feb.	5	Hagerstown, Md.	Feb.	12
Baltimore, Md.	"	7	Cumberland, Md.	"	14
Elkton, Md.	"	8	Frostburg, Md.	"	15
Havre de Grace, Md.	"	9	Lonaconing, Md.	"	16
Annapolis, Md.	"	10	Mt. Lake Park, Md.	"	17, 18
Washington, D. C.	"	11	Oakland, Md.	"	21

BROTHER J. A. BOHNET

Leavenworth, Kans.	Feb.	1	Paola, Kans.	Feb.	8
Lawrence, Kans.	"	2	Fort Scott, Kans.	"	9
Centropolis, Kans.	"	3	Pittsburg, Kans.	"	10
Pomona, Kans.	"	4	Joplin, Mo.	"	11
Williamsburg, Kans.	"	5	Cardin, Okla.	"	12
Ottawa, Kans.	"	7	Baxter Springs, Kans.	"	14

BROTHER C. W. CUTFORTH

Cambridge Springs, Pa.	Feb.	1, 2	Bradford, Pa.	Feb.	9
Meadville, Pa.	"	3	Shinglehouse, Pa.	"	10
Oil City, Pa.	"	4	Olean, N. Y.	"	11
Titusville, Pa.	"	5	Port Allegheny, Pa.	"	12
Erie, Pa.	"	7	Williamsport, Pa.	"	14, 15
Warren, Pa.	"	8	Gaines, Pa.	"	17

BROTHER H. H. DINGUS

Dayville, Conn.	Feb.	1	Franklin, Mass.	Feb.	8
Providence, R. I.	"	2	Milford, Mass.	"	9
East Greenwich, R. I.	"	3	Worcester, Mass.	"	10
Pawtucket, R. I.	"	4	Westboro, Mass.	"	11
Attleboro, Mass.	"	5	Natick, Mass.	"	12
Woonsocket, R. I.	"	7	Framingham, Mass.	"	14

BROTHER A. D. ESHLEMAN

Palmyra, Tenn.	Feb.	1	Owensboro, Ky.	Feb.	10
Guthrie, Ky.	"	2	Beaver Dam, Ky.	"	11
Hopkinsville, Ky.	"	3	Cecilia, Ky.	"	12
Evansville, Ind.	"	4, 7	Louisville, Ky.	"	14
Dixon, Ky.	"	5	Elizabethtown, Ky.	"	15
Booneville, Ind.	"	8	Riney, Ky.	"	16

BROTHER A. J. ESHLEMAN

Emporia, Va.	Feb.	1	Long Island, Va.	Feb.	8, 9
Hopewell, Va.	"	2	Republican Grove, Va.	"	10
Petersburg, Va.	"	3	Lynchburg, Va.	"	11
Crewe, Va.	"	4	Roanoke, Va.	"	14
Keysville, Va.	"	5	East Radford, Va.	"	15
Victoria, Va.	"	7	Pulaski, Va.	"	16

BROTHER H. E. HAZLETT

Painesville, O.	Feb.	1	Ravenna, O.	Feb.	10
Lorain, O.	"	2	Marlboro, O.	"	11
Cleveland Beach, O.	"	3	Kent, O.	"	12
Elyria, O.	"	4	Akron, O.	"	14
Wellington, O.	"	5	Barberton, O.	"	15
Cleveland, O.	"	7	Mansfield, O.	"	21

BROTHER M. L. HERR

Lockport, N. Y.	Feb.	1	Endicott, N. Y.	Feb.	9
Medina, N. Y.	"	2	Johnson City, N. Y.	"	10
Rochester, N. Y.	"	3, 4	Bainbridge, N. Y.	"	11
Newark, N. Y.	"	5	Oneonta, N. Y.	"	12
Elmira, N. Y.	"	7	Binghamton, N. Y.	"	14
Bath, N. Y.	"	8	Cortland, N. Y.	"	15

BROTHER W. M. HERSEE

Meaford, Ont.	Feb.	1	Linwood, Ont.	Feb.	9
Collingwood, Ont.	"	2, 3	Milverton, Ont.	"	10
Singhampton, Ont.	"	4	Stratford, Ont.	"	11
Camilla, Ont.	"	5	Woodstock, Ont.	"	28
Orangeville, Ont.	"	7	Hamilton, Ont.	Mar.	1
Guelph, Ont.	"	8	Milton, Ont.	"	2

BROTHER H. S. MURRAY

Jacksonville, Fla.	Feb.	10	Hattiesburg, Miss.	Feb	18
Marianna, Fla.	"	11, 12	Collins, Miss.	"	19
Pensacola, Fla.	"	14	Weathersby, Miss.	"	21
Biloxi, Miss.	"	15	Cohey, Miss.	"	22
Lyman, Miss.	"	16	Laurel, Miss.	"	23
Saucier, Miss.	"	17	Lucedale, Miss.	"	24

BROTHER G. R. POLLOCK

Sioux City, Ia.	Feb.	1	Estherville, Ia.	Feb.	9
Alton, Ia.	"	2	Lake Mills, Ia.	"	10
Hawarden, Ia.	"	3	Des Moines, Ia.	"	12, 14
Inwood, Ia.	"	4	Keosauqua, Ia.	"	15, 16
Estherville, Ia.	"	5, 7	Keokuk, Ia.	"	17
Superior, Ia.	"	8	Hamilton, Ill.	"	18

BROTHER V. C. RICE

Plano, Tex.	Feb.	1	Canton, Tex.	Feb	8, 9
Mc Kinney, Tex.	"	2	Terrell, Tex.	"	10, 11
Greenville, Tex.	"	3	Big Sandy, Tex.	"	12
Lone Oak, Tex.	"	4	Dallas, Tex.	"	14
Alba, Tex.	"	5	Tyler, Tex.	"	15, 16
Grand Saline, Tex.	"	7	Kerens, Tex.	"	17

BROTHER C. ROBERTS

East Hall's Harbor, N.S.	Feb.	1, 2	Sydney, N. S.	Feb.	12, 14
Halifax, N. S.	"	3	Glace Bay, N. S.	"	14, 15
Truro, N. S.	"	5, 7	Pictou, N. S.	"	17
Stellarton, N. S.	"	8	Springhill, N. S.	"	18
North Sydney, N. S.	"	10	Amherst, N. S.	"	19, 21
Whitney Pier, N. S.	"	11	Charlottetown, P.E.I.	"	23

BROTHER R. L. ROBIE

Nashville, Tenn.	Feb.	1	Chattanooga, Tenn.	Feb.	9
Greenbrier, Tenn.	"	3	Alabama City, Ala.	"	10
Milton, Tenn.	"	4	Boaz, Ala.	"	11, 12
Normandy, Tenn.	"	5	Piedmont, Ala.	"	14
Doyle, Tenn.	"	7	Anniston, Ala	"	15
McMinnville, Tenn.	"	8	Lincoln, Ala.	"	16

BROTHER O. L. SULLIVAN

Springfield, Mo.	Feb.	1	Barnsdall, Okla.	Feb	9
Claremore, Okla.	"	2	Sapulpa, Okla.	"	10
Nowata, Okla.	"	3	Okmulgee, Okla.	"	11
Muskogee, Okla.	"	4	Henryetta, Okla.	"	13
Tulsa, Okla.	"	5, 7	Wilburton, Okla.	"	14
Bartlesville, Okla.	"	8	McAlister, Okla.	"	15

BROTHER W. J. THORN

Ashland, Ore.	Feb.	2	San Diego, Calif.	Feb	17
San Francisco, Calif.	"	7	Oceanside, Calif.	"	19
Pacific Grove, Calif.	"	9	Santa Ana, Calif.	"	21
Paso Robles, Calif.	"	10	Anaheim, Calif.	"	22
San Luis Obispo, Calif.	"	11	Huntington Beach, Calif.	"	23
Los Angeles, Calif.	"	12-15	Long Beach, Calif.	"	24

BROTHER T. H. THORNTON

Elko, S. C.	Feb.	1	Athens, Ga.	Feb.	9
Augusta, Ga.	"	2	Atlanta, Ga.	"	10
Harlem, Ga.	"	3	Tallapoosa, Ga.	"	11
Dearing, Ga.	"	4	Atlanta, Ga.	"	12, 14
Thomson, Ga.	"	5, 7	Rockmart, Ga.	"	15
Union Point, Ga.	"	8	Rome, Ga.	"	16

BROTHER S. H. TOUTJIAN

Abilene, Tex.	Feb.	1, 2	Barstow, Tex.	Feb.	10
Merkel, Tex.	"	3	Snyder, Tex.	"	14
Sweetwater, Tex.	"	4, 5	Lubbock, Tex.	"	15
Dallas, Tex.	"	7	Brownfield, Tex	"	16
Sweetwater, Tex.	"	8, 12	Quitaque, Tex.	"	17, 18
Odessa, Tex.	"	9	Hurley, Tex	"	19

BROTHER J. C. WATT

Pocatella, Ida.	Feb.	1	North Platte, Neb	Feb	16
Laramie, Wyo.	"	3, 4	Brady, Neb.	"	17
Cheyenne, Wyo.	"	7, 14	Omaha, Neb.	"	18
Slater, Wyo.	"	8, 12	Des Moines, Ia.	"	19
Casper, Wyo.	"	10	Cedar Rapids, Ia.	"	21
Big Spring, Neb	"	15	Clinton, Ia.	"	22

BROTHER J. B. WILLIAMS

Princeton, Ill.	Feb.	1	Taylorville, Ill.	Feb.	9
Peru, Ill.	"	2	Pana, Ill.	"	10
Streator, Ill.	"	3	Vandalia, Ill.	"	11
Bloomington, Ill.	"	4	East St Louis, Ill.	"	12
Decatur, Ill.	"	5, 7	St. Louis, Mo	"	14
Springfield, Ill.	"	8	Gillespie, Ill.	"	15

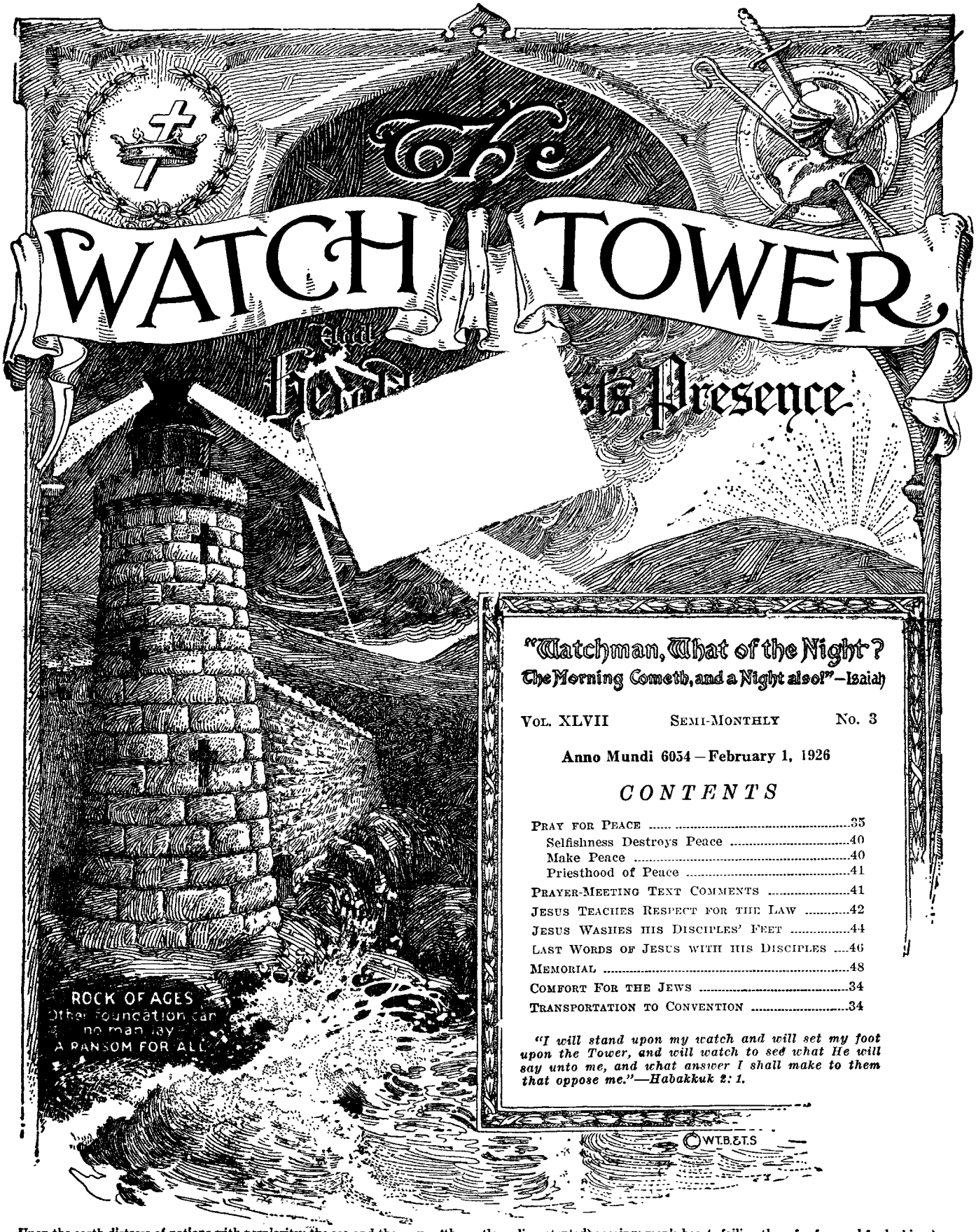
BROTHER C. A. WISE

Ocala, Fla.	Feb.	1	Florala, Ala.	Feb.	11
Williston, Fla.	"	2	Stella, Fla.	"	12
Waldo, Fla.	"	3	Florala, Ala.	"	14
Jacksonville, Fla.	"	4	De Funiak Springs, Fla.	"	15
Apalachicola, Fla.	"	7	Ponce de Leon, Fla.	"	16
Pensacola, Fla.	"	9, 10	Panama City, Fla.	"	17

BROTHER L. F. ZINK

Fort Worth, Tex.	Feb.	1	Blair, Okla.	Feb.	11, 12
Comanche, Okla.	"	2	Thomas, Okla.	"	14, 15
Minco, Okla.	"	3	Clinton, Okla.	"	16, 19
Chickasha, Okla.	"	4, 7	Hydro, Okla.	"	17, 18
Hobart, Okla.	"	8, 10	Woodward, Okla.	"	12
Roosevelt, Okla.	"	9	Shattuck, Okla.	"	22

The WATCH TOWER



"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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PRAY FOR PEACE

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."—Ephesians 6: 18.

IF ALL the desires of a Christian were summed up in one, that one would be that he might see Jehovah God face to face. The psalmist expresses the sincere desire of the Christian when he says: "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.

2 The Christian who will ultimately realize this great desire to see Jehovah face to face will also realize every other righteous desire of his heart, because he will see the Lord in his temple; he will be one made in the likeness of the Lord Jesus Christ, and will be the recipient of the favors of Jehovah in all ages to come. In speaking of God's graciousness toward the members of the body of Christ, which will be extended to them throughout eternity, St. Paul says: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus."—Ephesians 2: 6, 7.

3 To see Jehovah and have personal fellowship with him Jesus prized above all things else and for this reason he prayed: "And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." (John 17: 5) Manifestly it is proper for the followers of Jesus Christ to pray that they might see God. It is the will of God that his children should seek his face. (Psalm 27: 8) He taught them to pray that the face of the Lord might not be turned away from them. (Psalm 132: 10) David, who represented the sons of God, for their benefit and in their behalf uttered the words: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."—Psalm 17: 15.

4 The Christian is well taught that peace is a fruit of the spirit and that to possess and follow peace is a condition precedent to seeing the Lord. The apostle 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 statement is so positive that it leaves no room for argument or doubt.

5 Great disasters often have small beginnings. No greater disaster could befall a Christian than to have the face of the Lord forever turned away from him. Two brethren are walking together. Both of them are anxious to please the Lord and to see him face to face, in his due time. A slight difference arises between them. This difference increases until there result violent words and sometimes even bitter and angry vituperation. Their troubles are then carried into the congregation; and each one diligently presses his side, believing that he is right and thinking that he must be vindicated.

6 The small seed of anger is permitted to increase and soon it develops into a root of bitterness. That bitterness is expressed by the two principals in the presence of others of the ecclesia. The various ones in the ecclesia take sides, some supporting one brother and some the other. All who enter into the controversy on either side are more or less defiled thereby, even as the apostle here points out. Satan the enemy sees to it that this plant of bitterness receives nourishment. Soon the peace of that ecclesia is gone and many are driven away from the Lord. Unless they are recovered they cut themselves off from seeing the Lord face to face; because the apostle's statement is positive and without exception, that one who will see the Lord must dwell in peace and follow holiness.

7 Let each one who reads this solemnly ask himself these questions: Do I find any condition in the ecclesia where I assemble that indicates danger of my losing the favor of the Lord? If there is such a condition, am I in any wise responsible for it? Am I failing to perform the conditions which guarantee my seeing Jehovah's face? Do not read this now and say that it applies to the other brethren but does not apply to you. The time is present for an individual and careful scrutiny by each one to determine whether or not he or she is meeting the conditions that the apostle lays down and which must be met if one would see the Lord.

8 We know that we have come to the time when the old Dragon, Satan the Devil, is making war against "the remnant of the seed of the woman". (Revelation 12: 17)

The Lord has promised to make all the provision necessary for his children. Seeing that the Lord has permitted the church in recent months to have a clearer understanding of Satan's organization and his methods of operation against God's people, shall we not conclude that this is for the special benefit of the church? It seems that the Lord has permitted his people to have a clearer vision of the birth of the nation, and also of the Dragon, the enemy, at this time in order that the remnant class might be forewarned and therefore forearmed to stand the assaults of the enemy. All who fail to keep the commandments of God the Dragon will devour. One of these commandments now is: "Follow peace with all men, and holiness, without which no man shall see the Lord." The Christians cannot indulge in fighting amongst themselves without lending aid to their deadly foe. Peace is an effective weapon against the enemy.—Hebrews 12:14; Galatians 5:15,16.

[9] Peace means an absence of strife or violent controversy. It is a state of tranquility or quietness. It is a freedom from disturbances or agitation. Those who dwell together in peace move forward together harmoniously and with one accord. There is nothing more detrimental to the development of the Christian than to indulge in strife and controversy. Love for one another requires at this time the use of plain speech in pointing to these matters.

[10] In recent months there have been bitter and acrimonious accusations laid against one another in certain ecclesias. Both sides claim to be in harmony with the Lord and in accord with the work that the Lord is now conducting in the earth. The position assumed and the actual conditions that exist seem to be inconsistent. The eternal destiny of each anointed one is now at stake. Each one should ask himself calmly and sincerely: Am I trying to safeguard my own eternal interests and the interests of my anointed brother? Can I safeguard that interest and at the same time indulge in controversy with my brethren?

[11] Sometimes there is a separation in an ecclesia, both sides claiming to be in harmony with the Lord and with the work which he is carrying on in the earth. One will say of the other: "They went out from us, but they were not of us." (1 John 2:19) In other words one side assumes that the other is entirely wrong and out of harmony with the Lord and that for that reason they have gone out. This scripture is often misapplied. What St. John was here discussing was a class who are a part of the Antichrist. This text should not be so freely used by one part of an ecclesia against another part, where the controversy is about some personal matters.

[12] If the controversy is over doctrines, and one is indulging in a doctrine contrary to that which the Lord and the apostles have taught us, then the apostle plainly states: "From such withdraw thyself." (1 Timothy 6:5) He does not say to do so by indulging in perverse disputings, envy and strife; this is not authorized. Says the apostle: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; . . . from such withdraw thyself." (1 Tim. 6:3, 5) But where the controversy is because of some personal difference then let each one carefully examine himself and see what is the real cause. It usually will be found to be selfishness on the part of some and probably on the part of all, and that the adversary is taking advantage of this selfish disposition to cause strife and controversy amongst the people of God. Let each one then who really desires to be in harmony with the Lord and his cause put forth his best effort to make peace and to keep peace in the ecclesia. Keep always in mind that peace is essential to victory.

[13] St. Paul uses the Olympian games of contest to illustrate the Christian's course. (2 Timothy 2:5) It is permissible that Christians at this time use modern games of contest to illustrate the course that the Christian should take or does take. Sometimes "the children of this world are in their generation wiser than the children of light". (Luke 16:8) It is possible to learn a lesson even from one of the world. Hence a comparison may be profitable.

[14] There are certain seasons of the year which are given over to the game of football. Teams are trained to engage in the contest. Many contest for the supremacy. Each team has a "coach" who gives directions as to what should be done. Each player is expected to follow the rules carefully and each one anxiously watches his own part that he may work in exact harmony with his comrades. When the day to engage in the contest approaches each participant is carefully preparing himself to perform his part; and each one has and manifests a burning and sincere desire that his side might win. Uppermost in the mind of each one is the slogan: We must win!

[15] If it is found that there is one in a team who looks back or who refuses to work in harmony or provokes discord, he is retired. The purpose is to have each one recognize that working in exact harmony is absolutely essential to success. They go upon the field of contest, every one eagerly watching his part and zealously performing it. The command is given and they move on as one man. They know that controversy amongst themselves will spell disaster. They are at peace with one another and maintain that condition until the contest is finished. They do not stop to argue the proposition as to who is in command. They recognize that somebody must be; theirs is to obey orders and to work in exact harmony.

[16] Manifestly the Apostle Paul, when he wrote the text of Ephesians 6:18, had in mind the great controversy between the forces of darkness and the forces of light at and near the end of the Christian's earthly pilgrimage. While it may be true that this text has had

some application throughout the Gospel Age, it comes with greater force at the end of the age. Its application could not have been so keenly appreciated by the church until the Lord came to his temple. When we get the proper setting of the text, and this we get through the context, we more keenly appreciate the importance of it at this time.

17 In verse ten the apostle says: "Finally, my brethren, be strong in the Lord and in the power of his might." (Ephesians 6:10) The word "finally" locates the time at or near the time of the final battle of the Dragon or Devil against the "remnant of her seed". The apostle does not say that the Christian is to be strong in himself, but that his strength is in the Lord; and here we should remember that the joy of the Lord is the Christian's strength. One who indulges in vituperative controversy with his brother cannot be very much in the joy of the Lord. If your brother is wrong let him alone, but do not fight.

18 The apostle warns the church to prepare for the final conflict and advises us with whom the battle is to be fought. He says: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Ephesians 6:11) This implies a tremendous conflict with the Devil and that the armor of the Lord is essential to the conflict of the Christian. Some for a time were induced to believe that the Devil was bound, and all of us for a time believed that all the demons were incarcerated.

19 The apostle then shows that there is a great host of devils working together with Satan the chief Devil. It is quite manifest that this company of devils or demons have been with Satan in heaven all these centuries past, participating in and forming a part of his empire invisible to man. The apostle adds: "Because our conflict is not with blood and flesh, but with the governments, with the authorities, with the potentates of this darkness, with the spiritual things of wickedness in the heavenlies." (Ephesians 6:12, *Diaglott*) We could not have such a clear understanding of this until the Lord came to his temple, and until the birth of the nation, and until the Lord was pleased to show it to his people. Here the Apostle Paul is giving us a view of the Devil's organization, and in Revelation we are having a clearer view of it. One of the wonders mentioned in Revelation twelfth chapter is God's organization, Zion, giving birth to the new nation, the kingdom or government that shall rule the earth and the heavens. The other wonder there mentioned is the Devil's organization, which attempts to run ahead of the Lord and to set up a kingdom, and then attempts to devour the Lord's kingdom when the time comes for it to function.

20 We have observed that a controversy in heaven followed, resulting in the Devil and his angels being cast to earth. Then comes the warning: "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) Then we are plainly told that "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) Now we see that Satan is making a concerted, organized movement against the people of God particularly, those who have the testimony of Jesus Christ that they are his. If those engaged in a worldly contest see the necessity of standing together, with stronger reasoning should the little handful of the Lord's people, the remnant, now see the necessity of standing shoulder to shoulder battling for the cause of righteousness.

21 Then the apostle proceeds to specifically set forth how the members of the church this side the vail must be armed and equipped for the war and how they must stand together against the wiles of the Devil. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Ephesians 6:13) What is here meant by "having done all"? There have been no new fundamental truths brought to light in recent years, but the Lord has fulfilled his promise that the light should shine clearer as we come nearer the end of the way. (Proverbs 4:18) The church has "done all" it could to acquire a knowledge of the fundamental truths and to walk in the light.

22 Each one now must be provided with the accoutrements of war. The apostle continues: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." (Eph. 6:14) To be girt around the waist is a symbol of servitude, therefore meaning that from this time forward no one can stand against the wiles of the enemy unless he employs the faculties with which he is endowed for service in the Lord's cause as opportunity affords. The breastplate of the warrior fits over the vital organs, particularly the heart, suggesting the thought here that the Christian must have a pure heart, which means that he must be unselfish, that he be equally as interested in his brother's winning the warfare as he is to win.

23 "And your feet shod with the preparation of the gospel of peace." The feet are shod because the presumption is that each one is moving in action. His feet must not be shod with something that will produce irritation and controversy within the ranks of the Lord's family but shod with the message of good tidings of peace. Where there is love amongst the brethren, of necessity there must be peace; and where there is the opposite of peace, namely, strife and controversy, selfishness predominates.

24 "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Ephesians 6:16) Faith means to know the Word of God and to confidently rely upon it; and unless we rely upon the Word of the Lord and trust him

implicitly we shall go the wrong way. We are told that if we trust him and acknowledge him in all our ways he will guide us in the way that we should go. (Proverbs 3:5, 6) "Thou wilt keep him in peace, peace whose mind is stayed on thee; because he trusteth in thee." (Isaiah 26:3) If one maintains an abiding confidence in the Lord then the darts of the wicked one will strike his shield and fall harmless at his feet. One who is in the joy of the Lord, and singing his praises and is at peace, must have faith.

25 "And take the helmet of salvation, and the sword of the spirit, which is the word of God." (Ephesians 6:17) The helmet fitted over the head and therefore is a symbol of intellectual appreciation of the truth as it is revealed. Some foolishly have thought that all the truth was given to the church several years ago. These should remember the promise of the Lord that "the path of the just is as a shining light, that shineth more and more unto the perfect day". (Proverbs 4:18) The truth is the Lord's and he will give it to his people in his own good time and in his own good way. The Christian must keep his mind alert and see to it that he does not become a dreamer but that his vision is clear; and this will enable his heart to rejoice. Then having the Word of God, the sword of the spirit, and wielding it according to God's will he has both an offensive and a defensive weapon.

26 Jesus said: "Be of good cheer: I have overcome the world." (John 16:33) How did he overcome the world? The answer is that he relied upon the Word of God. With each thrust of the adversary he replied: "It is written." Otherwise stated: I stand by the Word of God and will follow it. Of my own self I can do nothing. I do not wish to exercise my own conclusions unless they are based absolutely upon the Word of God.

27 Thus we see the Christian fully equipped to enter upon the field of contest. Now suppose everyone enters into a controversy with every one else. How long would the company of little Christians stand before the adversary? He would get them all. If each one has keenly at heart the interests of every other one he will watch for the interest of that one; and while he is watching he will have an anxious, burning desire that his brother, as well as himself, might win in this fight. If he loves his brother he can take no other course.

28 The apostle under inspiration emphasizes now the importance of standing shoulder to shoulder in the controversy. He says: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Ephesians 6:18) Supplication means to entreat, to seek earnestly, to beseech. It means to humbly implore and petition with great solicitude.

29 Perseverance means to continue, to persist in the prosecution of any enterprise begun. It means steadfastness, constancy, persistency in prosecuting the work at hand. It means to continue regardless of opposition or discouragement, never giving over and never abandoning what is undertaken. This is what the apostle says each one must do for each other one of the Lord's little ones. This prayer and supplication must be in the spirit of the Lord, which is love, unselfishly looking after the interests of one's brother; and while praying the command is: "Watching thereunto with all perseverance." Be it noted that this prayer and watchfulness is not merely one for one other, but it is for each one for all the saints. Otherwise stated, each one in the company of the Lord recognizes every other one in that company as a member of the body, and that the interests of all are mutual, and that all must stand together. It is manifest that if brethren are following this instruction of the apostle not only are they dwelling in peace but they will be avoiding everything that tends to controversy.

30 A good way to put the Devil to flight is to pray incessantly when one is tempted to say or do something against his brother. That is what is meant by praying always; namely, upon every occasion and at all times to go quickly to the Lord in prayer. What a blessed privilege it is in the hour of contest! If men upon the gridiron had such a sure one to go to in their contest they would be invulnerable. The Christian knows that the one who stands at his right hand is invulnerable to the attacks of the enemy. If he appreciates the necessity of keeping in harmony then with his Lord he will be anxious to maintain peace amongst the brethren.

31 Those who engage in controversy amongst themselves could hardly be worthy of the name Christian. Christians mean those who follow the anointed one, the Prince of Peace. The Apostle Paul stresses this matter in addressing the Philippians, saying, "Only let the lives you live be worthy of the good news of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in the 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*.

32 Nowhere in the Scriptures are Christians warranted in fighting each other. When Nehemiah was building the wall around Jerusalem he said to the men under his command: "Fight for your brethren." (Nehemiah 4:14) He there pictured the people of God inside of the organization of Zion at the time of the final assault by the enemy. Let each one then who is of Zion remember his duty and obligation to fight, not against his brother, but for his brother. The fearlessness of the Lord's people in the proclamation of the message of the King, and doing this in harmony, will be to each one a token of salvation. It will bring joy to the heart, and "the joy of the Lord is your strength".

[33] The Christian therefore in following the admonition of the apostle must earnestly and with supplication present his petition to Jehovah God, asking for unity amongst the brethren, for strength, for peace; and while doing this he must watch with perseverance, refusing to give over to the enemy under any circumstances.

[34] As the people of God come near to the end of the earthly journey the Lord seems pleased to give them a clearer vision of the enemy's organization and of the enemy's determination to destroy them, and at the same time to show them his means of complete protection. Through his prophet God shows the faithful ones that they are clothed with the garments of salvation and covered with the robe of righteousness. (Isaiah 61:10) This knowledge comes to them after the Lord comes to his temple, examines and approves and finds the faithful, and invites them to enter into his joy. From what has heretofore been published on this point it is understood that the coming of the Lord to his temple, and the covering of the members of the church with the robe of righteousness, took place approximately in 1918. Those who, from that time forward, have had the testimony of Jesus Christ that they are the Lord's, who are identified with him and have entered into his joy, may be classed as the remnant.

[35] But keep in mind that the fact that one is under the robe of righteousness, and is of the remnant, does not necessarily mean that he will always be there. If he continues to walk humbly and obediently with the Lord he will be kept in safety by the Lord. If he loves the Lord he will keep his commandments. But even though he should once be under the robe of righteousness and should let selfishness get the upper hand, forget his obligation to the Lord and to his brethren, he might take himself out from under the robe of righteousness and therefore remove himself from the remnant class. That is exactly what Satan the Dragon is attempting to accomplish.

[36] The enemy is not limited to one method of making war against the remnant. He will employ many methods. One of his methods is to stir up strife among the brethren, plant in the hearts of some the root of bitterness, nourish and cause it to grow until such an one takes himself out from under the robe of righteousness and from the protection of the Lord. He then ceases to wear the garments of salvation and is no longer of the remnant class. Let no one be deceived into believing that he is beyond all danger merely because he has on the garments of salvation and is under the robe of righteousness. All danger will be past when he is changed into glory. It is true that he is absolutely safe as long as he abides close to the Lord; but the permission of selfishness, leading to controversy, will take him away from the Lord and from the Lord's protection. This opens the door for the adversary to get in.

[37] The Lord takes the part of his own and fights the battle for his own, but in order to be of that class one must keep himself in the love of God. (Jude 21) This he does by being diligent to observe and to joyfully do the will of God. It is only those who love and joyfully serve the Lord, and who are faithful, that he will preserve. "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

[38] The prophet in the one hundred and eighteenth Psalm discusses a vision given to the church. The faithful ones in Christ Jesus up to this point now say concerning the enemy: "Thou hast thrust sore at me, that I might fall; but the Lord helped me." (Psalm 118:13) The Christian, realizing that he is in the love of the Lord and has his protection, says: "The Lord is my strength and song, and is become my salvation." (Psalm 118:14) He then sees and realizes his position of danger because of the enemy, and yet is fully conscious of his complete safety if he remains true to the Lord. He understands that his full and complete salvation and deliverance depends upon remaining faithful to the Lord and obedient to his commandments, and he prays: "Open to me the gates of righteousness; I will go into them and I will praise the Lord; this gate of the Lord into which the righteous shall enter."—Psalm 118:19, 20.

[39] The Christian then realizes that the Lord has clothed him with the garments of salvation, and he says: "I will praise thee; for thou has heard me, and art become my salvation." (Psalm 118:21) The time is indicated as when the Lord assumes his great power under the direction of Jehovah, when God sets his king upon his throne. (Psalm 2:6) It is the time when "the stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord has made; we will rejoice and be glad in it."—Psalm 118:22-24.

[40] The Christian now realizes that the final conflict approaches; that it is the time when the Lord Jesus, the King of Glory, goes forth to make war. (Revelation 19:11-13) It is the time when the faithful followers of the Lord Jesus Christ are willing to follow and obey his commands. (Psalm 110:3) At this crucial hour every one who is really and unselfishly devoted to the Lord, who is under the robe of righteousness, is expected to have the keenest interest in every other one who is in a similar position. He is anxious to fight for his brother and anxious that his brother should win. He appreciates the great necessity of being at peace and in full harmony with his brethren. He knows that the remnant will win and that those who are faithful to the Lord will be of the remnant. He knows that confident reliance upon the Lord and harmonious action with the Lord are necessary, and hence he prays: "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity."—Psalm 118:25.

[41] Not only does he pray for peace amongst his

brethren but he watches earnestly for the welfare of each one and speaks words of encouragement one to another. He sees his brother fighting in the name of the Lord, for the cause of righteousness, and for his encouragement says in his presence and hearing: "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. God is the Lord, which hath shewed us light; bind the sacrifice with cords, even unto the horns of the altar." (Psalm 118:26, 27) He encourages his brother to bind his sacrifice with cords of love unto the power of the altar and stand steadfastly against the assaults of the enemy.

42 Jerusalem is one of the names applied to the organization of the Lord God. The name applies generally to all the household of faith; namely, the little flock and the great company class. In the final conflict some who compose Jerusalem "shall go into captivity" while the remnant shall be victorious.—Zechariah 14:2.

43 The one hundred and twenty-second Psalm is one of the Songs of Degrees describing the experiences of the church in the last days of its earthly pilgrimage. It pictures how each one of the Jerusalem class should have a keen interest in every other one. The time of its application is located at the time when the Lord has come to his temple for judgment. Those who compose Israel are admonished to pray for peace among themselves. The importance of peace is emphasized by the words of the psalmist: "For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say; Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Psalm 122:5-9.

44 If every member of God's organization is seeking the good of every other member, strife will be avoided. Instead of quarreling amongst themselves they will "depart from evil, and do good; seek peace, and pursue it." (Psalm 34:14) The Psalm (122:5-9) above quoted may also, in a measure, be applied to the Jews. The evidence is now clear that the Lord is holding out his hand toward natural Israel, because her warfare is ended and the time to deliver her has come. The Christians therefore also with propriety may pray for the peace of natural Israel that God's name may be glorified.

45 The Lord has spoken peace to his people, whom he has brought under the robe of righteousness and to whom he gives the garments of salvation. Those who would turn away from this would turn again to folly. The Lord admonishes his people to continue in peace and not to turn again to folly. "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly."—Psalm 85:8.

46 Storms may rage from without, and the enemy will continue to make vicious assaults upon the remnant; but the faithful have no need for fear as long as they continue faithful. They who keep near the Lord, and who constantly seek peace, shall find it. "The Lord will give strength unto his people; the Lord will bless his people with peace."—Psalm 29:11.

47 To what extent shall the Christian pray? The Scriptures answer: "Pray without ceasing." (1 Thessalonians 5:17) This does not mean that we should be praying every minute of the time; we have other things to do. It does mean that we are never to cease to pray. One should not form the habit of living without prayer. If the Christian becomes loose in his habits and ceases to pray, even for a day, he begins to notice a difference in himself. If for two or three days he neglects to pray to God his closer friends and associates will notice the difference in him. If he refrains from praying for several weeks every one will mark the difference in him. Prayer is the Christian's safeguard because it keeps him nearer to God.

48 It has ever been the policy of the Devil to divert the attention of men from Jehovah. He is now making a desperate effort to destroy the remnant of the seed of promise, and if he can turn the minds of any of these away from God he is succeeding in his efforts. Prayer enables one to keep his mind upon the Lord and to keep close to the Lord. Prayer for one's brethren enables him to keep at peace and watch with his brethren, and watch for the interests of his brethren.

SELFISHNESS DESTROYS PEACE

49 The new commandment which Christ gave to his disciples, and which applies to all now, is: "That ye love one another; as I have loved you, that ye also love one another." (John 13:34) Love is truly the expression of unselfishness. If one is unkind in his speech it is because he is selfish. If he stirs up strife it is because of selfishness. If he insists on what he believes to be his rights, and causes trouble when he does not get them, it is because of selfishness. If one is easily offended it is because of selfishness, which means a lack of love.

50 The apostle emphasizes this when he says: "He that loveth his brother abideth in the light; and there is none occasion of stumbling in him." (1 John 2:10) Love for one's brother means an unselfish lookout for the interest of one's brother. If one really loves the Lord, and loves his Word, he will enjoy peace.—Psalm 119:165.

MAKE PEACE

51 The enemy always takes advantage of selfishness to destroy peace amongst the people of God. Do not aid the enemy. On the contrary be peacemakers. Remember the promise to the peacemaker: "Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9) A peacemaker of necessity must

possess a pure heart, which means he is unselfish. He is willing to suffer wrong done to himself in order that peace might be maintained. The pure in heart are those that are moved by an unselfish desire to do good to their fellow man and especially to the brethren in Christ. They have the promise of a special reward. "Blessed are the pure in heart: for they shall see God." —Matthew 5:8.

52 St. Paul emphasizes the importance of peace amongst the brethren during the last days. He points out to them that they are children of light and should walk in the light. He admonishes them to comfort each other and then admonishes the brethren to be at peace amongst themselves.—1 Thessalonians 5:11, 13.

PRIESTHOOD OF PEACE

53 Those who will see the Lord will be the order of the Melchisedec priesthood, which means a priesthood of peace, of which the Prince of Peace is the head. (Hebrews 7:1, 2) This is in corroboration of the apostle's statement that only those who follow peace and holiness shall see the Lord. Holiness means purity, cleanliness and righteousness. It means purity in thought, word and action. Since it is impossible for the Christian to come to the point of absolute perfection in the flesh his perfection is counted unto him if he abides in Christ and if he is pure in heart

54 The heart is the seat of motive. There resides affection. Where the motive is pure a man will manifest unselfishness. Such alone will be counted as perfect. (Psalm 37:37) The Christian should pray for peace and he should likewise pray for a pure heart. "Create in me a clean heart, O God; and renew a right spirit within me."—Psalm 51:10.

55 Let every one of the anointed of God consider carefully the position which the saints this side the vail now occupy. Get a clearer vision and appreciation of the enemy that is now desperately attempting to destroy the brethren. Appreciate more fully the necessity of standing shoulder to shoulder and watching for each other's interests. Remember the admonition to pray for peace amongst the brethren. If we are earnestly praying for each other and watching for each other we shall continue in the joy of the Lord and shall be strong in the Lord and in the power of his might and be certain of victory.

QUESTIONS FOR BEREAN STUDY

What is the sum of all the desires of the Christian? If they realize this one desire what else will they receive? Should we pray that we may see God face to face? ¶ 1-3.
Quote and explain Hebrews 12:14, 15. What is the greatest disaster that could befall a Christian? How are whole ecclesias often led into danger, and how may we safeguard ourserves? ¶ 4-7.
Why has the Lord permitted clearer light to come to his people recently? What is peace, and why does Satan seek to disturb it? ¶ 8-10.
What is the meaning of 1 John 2:19, and how is this text often misapplied? ¶ 11, 12.
How do ancient and modern games well illustrate the Christian's contest? ¶ 13-15.
What did the apostle manifestly have in mind when he wrote Ephesians 6:18, and to what time does the text specially apply? How do we know? ¶ 16-18.
Read Ephesians 6:12, *Diaglott*, and explain it in the light of Revelation twelfth chapter. ¶ 19, 20.
What is meant by "having done all"? What is the significance of "having your loins girt about with truth"? What is "the breastplate of righteousness"? Why are the *feet* "shod with the preparation of the gospel of peace"? ¶ 21-23.
What is "the shield of faith", the "helmet of salvation", and "the sword of the spirit"? ¶ 24-26.
How does the apostle emphasize the importance of standing shoulder to shoulder at this time? ¶ 27-29.
How may we put the Devil to flight? Can a Christian be engaged in constant controversy? ¶ 30-33.
When were the saints clothed with "the robe of righteousness"? Will all who are thus clothed remain under the covering? ¶ 34-36.
How may we keep ourselves in the love of God? ¶ 37.
What is the import of Psalm 118, and to what time does it apply? What are "the gates of righteousness", and how has the Lord become our salvation? ¶ 38, 39.
Why is peace amongst Christians so important at this time? ¶ 40, 41.
What does Jerusalem stand for? ¶ 42.
What does the 112th Psalm describe, and to whom does it apply? ¶ 43, 44.
Why are we warned to "not turn again to folly" (Psalm 85:8), and how may we avoid doing so? ¶ 45, 46.
What is meant by the admonition: "Pray without ceasing"? ¶ 47, 48.
What is the cause of every disturbance of peace? How may we be peacemakers? ¶ 49-52.
What does the Melchisedec priesthood stand for? ¶ 53.
What does it mean to be "pure in heart"? ¶ 54.
What outstanding facts should we now especially keep in mind? ¶ 55.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR FEBRUARY 17

"I desired . . . the house of the Lord."—Psalm 27:4.

THE spokesman here is David. He expresses the heart's sincere desire of the anointed ones. He speaks concerning Zion, which is the Lord's house, of which house Jesus Christ is the Head. The first application of the text is to the Lord Jesus. His great desire was that he might for ever dwell with Jehovah and behold his beauty and inquire in his temple. Be it noted that he did not say that he wanted to sit on a throne that he might judge. That privilege Jehovah grants to him and to his associates, but not to those who seek it for selfish reasons. The real heart's desire is to behold the beauty and glory of God and to inquire in his temple; that is to say, to learn what is the will of God and joyfully do it now and in all the ages to come.

The temple class in part is on this side the vail, as we believe. The Lord Jesus has come suddenly to his temple. (Malachi 3:1) Those of the temple class can now have a deeper appreciation of the prophet's words expressing their desire to be for ever in that temple of

the Lord. Are not these having a clearer vision of God's plan? Are not they more clearly seeing God's purposes and their own privileges at this time? They are not dreaming dreams about what they learned when first they knew the Lord; but now, as they behold the beauty of the Lord, they diligently and earnestly inquire in his temple; and the Lord fulfils to them his promises to let the light shine more clearly as the perfect day approaches.—Proverb 4:18.

As their vision of the Lord's beauty continues to increase, their hearts respond with gladness and they sing: "Blessed be the Lord out of Zion."

TEXT FOR FEBRUARY 24

"Ye are my witnesses, . . . that I am God."
—Isaiah 43:12.

HERE Jehovah is speaking to the anointed ones this side the vail. The time has arrived for Jehovah to make for himself a name. By his own power he will do that. Before he exhibits his power, however, he will have a witness given in the earth, calling attention to the fact that Jehovah is God, Jesus is the King, and the kingdom is at hand.

When Jesus was born God sent a host of happy angels from heaven to be witnesses. When the new nation is born and the time comes for God to make his name known in the earth, he selects the faithful ones in Zion to be his witnesses.

Comparatively few people on the earth know that Jehovah is the only true and living God. His purpose is that more shall hear about his name before he completely dashes to pieces Satan's empire. Those who see the great honor and privilege God has thus conferred upon them and who appreciate it now are not only willing in this day (Psalm 110:3) but they rejoice to be witnesses for God. While the forces for the battle are gathering, it is the delight of the anointed ones to sing the praises of Jehovah by telling the world the meaning of the marvelous events that are now transpiring and by holding up to the people the standard of the Lord and showing them how their blessings must come through God's kingdom. "Blessed be God out of Zion," is the song in their hearts and upon their lips.

Call to mind the happiness that filled your heart when you began to realize that you were a witness for the Lord, also the joy that filled your heart when you had an understanding that the Lord had come to his temple and you entered into his joy. Since then you have been realizing that "the joy of the Lord is your strength". Let not now your hand be slack. The angels of heaven had the privilege of announcing the birth of the babe. The saints now have the privilege of announcing the King and his kingdom and of telling the people that Jehovah is the great and loving God, besides whom there is none.

JESUS TEACHES RESPECT FOR LAW

——FEBRUARY 28—MATTHEW 22:15-22——

"Think not that I came to destroy the law, or the prophets: I came not to destroy, but to fulfil."
—Matthew 5:17, R. V.

AFTER the raising of Lazarus Jesus left the neighborhood of Jerusalem. But with the approach of Passover he prepared to return; and he and his disciples joined the bands of pilgrims from Galilee who were going up for the feast. Jesus now went there to present himself representatively as their God-appointed leader. The leaders in Jerusalem saw that he had no fear of them. They would have destroyed him out of hand, but feared the people.

[2] Matthew tells of those days and how the chief men tried to trap Jesus by catching him in some saying by which they might accuse him before the Sanhedrin or the Roman governor. The scribes, Pharisees, Sadducees, Herodians, chief priests, lawyers and elders were all of one mind in this.—Matthew 22:15, 16, 23, 35; 26:3.

[3] First the chief priests and the Pharisees tried to override him; and all the chief priests at that time were Sadducees, unbelievers. They asked him by what authority he taught the people and did such things as when on the previous day in the temple he had overturned the tables of the money changers. Jesus said that he would tell them when they had answered a question for him.

[4] He said, "The baptism of John, whence was it? from heaven, or of men?" (Matthew 21:25) That is, By whose authority did John speak? They were caught. They dared not say John's ministry was of himself; for all the people acknowledged John to be a prophet. And they would not say that it was of God; for then they would have exposed themselves to the thrust that they had not obeyed the known voice of God.

[5] The Pharisees then sent some of their disciples to the Herodians to see if together a way could be found by which Jesus could be entangled. They devised one. The Herodians were professed supporters of the Herods, who, of the stock of Esau, were alien in spirit to the people over whom they ruled.

[6] The Herodians were really no lovers either of their own people the Jews, or of the Cæsars; they were politicians, professedly supporters of the Herods, and therefore professedly loyal to Rome. They in common with the others hated Jesus because he represented truth.

[7] They went to Jesus with flattering words. Pretending to give him honor as a teacher whose advice they would be glad to follow, they asked him if it was proper that they, who were Jews, should pay tribute to Cæsar. Ought they, the chosen people of God, to ac-

knowledge in this way subjection to Gentiles? The Lord had no sympathy to spare for these wickedly disposed men. Speaking plainly to them he told them that they were hypocrites, and asked why they tempted him.

8 Then he said, "Show me the tribute money." They brought him a penny. Jesus said, 'Whose superscription is this?' They said, Cæsar's. He then said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." (Matthew 22: 19-21) They had answered their own question; their use of Cæsar's coinage showed they acknowledged him.

9 These men, professing loyalty to God and to Cæsar through Herod, were faithful to neither; they would gladly have had freedom from the tax which Rome enforced, and they were not ready to give to God that which was his due.

10 Jesus always considered himself as bound by the law of Sinai, but it is clear that he had no sympathy with the traditions which had been fastened on the law and had made it irksome to the people. (Matthew 23: 4) His answer also shows that he acknowledged the Roman power as having the right to tax Israel, because God had given Israel and all peoples into the hands of the Gentiles "till he come whose right it is".—Ezekiel 21: 27.

11 But Jesus did not expect the law of Sinai to remain permanently on Israel, and he well understood that in due time all Gentile dominion over the earth would end. (Daniel 2: 44) In separating his disciples from "the world", Jesus did not withdraw them from obedience to the "powers that be" in all the ordinary elements of life; but the disciples well understood that no authority, civil or ecclesiastical, had the ordering of their lives in their responsibilities toward God.

12 Thus when the Sanhedrin commanded the apostles to speak no more in the name of Jesus when he had made them his apostles to carry his teachings throughout the world, the disciples faced the leaders of Israel with the question as to whether they considered it proper that they or God should be obeyed. They turned the question and responsibility upon the leaders of Israel.

13 There are those who believe that the disciples of Jesus should seek to amend the condition of the world by means of state legislation. But there is nothing in the teachings of Jesus to warrant any such action on the part of his disciples. Jesus obeyed the law of Israel because it was Jehovah's law, and he acknowledged the Roman regulations because the Roman power exercised authority over the Jews according to the purpose of Jehovah. But he knew that Jehovah had not made, and till he established his kingdom would not make, any legislation to regulate any other people than Israel.

14 If in the Sermon on the Mount Jesus gave that which seems to be the word of the Lawgiver, it must be understood that what he said was given to regulate the lives of his disciples.—See Matthew 5: 1, 2.

15 Since Israel's overthrow God has had no nation on earth, and will not have until he sets up his kingdom. (Revelation 11: 18) Thus it follows that while any nation which sought righteousness would thereby exalt itself, it would be entirely presumptuous for any people or combinations of peoples, or even all peoples of earth, to claim that they were God's kingdom because they sought good moral conditions. The establishment of the kingdom of heaven on earth is not a result of man's advancement or of evolution; it is the direct act of God through Christ's second advent.

16 It has been generally accepted by Christendom that because Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5: 17), he meant that the law of Sinai was to be kept by all his followers and that it was to be the basis of Christian precept. The great church systems have fallen before this thought, and have inscribed the Ten Commandments on their church walls even as Israel did on the stones of the altar at Ebal.—Deuteronomy 27: 8; Joshua 8: 32.

17 But if they had remained faithful to the Lord Jesus they would have made his law their standard; for he said, "A new commandment I give unto you, That ye love one another." (John 13: 34) The law of Sinai is negative in its order; it is rather "Thou shalt *not* do" than "Thou *shalt* do". The teaching of Jesus is more than, Do no hurt to thy neighbor; it is, Ye shall love one another. The great church systems have never risen to Christian precepts.

18 When Jesus said he came to fulfil the Law he meant two things: (1) That he was to fulfil many of its types and shadows, as in that he was the antitypical Lamb of the daily sacrifices, and the Passover (John 1: 29; 1 Corinthians 5: 7); also (2) by keeping the Law he showed that it had not been a counsel of perfection, something outside the possibility of human nature; he thus magnified it and made it honorable.—Isaiah 42: 1.

19 That God will bless the world under the law of righteousness, whenever the rule of Christ begins on earth, is clear; but it should not be supposed that the law of Sinai will be reenacted or enforced. Its ceremonies will not be necessary; and, as afore noted, its commandments are negative in character. Rather it should be expected that its own summary statement will be the expression of the Law which will then prevail; namely, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbour as thyself."—Matthew 22: 37, 39.

20 It is manifest that this condition can be obtained only by a change in man's heart, a work which is beyond the possibility of human enactments. Only the power of the kingdom can change the heart by the entrance into it of the true knowledge of God. Men will love their God when they know him.

21 But if Jesus had respect for the Law he had little for its then representatives. They were altogether unworthy men, self-seeking, who commanded respect from

none, and who received honor only from one another, and that only because there was something to be gained. (See John 5:44.) These representatives of the world order were not interested in the welfare of the people. They did not rob openly, but they continued to live by oppression; they were robbers by indirect means. (Matthew 23:4) Ecclesiastical systems have ever produced the hardest of men.

22 It is one of the ironies of social life at all times, but particularly of the present day, that the wealthy, the politically powerful, and the ecclesiastics, who have the greatest opportunities of service, are the chief transgressors against the royal law, "Thou shalt love thy neighbour as thyself." But with the kingdom of Christ now being established comes the happy deliverance from all selfishness; and with the bond of a common love for God and for truth and righteousness there will come the joy of wanting to do right, and righteousness and peace will again have kissed each other, and truth shall then spring out of the earth.—See Psalm 85:10, 11.

QUESTIONS FOR BEREAN STUDY

Why did the leaders of the Jews hesitate to take Jesus' life? What method did they adopt to accomplish their end? ¶ 1, 2.

What question did Jesus put to the chief priests who sought to trap him, and why did they not attempt to answer? ¶ 3, 4.

Who were the Herodians? How did they cooperate with the Pharisees to ensnare Jesus? What was their question to him, and his answer? ¶ 5-9.

Did Jesus consider himself bound by the law of Sinai? By the Roman law? When and where did he and his disciples draw the line respecting obedience to the powers that be? Cite an instance in point. ¶ 10-12.

Why would not Jesus and his disciples seek through legislation to better the laws and amend world conditions? Was he not seeking to instruct the world in his sermon on the mount? ¶ 14, 15.

Did he not expect that the law of Sinai should constitute a basis for Christian precept? What did he mean by saying that he had come not to destroy the law but to fulfil it? ¶ 16-18.

Will the law of Sinai be reenacted during the Messianic kingdom? If not, why? ¶ 19, 20.

While respecting the law, did Jesus always respect its representatives? What classes of men are the chief transgressors against God? Will it ever be otherwise? ¶ 21, 22.

JESUS WASHES HIS DISCIPLES' FEET

——MARCH 7—JOHN 13:1-17——

"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.

IN CONTINUING the study of the outstanding features of Jesus' ministry as seen by John, we now have our attention brought to the incident of Jesus washing his disciples' feet. It occurred on the evening of his last day with his disciples when they were about to eat the passover supper, and apparently when they had taken their places at the table. In John 13:2 the Common Version states that supper was "ended"; but evidently a mistake has occurred in translation, for Judas was present (verse 11) and the sop had not yet been given to him. (Verse 26) The verb *ginomai*, "being ended," literally means generated or brought forth. The thought is that the supper had been brought forth; that is, prepared, made ready.

2 The usual custom of washing the feet on entrance into a house had been omitted, and so regular was the custom it seems impossible to think it could have been forgotten. Perhaps the disciples had expected that the man who had lent the room would see to this necessity. (See Luke 7:44.) To the surprise of the disciples their Master rose from his place at the table, girded himself with a towel, got the waiting basin, poured water and began to wash their feet.

3 In turn he came to Peter; but that loving, impulsive disciple said, "Lord, thou shalt never wash my feet." It was a well-meant objection, but revealed Peter's impulsiveness and self-will and that he had to learn that he could not be the one to determine what should be done. Jesus answered, "If I wash thee not, thou hast no part with me." (John 13:8) He saw there was more in the action of Jesus than the performance of a necessary act of hospitality; and he replied, "Lord, not my feet only, but also my hands and my heart." Now he erred by wanting more than was necessary.

4 Self-will has many ways of expressing itself, and it is never more dangerous than when it seems as if an act of goodness was contemplated or a good motive could be shown or apparent humility manifested. After Jesus had expressed himself Peter should have submitted; he ought to have understood that Jesus could not give way to please him.

5 This incident is chosen in its series because it serves as the best example of its kind in the life of Jesus to exemplify his compliance with his own saying as recorded in the golden text for this present study; namely, "The Son of man came not to be ministered unto, but to minister." From his own words it is clear that by this act Jesus did not seek merely to give a lesson of humility and lowliness of heart.

6 When he had finished Jesus said, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13:12-15) This was the lesson he would have his disciples learn; namely, that if he considered each of them worthy of such attention from him, in turn each ought to think of his brother as worthy of the same attention, and each should copy his Master's example. "Ye ought to wash one another's feet."

7 A consideration of the facts of Christian fellowship

ever since the early days of the church discloses the need for such instruction. Jesus knew what the chief trouble amongst his disciples would be; for even that night when such dangers as threatened to take their Master from them were about, they were concerned as to who was greatest among them.

[8] Two forms of pride have ever assailed the followers of Jesus. One of these is pride of place and position, not so noticeable in the earliest days as in those which followed and at the present time. It manifested itself in the distinction made between clergy and laity; as a class the clergy have been as far from the humility of a disciple of Christ as it has been possible to get.

[9] The other great danger to the Christian has been more pronounced among those who have gathered specially to the Lord at the first and now at the second advent, gathered by the fact of the Lord's presence. These because of the special circumstances have had great temptations to pride among themselves; and especially amongst those who have had the privilege of serving as elders, who too often have no thought of doing such apparently menial service as washing each other's feet.

[10] Experience proves that it is most difficult for the Lord's saints to look upon each other as such. Two reasons for this may be mentioned: The one because each knows his own weaknesses and is so conscious of them that he finds it hard to think of himself as a saint; the other because each knows so well the weaknesses of his fellows that he finds it very difficult to think of them as saints. It is here that our Lord's example and precept give us the true viewpoint.

[11] Each disciple is dependent upon the blood of Christ for his cleansing and his standing before God, and upon the mercy of God accorded in Christ by which he is accepted in the Beloved. (Ephesians 1: 6, 7) But if we have accepted the grace of God in Christ which has washed us from all defilement as before God, and are living in harmony therewith, we should have no hesitation in considering ourselves as saints. Not to do so is to fall short of honoring God, who calls us by that name.—Romans 1: 7, et al.

[12] But it is equally necessary that each should consider his brethren in Christ as saints of God. Indeed it is probably less dangerous for each to think of himself as lacking than it is to think lightly of his brother whom God has set in the body of Christ, and thus to fail in giving him honor whom God has already honored. Surely this is what Paul had in mind when he said, "Let each esteem other better than themselves."—Philippians 2: 3.

[13] The church has pictured Jesus on the cross, and in the act of blessing children; has shown him in all his goodness of service; but it has no mental picture of Jesus girded with a towel. It would be to the advantage of his disciples if they sometimes thought of him thus.

[14] It would be easy to imagine some revulsion of feeling in Jesus when he came to Judas; but, making no difference, he washed the feet of the betrayer even as he washed those of the others. Probably Judas thought thereby that Jesus did not know what was in his heart, and that when Jesus had said, "Ye are clean but not all," he meant that they were not wholly clean.

[15] The question must necessarily sometimes arise, "How am I to act in the case of one to whom some service can be rendered but who does not appear to be living as he ought?" The answer seems to be, If the one concerned is plainly not living rightly he ought to be told of his conduct; but it should be remembered that there may be some misunderstanding and a wrong judgment may be made. If no public notice has been taken of the conduct of the one in question it is better to act as if there was no cause for comment.

[16] Apparently the feet-washing disposition is necessary to continued discipleship. Probably Jesus meant it to be understood that no follower of his could be acceptable and could be considered clean unless he had this same disposition. He counted the disciples clean; for he said, "Ye are clean, but not all"; and yet they needed something more. Though one may be justified he cannot retain his blessings unless he continues in the way of the Lord, serving his brethren in the same spirit in which the Lord himself serves them.

[17] Jesus made a contrast between his relation to his disciples as Lord and Master and his conduct towards them in that he acted as if he were a servant. On a previous occasion he had said, "I am among you as he that serveth." (Luke 22: 227) He did not say that he was their servant. Because of the blinding error which has been taught concerning Jesus and his relation to his Father, that of *servant* has not been understood as it ought to have been.

[18] Writing to the Philippians (chapter 2: 7) Paul says that when Jesus came from heaven he took the form of a servant. So far as the church is concerned he is their Lord and Master, but so far as he is concerned with his Father he was their servant, thereunto appointed by his Father. This relationship is specially noticeable in connection with the disciples, but is continued in those who believe on him through their word.

[19] It may, however, be considered as specially applicable to those who are privileged to be elders in the churches. If these were to consider themselves as privileged of God and called to serve, there would be little trouble in the classes; but all too frequently the elders act in the same way as the unquickened disciples before Pentecost.

[20] John reminds us that "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God . . . took a towel, and girded himself". (John 13: 3, 4) To the great mind no act of service can ever be small, and he that is great in spirit never fears to do what is commonly called a menial act; it is the small mind which fears lest it lose some of its carefully preserved dignity.

QUESTIONS FOR BEREAN STUDY

Was it after the Passover supper had "ended" that Jesus washed his disciples' feet? Why had this customary act been overlooked on this occasion? ¶ 1, 2.

What did Peter's objection reveal? How does self-will frequently disguise itself? ¶ 3, 4.

Why did Jesus perform this menial service for his companions? ¶ 5, 6.

How soon after this did the disciples show their need of such a lesson? ¶ 7.

What two dangers have ever assailed the followers of Jesus? ¶ 8, 9.

Why is it difficult for the Lord's people to regard one another as saints? On what does saintship depend? Is it necessary that we look upon our brethren as saints? ¶ 10-12.

Why is not Jesus more often thought of in the role of servant? ¶ 13.

Did Jesus wash the feet of Judas? Should we hesitate to serve brethren who are not living as they ought? ¶ 14-16.

How is Jesus both master and servant to his disciples? ¶ 17, 18.

Do elders frequently ignore the purport of this lesson of Jesus? How may servitude exemplify true greatness? ¶ 19, 20.

LAST WORDS OF JESUS WITH HIS DISCIPLES

——MARCH 14—JOHN 14: 1-17——

"I am the way, and the truth, and the life."—John 14: 6.

AFTER partaking of the Passover supper with his disciples, and then instituting that Memorial of himself which the church was to keep till he should come again, Jesus told them as he entered with them into the most solemn hours of fellowship they had known, of his going away, but said that whither he was going they could not go. This saying must have surprised them. Now he told them that he was going to his Father's house, in which there were many mansions, and that he was going to prepare a place for them. He bade them love one another, and said it would be by this that men would know that they were his disciples.

[2] Peter, who evidently did not recall that Jesus had told the Jews that they could not go where he was going because he was going to the Father, asked him, "Whither goest thou?" Peter wanted to know where Jesus was going; for he had the intention of going where his Master went. On Jesus again telling him that he could not then follow, but that he should do so later, Peter said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." (John 13: 37) He meant well, but had yet to learn his weakness. Jesus told him that before morning came he would have denied Him three times.

[3] After this Jesus addressed the disciples at length; he told them he was going to the Father in order to privide a place for them. He said, "In my Father's house are many mansions"; and then he added, "If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3.

[4] This saying of Jesus is rather singular. If the disciples *had expected* to go to heaven, where he said he was going, and a possible doubt had presented itself, there would have seemed to be reason for saying, "If it were not so, I would have told you." Contrary to generally received opinion, based not on the Bible but on the dogmas of ecclesiasticism, the fact is that till Jesus came speaking of a future life in heaven no man ever had a thought of going there. Why should any so think? Man is of the earth, and of himself could never have gotten the thought of becoming a dweller in heaven as a spirit being. But Jesus had already bidden his disciples to lay up their treasures in heaven.—Matthew 6: 20.

[5] It is then, as if he had said: 'I told you the truth when I told you of a hope in heaven for you; now I go to prepare a place for you. And if [since] I go, I will come again and receive you unto myself.' The heavenly dwelling place being one altogether unexpected, it seemed necessary to say that a place had to be prepared; but if orthodox teaching were right, which claim that all good people go to heaven when they die, then it was strange that Jesus should talk of preparing a place for them.

[6] There are those who say that the church is not to be considered as the bride of Christ and, in face of Paul's statement (Eph. 5: 24-28), is never considered so by the New Testament; and these teach that it is a serious error to consider the church as in such relationship to her Lord and Head. But surely here is the picture of that happy union, and of Jesus like a true lover, preparing to have his bride where he is.

[7] Since the habitation of the church in heaven is only a place in his Father's house, we can but suppose that Jesus meant that God's house included "a home" for all those who served him. It is comparatively easy to conceive the picture. We may think of Jesus as speaking of his Father's mansion, and of himself as the son who, according to his Father's will and purpose, is about to take his bride to live within his Father's house.

[8] While it is true that in the Scripture the Father is shown as finding the bride for the Son, it is also true that the Son himself seeks his bride. The pictures of Rebecca found for Isaac and for Jacob seeking Rachel are both true to the plan of God.

[9] Thomas probably thinking that Jesus meant the temple at Jerusalem, for he had spoken of the Jews turning his Father's house into a den of thieves, said: "Lord, we know not whither thou goest; and how can we know the way?" (John 14: 5) They were puzzled. Their long experience with Jesus ought to have been sufficient to quicken their minds. But as yet none of

them seemed to have had the slightest thought that their Master was soon to be received into heaven.

[10] In answer to Thomas Jesus spoke the words which form today's golden text. He said, "I am the way, and unto the Father, but by me. If ye had known me, ye the truth, and the life"; and added, "No man cometh should have known my Father also: and from henceforth ye know him, and have seen him." (John 14: 6, 7) This remark immediately raised the request from Philip, "Lord, show us the Father, and it sufficeth us." This in turn brought a mild rebuke from Jesus, who said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."—John 14: 8, 9.

[11] Philip is typical of the natural man, incapable as Nicodemus was of understanding spiritual things, but is also (and this is a closer resemblance) a picture of those who though begotten of the spirit are dull in understanding. Like Philip they ask for something more than they have had, and wish for other things, which they profess to believe will bring them the conviction that they desire to have.

[12] It is manifest that when Jesus said, "Henceforth ye know him, and have seen him," he did not mean that from that moment their natural eyes saw what they had not seen before; and certainly the creedal teaching that Jesus hereby would have his disciples understand that he and his Father were really one and the same being is a perversion of his words.

[13] The ecclesiastics of Christendom have made exactly the same mistake as the Pharisees. Because Jesus spoke so confidently of his relationship with his Father they have made out that he intended to be understood to say that he is one and the same as the Father. But keeping in mind that Jesus was revealing his particularly close relationship to the Father it is difficult to see how more distinctly he could have expressed a difference than in the way he chose.

[14] Further, to show that this same relationship to the Father was to be shared by his faithful disciples he said that they should do even greater works than he had done, and for the same reason and by the same power; namely, the holy spirit of God would be given to them even as it had been given to him.

[15] Jesus' declaration of himself, "I am the way, and the truth, and the life," made in answer to Thomas' remark, is the fullest he made of himself. It pleased God to arrange that all the gifts which he has for any of his creatures, whether angels or men, should be obtained through his beloved Son. By the glorious beings in heaven, whether Satan, who as Lucifer was the son of the morning (Isaiah 14: 12), or Gabriel, or whoever may be named of angels in heaven, or of men on earth, the person of Jesus must be accepted, or the gift of God cannot be realized.—Ephesians 2: 9-11.

[16] This has been a test to Satan and to other great spirits (Ephesians 6: 12), has been a test to many among men, and will continue to be till all need for testing is finished. Jesus, his person, and the truth he revealed, and to the disciples in the work he bids them do for him, is the way to God and to life. All truth is in him, and God's gift of the fullness of life is found in him. —See Ephesians 1: 4-6.

[17] But besides being a statement of facts there is a progression in time to be noted, which may be considered as a development of understanding in the church's knowledge of Christ. In the first days of the church the brethren spoke of being in "the way". (See Paul in Acts 9: 27; 18: 26.) In the present days, since the time of the return of the Lord those who have come into the knowledge of the Lord have said that they have come "into the truth". But now another change can be discerned. Those who have come into the way of the Lord and a knowledge of the fact of his return, do not express themselves as having come into the truth so much as having come into life.

[18] Jesus then went on to tell his disciples of the gift of the holy spirit, which would be to them a guide, a comforter, and the power of God working within them, that they might both know and do the will of God. This was the same power which he had had, given to him that he might do the work set for him by his Father. Because Jesus personified the holy spirit, naming it "the Comforter", ecclesiastics have by the dogma of the church declared that all believers must consider the holy spirit as a person—another blinding error.

[19] Jesus also said that the disciples would have the same privilege of prayer which he had enjoyed, and that in heaven he would minister to them. Also he assured them of his Father's love and care for them, and that the Father loved them as he loved Jesus. Then Jesus left his parting blessing with his beloved disciples, and thus he prepared them and the church through them for all the trials and dangers of the way till he should return.

QUESTIONS FOR BEREAN STUDY

Was the Memorial a part of the Passover supper? What did Jesus say would be the mark by which men would recognize his disciples? What was Peter's request on this occasion, and Jesus' answer? ¶ 1, 2.

What did Jesus say further on this memorable evening? In what connection, and why, did he declare, "If it were not so, I would have told you"? ¶ 3-5

In what respect does St. Paul in Ephesians 5: 24-28, picture the church? Where will the home of he bride be located? Does the Father seek the bride for the Son, or is she sought out by the Son himself? ¶ 6-8.

Why did not the disciples understand that Jesus was about to ascend to heaven? How did the Master rebuke Philip? ¶ 9, 10.

What class does Philip typify? ¶ 11.

What did Jesus mean by the statement, "Henceforth ye know him and have seen him"? How have these words been misunderstood? ¶ 12-14.

Explain the statement, "I am the way, and the truth, and the life." ¶ 15-17.

Why was the holy spirit personified as "the comforter"? What was the substance of Jesus' last words to his disciples? ¶ 18, 19.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Frostburg, Md.	" 15	Clarksburg, W. Va.	" 25
Lonaconing, Md.	" 16	Heaters, W. Va.	" 26
Mt. Lake Park, Md.	" 17, 18	Clarksburg, W. Va.	" 28
Oakland, Md.	" 21	Wallace, W. Va.	March 1
Morgantown, W. Va.	" 22, 23	New Martinsville, W. Va.	" 2, 3

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Neodesha, Kans.	Feb. 15	Iola, Kans.	Feb. 24, 25
Independence, Kans.	" 16	Emporia, Kans.	" 26
Coffeyville, Kans.	" 17	Olpe, Kans.	" 28
Parsons, Kans.	" 18, 21	Eureka, Kans.	March 1
Hepler, Kans.	" 22	Eldorado, Kans.	" 2
Fort Scott, Kans.	" 23	Protection, Kans.	" 3, 4

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Towanda, Pa.	" 21	Wilkes Barre, Pa.	" 28
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New Bedford, Mass.	" 18	Quincy, Mass.	" 25
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Brandenburg, Ky.	" 17	Harlan, Ky.	" 24, 25
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Shelby, O.	" 22	Findlay, O.	March 1
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Oneida, N. Y.	" 18	Gloversville, N. Y.	" 26
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Watertown, N. Y.	" 21, 22	Saratoga Springs, N. Y.	March 1

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Lyman, Miss.	" 16	Laurel, Miss.	" 23
Saucier, Miss.	" 17	Lucedale, Miss.	" 24
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Burlington, Ia.	" 19	Marengo, Ia.	" 26
Moline, Ill.	" 21	Cedar Rapids, Ia.	" 28
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Tyler, Tex.	" 15, 16	Clawson, Tex.	" 24, 26
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Bedias, Tex.	" 18, 19	Shreveport, La.	" 28
Normangee, Tex.	" 21	Joaquin, Tex.	March 1
Marquez, Tex.	" 22	Center, Tex.	" 3

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Springhill, N. S.	" 18	Hardwood Ridge, N. B.	March 2
Amherst, N. S.	" 19, 21	Newcastle Bridge, N. B.	" 3
Charlottetown, P. E. I.	" 23	Cody's, N. B.	" 4
St. Peter's Bay, P. E. I.	" 24	Fredericton, N. B.	" 6, 7
Hazelbrook, P. E. I.	" 25	Millville, N. B.	" 8

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Seddon, Ala.	" 17	Athens, Ala.	" 24
Pell City, Ala.	" 18	Tuscumbia, Ala.	" 25, 28
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McCurtain, Okla.	" 16, 17	Muskogee, Okla.	" 26
Quinton, Okla.	" 18	Stigler, Okla.	" 28
Muskogee, Okla.	" 21, 23	Tamaha, Okla.	March 1
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Oceanside, Calif.	" 19	Hawthorne, Calif.	" 28
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Loudon, Tenn.	" 19	Pennington, Va.	" 28
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Hurley, Tex.	" 19	El Paso, Tex.	" 3, 4
Arch, N. Mex.	" 21	Deming, N. Mex.	" 6
Taiban, N. Mex.	" 23	Albuquerque, N. Mex.	" 7, 8

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Brady, Nebr.	" 17	Kalamazoo, Mich.	" 24
Omaha, Nebr.	" 18	Battle Creek, Mich.	" 25
Des Moines, Ia.	" 19	Jackson, Mich.	" 26
Cedar Rapids, Ia.	" 21	Detroit, Mich.	" 28
Clinton, Ia.	" 22	Windsor, Ont.	March 14

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Belleville, Ill.	" 18	Rinard, Ill.	" 25
Dix, Ill.	" 19	Ledford, Ill.	" 26
Patoka, Ill.	" 21	Mounds, Ill.	" 28

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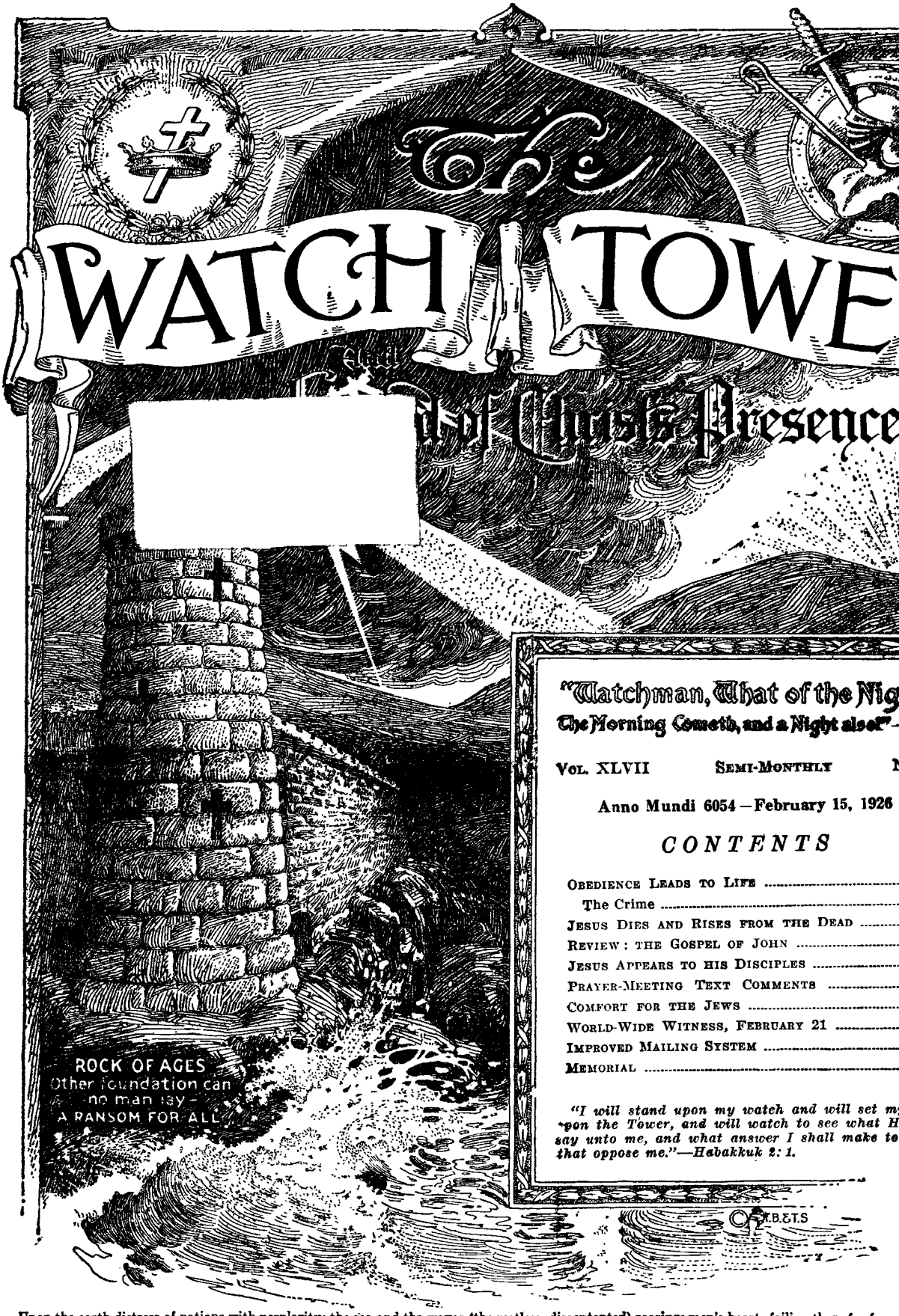
Hydro, Okla.	" 17, 18	Alva, Okla.	" 28
Woodward, Okla.	" 21	Hardtner, Kans.	March 1, 2
Shattuck, Okla.	" 22, 25	Anthony, Kans.	" 3
Follett, Tex.	" 23	Arkansas City, Kans.	" 4
Arnett, Okla.	" 24	Douglass, Kans.	" 5

MEMORIAL

The New York congregation will celebrate the Memorial at Metropolitan Auditorium, Manhattan, at eight p. m., Saturday; March 27th. This hall is in the Metropolitan Building, Madison Ave. and 23rd St. Visiting friends will please take notice. All consecrated believers in the ransom sacrifice, who are striving to walk in the Master's footsteps, are invited to come.

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, wh 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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(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, E. J. COWARD.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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COMFORT FOR THE JEWS

With the end of 1925 it seems, according to the Lord's Word, due time for the message of comfort to be delivered to the Jews. (Isaiah 40:1) It would be expected that the Lord would use the consecrated for this purpose. His Word clearly places this obligation upon the church. (Isaiah 40:9) The SOCIETY is now issuing a book of one hundred and twenty-eight pages, entitled COMFORT FOR THE JEWS, which discusses the question of the Jews' long warfare, the return of the Jews to Palestine, and what further must be done before they are fully restored. It contains much that will be beneficial to the Christian as well as to Jews. All consecrated Christians should be encouraged to read it.

Retail price, bound in cloth 50c, paper cover 25c.

WORLD-WIDE WITNESS, FEBRUARY 21

A world-wide witness has been arranged for Sunday, February 21st, at which time the classes everywhere have been urged to put forth effort to make a public proclamation of the message: "PALESTINE FOR THE JEW. WHY?"

We trust that every elder who possesses ability to give a public address has prepared a lecture on this timely subject, that we may go forth on the day appointed and give a simultaneous witness of the prophetic and visible evidences of the incoming kingdom of Messiah, pointing to his loving provision both for Israel and for all humankind.

IMPROVED MAILING SYSTEM

A new addressing and mailing system has been recently installed at the Brooklyn office. Subscriptions for THE WATCH TOWER, both new and renewal, will be entered as heretofore, a card of acknowledgement being sent only when requested.

Special attention is called to the fact that hereafter, instead of the expiration date being shown on the wrapper label for each issue, a renewal blank (carrying also a notice of expiration) will be sent with the journal one month before the subscription expires. Prompt return of this blank with your renewal order will insure the subscription being continued in force without interruption.

MEMORIAL

The New York congregation will celebrate the Memorial at Metropolitan Auditorium, Manhattan, at eight p. m., Saturday, March 27th. This hall is in the Metropolitan Annex, Madison Ave. and 24th St. Visiting friends will please take notice. All consecrated believers in the ransom sacrifice, who are striving to walk in the Master's footsteps, are invited to come.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE
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OBEDIENCE LEADS TO LIFE

"For the commandment is a lamp, and the law is light: and reproofs of instruction are the way of life."
—Proverbs 6: 23.

JEHOVAH has provided rules of action which, if followed faithfully, lead to life everlasting. All of Jehovah's creatures are created perfect. (Deuteronomy 32: 4) Every perfect intelligent creature possesses the right to life as long as that creature is obedient to God's commandments. The plan of God discloses that he grants everlasting life to his creatures only after they have proven loyal and faithful under the test.

[2] Every perfect creature must be a free moral agent. The creature must have the liberty to exercise his power for good or evil as he may choose. In no other way could he be tested and proven. God could have made all of his creatures so that they could not do evil; but had he done so that would have prevented them from exercising freely their attributes, and God would thereby preclude himself from testing and proving his creatures.

[3] The heart represents the seat of affection or motive. It is that faculty of the being which induces action. If impurity enters the heart impurity of action is almost certain to follow. Hence it is written: "Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4: 23.

[4] Love is one of the divine attributes. Love is the perfect expression of unselfishness. Selfishness, the very antithesis of love, begins in the secret intent of the heart. Selfishness expels love. With love gone out the heart becomes malicious. The creature possessing a malicious heart is one who is extremely selfish, having no regard for duty or obligations to others and fatally bent on accomplishing his purposes regardless of great wrong that may result to others.

[5] The glory and beauty of the heavenly creatures, the perfection of man and his happy home, with the power and authority to fill the earth with his kind, furnished the opportunity for exercising selfishness or love. The test came, and some of the mighty creatures of God fell under the test. The joy of heaven and earth was turned into great woe.

[6] The tragedy of Eden has never known a parallel. In fact all other crimes and tragedies may be traced to that one in Eden. Its enormity is enhanced by reason of the intelligence and greatness of the perpetrator of the crime, by reason of his confidential relationship to the Eternal Creator. That terrible crime blighted the hopes of men and angels, filled the earth with woe and caused the very heavens to weep. It started the wheels of evil and has caused them to roll on down through the corridors of the ages, spreading war, murder, disease, pestilence and famine, and crushing out the life-blood of countless millions. So powerful, deceptive and cunning has been that arch criminal that the sensibilities of mankind have been stunned and benumbed, and the people for centuries have been kept in ignorance of the cause and its far-reaching effect. But now it seems certain that the time has come for God to pull back the curtain and let man have a better view and understanding of the terrible criminal and his crime, that men may flee from the influence of the wicked one and find refuge in the arms of the Savior of the world.

[7] Jehovah was Adam's benefactor and friend. He had created man, given him a wife, provided him with a beautiful home, made him monarch of all he surveyed, clothed him with power to subdue the earth, and to fill it with a perfect race of people, and rule it. Naturally Adam would love God. In addition to that he was so created that he would instinctively worship the One who was his friend and provider.

[8] The will of God is his law. When that will is expressed toward man it is the law of God by which man is to be governed. A refusal to obey God's law makes the creature a disloyal subject. Without law there could be no way of testing man's loyalty. There must be a rule of action, commanding that which is right and prohibiting that which is wrong. God provided a law for man. It was in connection with the food of Adam that God expressed his will or commandment. No evil effects would of course result merely from the food, because all the food was perfect; but the evil result would be from the act of disobedience to God's law. The loss of life to man meant the loss of everything. God could not permit an unlawful creature to possess eternal life. He provided man's food and in connection therewith said: "And the Lord God commanded the

man, 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.

9 It was in keeping with God's loving provision for man to appoint an overseer or helper or protector, one who should aid man in avoiding the doing of that which was wrong and which would bring upon him the penalty for the violation of God's law. It was the bright shining one, Lucifer, whom God selected and placed in Eden as overlord or protector of man. Concerning him and his appointment to this responsible office God said: "Thou art the anointed cherub that covereth; and I have set thee so." (Ezekiel 28:14) "Anointed" means that Lucifer, the cherub, was clothed with power and authority in the name of God to do certain things, and in this instance he was clothed with power and authority as overlord in the "garden of God" to look after the interests of man and keep him in the right way. "Cherub" means an officer or deputy to whom is delegated certain powers and duties. The word "covereth" means to screen with power and authority to act as an overseer for man; to screen, to shield and protect him from taking the wrongful course of violating God's law. It was Lucifer's solemn duty, both to man and to God, to direct and influence man to go in the right way that he might thereby honor God and prolong his life on the earth.

10 God had also clothed Lucifer with the power of death. (Hebrews 2:14) It was therefore a part of the official duty of Lucifer to put to death the man if he violated God's law. For this reason Lucifer occupied a confidential or fiduciary relationship toward God and man. There was committed into his hands the sacred trust of keeping God's newly begun government on earth in a pure and proper condition. To betray that trust in order that he might overturn God's appointed means of government in Eden would be an act of treason. The perpetration of the crime of treason under such conditions would cover the perpetrator with perfidy and make him a nefarious, despicable creature and the blackest of all criminals. Clothed with the most honorable position in the universe aside from that of the Logos, even different from the Logos because placed as overlord and protector of a domain, the betrayal of that trust by Lucifer is so terrible that it could not be properly stated in human phrase. The beauty, the purity and innocence of the perfect man and perfect woman, in an invironment far more beautiful than any human eye has ever seen since, emphasize the depravity of the heart that could commit the terrible crime hereinafter described.

11 Being one of the "sons of the morning" who witnessed the creation of man and his perfect home, and being appointed to the position of trust and confidence as man's overlord, Lucifer of course knew that God had empowered man to produce his own species and that in due time the earth would be filled with a perfect race of people. He knew that man was so created that he must worship his benefactor. He knew that he must destroy in the mind of man the thought that God was his benefactor if he would gain man's worship for himself. Lucifer became ambitious to control the human race and to receive the worship to which God was justly entitled. Lucifer was impressed with his own beauty and importance and power, and forgot that he owed an obligation to his Creator. Selfishness entered his heart. His motive was wrong and his heart became malignant. He was moved to take action concerning Adam, and his motive was wicked. Concerning this evil purpose the prophet records of Lucifer: "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) The Scriptures clearly show that Lucifer's process of reasoning was like this:

12 "I am overlord of man in Eden. I have the power to put man to death, and even though man violates God's law I will not exercise that power. I will induce man to believe that God is not his friend and benefactor but that he in truth and in fact is deceiving man. Furthermore, God will not be able to put man to death and at the same time maintain his own consistency, because he has declared that that tree in the midst of Eden is the tree of life and to eat of that tree means that one will live for ever. I will take man to that tree and direct him to eat and then he will not die but will live for ever. But before I do that I will first induce him to believe that God is keeping him in ignorance and withholding from him the things that he is justly entitled to receive. Adam loves his wife. I will first induce Eve to do my bidding, and then through her I will be able to control Adam. I will so throw the circumstances around Adam that he will also eat of the forbidden tree of knowledge, and then I will refuse to put them to death. Then I will immediately take them to the tree of life and have them eat of that fruit, then they will live for ever and not die. By this means I will win them over to me and I will keep them alive for ever. I will defy God; and while he has a realm of angels and other creatures of heaven that worship him I will be like the Most High and will be worshiped even as God is worshiped."

13 The Scriptures show that thus did Lucifer plan a rebellion. It was a cunning scheme that Lucifer thus devised; he thought that it was a wise scheme. Evidently God knew about it all the time, from its inception; but he did not interfere until Lucifer had gone to the point of committing the overt act of overreaching man and inducing him to sin. Concerning this God said: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."

(Ezekiel 28:17) This selfish meditation in the heart of Lucifer was the beginning of iniquity in him. Up to that time he was perfect, because of him God says: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezekiel 28:15) The imperfection of Lucifer dates from that moment. That was the beginning of rebellion. That selfish meditation in his heart led to the terrible crime of treason and all the baneful effects that have followed since.

THE CRIME

14 Having carefully planned his crime Lucifer proceeds to carry it out. To do so he resorts to fraud, deception and lying. When the Logos was on the earth he stated that Lucifer "is a liar and the father of it" (John 8:44), showing that Lucifer uttered the first lie ever told. That lie is: "There is no death"; and the emissaries of the evil one have been telling that lie to the people ever since.

15 Lucifer employed the serpent to carry out his scheme, because the serpent was more subtle than any other beast of the field which the Lord God had made. Lucifer therefore spoke through the serpent and said: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, 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. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."—Genesis 3:1-6.

16 God had given his word that this tree produced a fruit that would increase the knowledge of those who ate it. The result was that when Adam and Eve did eat this forbidden fruit their knowledge was increased in harmony with God's announced law. They were conscious of the fact now that they had done wrong; because they hid themselves amongst the trees in the garden from the presence of the Lord. He brought them before him. They entered a plea of guilty, confessing that they had done wrong, and thereupon God entered against them the following judgment, to wit: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Genesis 3:16-19.

17 The Scriptures mention three classes of fruit-bearing trees in the garden of Eden, to wit: (a) Every tree that is pleasant to the sight and good for food; (b) the tree of life in the midst of the garden; and (c) the tree of knowledge of good and evil. (Genesis 2:9) God told Adam that he might eat of all the trees that were good for him. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, 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 there of thou shalt surely die."—Genesis 2:15-17.

18 There is no evidence that Adam knew anything about the tree of life that was in the midst of Eden. On the contrary he must have been ignorant of it, because there was no specific command given to him concerning it. Lucifer as the officer in charge, being clothed with the power of death and entrusted with the high office of overlord of man, would of course know all about the tree of life. The fact that God gave Adam command about other trees in the garden and said nothing about the tree of life is evidence that man knew nothing about this tree. The eating of the tree of knowledge of good and evil doubtless would open the way so that Adam would shortly know about the tree of life. But now comes the proof showing conclusively that Adam had no opportunity to eat of the tree of life and therefore must not have known about it until immediately before his expulsion from Eden.

19 God summoned the guilty parties before him, and upon a full hearing of the facts pronounced judgment against the woman and against the man and against the serpent which Satan had employed to deceive Eve. The final judgment against Lucifer or Satan is set forth in the prophecy of Ezekiel, and it provides that in due time he is to be destroyed and never shall be again. Immediately following the pronouncement of the judgment against man God addressed some one, then and there present; and it seems almost certain that he was speaking to the Logos, his true and trusted Son. We read: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, *and take also of the tree of life, and eat, and live for ever.*" (Genesis 3:22) Mark the words of Jehovah here recorded: "Man is become as one of us *to know* good and evil."

20 Knowing that the situation was critical seemingly God acted immediately, before man had an opportunity to get to that food and eat of it, and before Lucifer even had time to inform man of the location of the tree of life. The words addressed to the Logos were

cut short; the sentence seemingly stops in the middle without being finished, to wit: "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:—" Note the record; God did not speak another word, but he acted immediately. His action is recorded in the next verse, which reads: "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Genesis 3:23, 24.

[21] It was doubtless God's purpose at some time to permit man to partake of the tree of life and live for ever, and had Adam proven faithful under the test that would have been his reward. Lucifer therefore caused him to fail in the test, caused him to fail to get life, and caused him to bring upon himself and all of his progeny the great sorrow and distress that has afflicted humankind through the centuries.

[22] Lucifer had now manifested his unfaithfulness and treachery, and doubtless he intended to act as quickly as possible and to lead man to the tree of life and let him eat of that fruit. He knew that God had given his word that the fruit of that tree was a fruit of life, and that if man should eat of it he would live and not die. Lucifer therefore reasoned that he would be able to prove to Adam and Eve that God was purposely deceiving them and keeping them in ignorance and keeping them away from the opportunity for life, but that now he, Lucifer, was telling them the truth and had brought them great blessing; hence that he was entitled to be worshiped by them and by all of their offspring.

[23] Had Adam eaten of that fruit of the tree of life immediately he could not have been put to death by Jehovah himself, because God cannot be inconsistent. God had given his word that this is a tree of life; and to permit man to eat of it and then put him to death would make void his word, which is impossible for God to do. (Psalm 138:2; Isaiah 46:11; 55:11) Therefore in order that God might keep his word inviolate and enforce his judgment against Adam, he immediately expelled Adam from Eden and set a powerful officer on guard with a flaming sword turning in every direction, to keep man out of Eden and away from the tree of life.

[24] Why did not God destroy Lucifer at that time? Other scriptures show that it was and is the purpose of God that all of his intelligent creatures shall observe and learn the evil effects of sin, and that Lucifer and his sin will serve as a means of testing other creatures. In due time every intelligent creature of God will have an opportunity, under full and fair conditions, to follow the course of Lucifer and take the consequences, or to follow the righteous commands of God and receive the reward of being permitted to partake of the tree of life and live for ever.

[25] Why did not God kill man at that time? Other scriptures show that man at that time had not exercised his powers to beget children. No children had been born. Furthermore, the Scriptures show that it has been and is the purpose of God to permit all men to profit by the experience of Adam. Hence he permitted Adam to continue on earth 930 years, during which time he begat and brought forth his children. Now he has permitted a sufficient length of time to elapse for the birth of a sufficient number of descendants to populate the earth in due time. All of these have suffered from the baneful effects of sin and in due time all shall come to a knowledge of the truth, that they may know the reason why they have suffered. Then they shall have an opportunity of abiding in sin and suffer eternal destruction or of following the righteous commands of God and live. Otherwise stated, God's purpose is to teach the entire human race by experience.

[26] Adam was sentenced to death. This sentence was enforced against him by compelling him to eat of the fruits of the unfinished part of the earth. This gradually resulted in his death. Within that period of 930 years his children were brought forth. While these were not formally sentenced to death they were all born sinners. The imperfect Adam, undergoing the death sentence, could not beget perfect children. Hence it is written by the psalmist: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 51:5) To the same effect is the apostle's statement in Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Thus is seen the terrible and far-reaching effects of this rebellion in Eden. It has brought all the suffering and sorrow, sickness and death, wars, famines and pestilence to which humankind have been heir during the past six thousand years. The very first son that Adam had was a murderer, and Lucifer the Devil induced him to commit the murder. Therefore Lucifer was a party to the crime. Lucifer is guilty of every murder that has ever been committed on earth.

[27] No longer did God permit his creature Lucifer to go by the name which signified a bright, shining one. His name was changed from Lucifer, and thereafter he was known by four names, to wit: Satan, which means adversary or opponent; Devil, which means slanderer; Serpent, which means deceiver; and Dragon, which means devourer. He has been defiant and arrogant, and has opposed God ever since the time of Eden. He has slandered God's holy name and brought reproach upon him and upon everyone who sought to do the Lord's will. He has used every possible means to deceive the people and to turn their minds away from God. He has sought to devour or destroy everyone that has faithfully tried to obey God's holy will. He has

had many emissaries on earth who have paraded themselves in the name and as the representatives of the Lord. Amongst these were the clergy of Jesus' time, and to them and of them he said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."—John 8:44.

28 The rebellion did not stop with that of Lucifer and man. In heaven there was a host of angels, many of whom afterwards rebelled. The children of Adam increased. The women were beautiful in form and fair to look upon. The angels saw that men and women cohabited and that children resulted. It was the will of God that the angels should remain on the spirit plane and that they should not leave their estate or life on the spirit plane and mingle with human beings and cohabit with women. But many of these angels, misled and seduced by Satan the Devil, joined in the rebellion against God, as it is written: "And it came to pass . . . that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Genesis 6:1, 2, 4, 5.

29 In due time these rebellious ones who kept not their first estate were imprisoned. (Jude 6; 2 Peter 2:4) Many other angels of heaven joined Satan in his rebellion, and for centuries they have been serving with him and following his wicked course of reproaching God and greatly oppressing men. The Scriptures declare that in God's due time all these wicked angels that joined the rebellion with Satan shall be destroyed. —Daniel 10:13; Ephesians 6:12; 1 Kings 22:22.

30 What terrible havoc this rebellion wrought! The great, beautiful and wonderful Lucifer, now degraded and covered with perfidy, becomes the very embodiment of wickedness. Many of the pure and holy angels of heaven, once enjoying the smile of the great Jehovah God and the fellowship with the faithful Logos, turned to wickedness and now find themselves in prison ultimately to be destroyed. Adam, once pure, holy, perfect, strong and vigorous, was driven from the perfect Eden into the unfinished earth; and his offspring have ever since been compelled to earn their bread in the sweat of their face and to suffer disease and sickness, and in sorrow to finally go down to the grave. Above all, man was deprived of sweet communion with the mighty eternal God. All of these centuries man has been in bondage to sin and death, groaning and travailing under his burdens, desiring, begging and praying that some time and in some way he might be delivered.

31 Early God began the operation of his marvelous plan for the deliverance of man and for his restoration. Exercising his power in exact harmony with justice, wisdom and love God has been working out his great plan to this end. Now the time has come for the peoples of the earth to begin to get a clearer vision of God's great plan of salvation and to learn how and when God will bring about man's complete deliverance.

32 Now is given unto the faithful few on earth to declare to the people that Jehovah is the only true God, that Jesus Christ is the King of kings, that he has been seated upon his holy throne and has begun his reign, and that now everyone will be required to take his stand on the side of the Lord or on the side of the Devil. God says to his anointed on earth: "Ye are my witnesses"; and these are the ones who must be witnesses.—Isaiah 43:10, 12.

33 What now as Christians have we, by the grace of God, learned concerning his righteous plan and the opposition thereto by the enemy? We have learned that God has given his word that he will produce a seed of righteousness, and we know that that word will be fulfilled. We have learned that the seed will be taken from those who have faith, illustrated by the faith of Abraham; that those who compose the seed must be put to the most severe test and under the test must prove faithful and loyal to God because of their loving devotion to him; that thus being proven under the most adverse conditions this seed shall be given the divine nature; that in due time these the Lord will give to eat of the tree of life; that God in his due time will establish a government or nation for the benefit of man; that the seed of promise shall be the officials who shall perform the functions of that government of peace and righteousness and carry out God's purposes; that under this government all the families of the earth will be given a full and fair opportunity to prove loyalty and faithfulness to God; and that the faithful ones shall ultimately eat of the tree of life and live for ever.—Revelation 22:2.

34 We have also learned that no one will be granted life everlasting on any plane without first proving loyal and faithful under the test; and that since the anointed ones, the Christ, will be granted the divine nature, the highest element of life, it follows that each one of these must undergo the most searching test and prove loyal and faithful under that test. It is also manifest that Satan and his organization are permitted to buffet the members of the seed of promise that they may prove faithful under the most adverse conditions.

35 Many have been called to this high position. Throughout the Gospel Age many have made a consecration, been justified and begotten to the divine nature, which of itself constitutes the call. By the Devil and his organization these have been put to the test. A

few have proven loyal and faithful and have been approved by the Lord, as indicated by their being granted robes. (Revelation 6:10, 11) The mass, however, have been on the other side. The Devil has placed his subtle temptation before the church. Many leaders fell to his blandishments. They became a part of the Devil's organization, supporting the evil systems of this world, of which Satan is the god. The result at this end of the age is that the so-called Christian church is no longer pure, and that there is a great multitude of so-called followers of Christ who are in fact a part of the Devil's organization and serving him. These have had their minds turned away from God and are used to turn the minds of the people generally away from God. Comparatively few of those who consecrated have been chosen, and these are pictured as being clothed with garments of salvation and brought under the robe of righteousness. (Isaiah 61:10) Now the final test is on. Who will prove faithful? Mark that it is the faithful who shall stand victorious with the Lord at the end of the great fight.—Revelation 17:14.

[36] Now we have a clearer vision concerning Zion; we understand that it is a name given to God's organization, by and through which he brings into existence the kingdom or government of righteousness which he long ago promised. (Isaiah 9:6, 7; 28:16) Of course Satan the enemy, that old Dragon, has known of the purpose of God for this kingdom. Following his custom he stood before, or in advance of, the Lord and tried to establish a kingdom on earth in the name of the Lord, and had his emissaries declare that God's kingdom had come to the earth. When he saw the new nation or government of righteousness about to be born his desire and endeavor was to destroy that kingdom, which is pictured by the "man child". But the man child, which is the Messianic kingdom or government, was caught up to the throne of God, in that it is God's kingdom, his government, and the authority proceeds from his throne. Satan cannot do violence to that kingdom or government now. It will carry out God's purposes. (Revelation 12:5) The "woman", which is God's organization, gave birth to the government or kingdom, and also gives birth to the individual members who make up that kingdom or government. (Isaiah 66:7, 8) We understand therefore that after the kingdom or government is born and begins to function there are yet some anointed ones on earth who will be born of Zion and will become a part of that kingdom. These are known as "the remnant".—Revelation 12:17.

[37] Having some vision now of the wickedness and maliciousness of Satan the Dragon, we may know that he will use every possible means at his command to destroy the remaining members of the seed this side the vail. The Lord has forewarned these that they might be forearmed. The strength of each one is in the Lord. They have been permitted to see what is the joy of the Lord Jesus when he comes to take his power to reign and reigns. These have been invited by the Lord to enter into his joy and they realize and appreciate the fact that the joy of the Lord is their strength.

[38] It seems clear that had Adam proved loyal and faithful to God, then in the course of time God would have permitted him not only to know about but to eat of the tree of life. He failed. God has provided redemption for him and his offspring.

[39] The perfect man Jesus possessed life and the right to life. Being wholly obedient to God's command, even to the point of laying down his life in sacrifice, God not only granted him everlasting life but granted him the divine nature, which is a nature like unto Jehovah. He also granted unto him immortality, which means that he can never die; and hath clothed him with the power to give life to others. During his reign the Lord will grant life to all the obedient ones of the human family. These, at the end of the Millennial Age, will be put to the final test; the faithful will be granted life everlasting. Those who now consecrate themselves to the Lord may become justified through the merit of Christ; and then proving faithful under the test, being fully obedient to the commands of the Lord, are led in the light, and ultimately may be granted life everlasting, immortality, becoming partakers of the divine nature.

QUESTIONS FOR BEREAN STUDY

On what terms does God grant everlasting life to his creatures? ¶ 1, 2.

What is meant by keeping "the heart"? What is a malicious heart? What facts emphasize the enormity of the tragedy of Eden? ¶ 3-6.

Is it natural for man to worship God? How may God's law be defined, and what is its purpose? Concerning what was God's will first expressed to man? ¶ 7, 8.

Why did God appoint for mankind "the anointed cherub that covereth"? Who was he, and what does this title mean? Why does St. Paul declare that Satan "hath the power of death"? ¶ 9, 10.

How and why did Satan seek worship from humanity? How did he doubtless reason respecting man's transgression and the divine penalty? ¶ 11, 12, 22.

What was the beginning of Lucifer's iniquity? How did he become "the father of lies"? What did he induce our first parents to do, and what was the divine judgment? ¶ 13-16.

How many kinds of trees of Eden are mentioned in the Scriptures? Is it probable that Adam knew about "the tree of life" long before his expulsion from Eden? ¶ 17-20.

Could God consistently have put man to death had he allowed him to eat of the tree of life? ¶ 21, 23.

Why did not Jehovah destroy Lucifer as soon as he sinned? Why did the Lord allow Adam to live for centuries after his transgression? ¶ 24-26.

By what names is Lucifer now known, and why? ¶ 27, 30.

Who besides man joined in Lucifer's rebellion? What was the result? ¶ 28, 29.

What is God's plan of salvation, and what should be our constant endeavor? ¶ 31-33.

How are Christians put to the test? ¶ 34, 35.

What is Zion? What is "the man child" that is born to her? Who are her other children? (Isaiah 66:7, 8) Why is the Dragon especially wroth with "the remnant" class? ¶ 36, 37.

Will all mankind eventually eat of the tree of life? ¶ 38, 39.

JESUS DIES AND RISES FROM THE DEAD

——MARCH 21—JOHN 19:23-30; 20:19, 20——

"Therefore doth my Father love me, because I lay down my life, that I may take it again."—John 10:17.

THE title of the lesson for today, as arranged by the International Sunday School committee, calls for remark. Considered only as a statement of historical facts concerning Jesus no comment is necessary. But the purport of the second part is to imply that Jesus *raised himself* from the tomb; whereas the Bible never states it thus, but always that God raised him from the dead.

[2] A few hours after Jesus had eaten the passover with his disciples, he was seized by a mob of soldiers and a rabble of men whilst in the garden of Gethsemane, to which he had retired to enter into supplication with his Father. As the overshadowing darkness of his last hours grew on him he would have been glad if it had been possible for his Father to find another way whereby the divine will could be done without its being necessary for his Son to die the shameful death of one apparently cast away from God. But more than life itself he wanted his Father's will to be done.

[3] It was a sacrifice complete and perfect. Had it been in any way less than perfect and complete it would have failed to accomplish the purpose of God in the redemption of mankind. He who was the corresponding price as a ransom must be perfect, as Adam was before he wilfully sinned. (Hebrews 9:14; 1 Timothy 2:6) Jesus' perfection of manhood and his delight in doing his Father's will made him acceptable to God. —Hebrews 10:7.

[4] After a mockery of a trial first by his own people, to whom he had come specially as a minister of God, and then by Pilate, who represented the power of Rome and therefore of the outside world, Jesus was led as a lamb to the slaughter. Had he been left in the hands of his own people, the Jews, he would have been stoned. But that would not have met all that was necessary; for it must be that he should die as one accursed.—Galatians 3:13.

[5] He was crucified at nine o'clock in the morning, after a night of much mental suffering and then of the scourging and buffeting by the cruel Roman soldiers. He lived for six hours and at three o'clock died, committing his spirit to his Father's care. He of whom it was said he was the light of men (John 1:4), and who had said of himself that he was the life (John 11:25), was now dead. It seemed as if Satan had conquered him who said that he was the resurrection and the life.

[6] But the conquest was not what is seemed, nor what Satan hoped for. There could not be said to be any conquest, since the death of Jesus was wrought at a time appointed of the Father and for a certain purpose according to the divine plan. Thus Jesus died a victim of wickedness of the Jews, and of a careless indifference of Rome; but he was not taken from his work. Though he was murdered, he died by the determinate counsel and foreknowledge of God. (See Acts 2:23) His death lies to the charge of the generation of his day; but he was God's sacrifice for sin, and the will of God was done in his death and exactly at the appointed time.

[7] It must be noted that Jesus was not hindered in his work even by what happened through Judas. He kept the passover with his disciples undisturbed, and afterwards said all that he wished to say. He had previously said, "My hour has not yet come." Now it had come, but he had finished the work given him to do.

[8] We may know for certain that Jesus had finished his work. He had fulfilled all the prophecies written concerning himself; there remained only the few which told of what should be done to him during his last hours, or which specially were to be fulfilled by him in his dying. The soldiers cast lots for his garments as he hung on the cross. He cried, "I thirst!" as had been foretold. He cried in his distress to God; and having finished everything written of him he commended his spirit to God.—Psalms 22:1, 18; 69:21; John 17:4.

[9] Satan is the one who has had the power of death. (Hebrews 2:14) He has brought much suffering upon the human race by the bitterness of strife, perhaps by diseases; for he has ever sought to have the character of God misunderstood and misjudged by men. But he has been altogether unable to touch the Lord's people except by permission.

[10] Jesus said, "I lay down my life . . . no man taketh it from me." (John 10:17, 18) He might have avoided Jerusalem and thus have continued his life. Or being in Jerusalem he might have called upon God to keep him from the power of evil men. Also he might have resisted, as when in Gethsemane he caused the mob to fall back when he spoke. (Matthew 26:53; John 18:6) He knew that it was part of his work for his Father that he should die, and he knew the time had come when his offering of himself made at Jordan long ago should now be completed in sacrifice.

[11] That the death of Christ was a life offered as a sacrifice to make atonement for the sin of the human race is not accepted by the Modernist. He rejects the teaching of Paul and the other apostles, and of Jesus himself. This doctrine, he says, savors of Judaism; and he claims it to be not the teaching of Jesus but of the Apostle Paul who, he says, was a Jew who never got free from Judaism and who succeeded in fastening the doctrine of atonement on the teaching of Jesus. Instead of considering Paul as a great gift of God to the church the Modernist looks upon him as the one who led it astray. The truth is, these men do not want the truth of the ransom; they know well it is absolutely

fatal to their dogma of evolution; both cannot live in the church.

[12] But the teaching of the ransom does not depend upon Paul, though it was given to him to state it for the church and to show its philosophy. God had long shown his people that acceptance with him could be gained only by atonement for sin; and when Jesus came it was said of him that he was the Lamb of God which should take away the sin of the world. The only reasonable interpretation of that saying is that he was God's Lamb of sacrifice.—Isaiah 53:7.

[13] Fundamentalists as well as Modernists err in respect to the atonement. Like the Modernist they are held fast by the creeds. Teaching that Jesus was God (who cannot die), also that as man he had an immortal soul and therefore could not die, their only basis for sin atonement is Jesus' obedience. But the basis of a ransom is a corresponding price; and in the case of mankind it must be a human life for a human life.—Hebrews 2:9.

[14] The ransom consisted not in the fact of obedience as against disobedience, nor in an exhibition of loyalty under suffering, nor in an act of righteousness as against a sin. The value of the ransom was in the voluntarily sacrificed human life given as a ransom price to make sin atonement for the world. So the Scripture says, "He poured out his *soul* [his being] unto death." (Isaiah 53:12) It was the person of Jesus which died.

[15] Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again." (John 10:17) If he died he had the promise of the Father that he should be delivered from death in and by a resurrection. In these words Jesus discloses the intimate relationship between himself and his Father. The Father loved the Son because he was willing to go into death in faith and trust in his Father's power to bring him back from the dead. Hitherto a few dead bodies had been revivified, thus temporarily restoring the soul or being; but there had never been complete resurrection from the dead.

[16] Death could not hurt the Son of God. Not that while dead he had the ability to break free from it, but because there was no reason in himself why he should die, and because as our golden text reminds us, there was an arrangement by the Father that if Jesus laid down his life he should take it again. He laid it down in sacrifice; but knowing the Father's purpose for him he by faith took it again. He died in the sure hope of a resurrection.

[17] That Jesus did not expect to be raised as a man is clear; for he spoke of giving his flesh for the life of men; and the Scriptures show that his body, his human life, had been prepared for him for the purpose of making a sacrifice for sins. (Hebrews 10:5) Hence death to him was much more than expecting to have his lungs quickened after they had ceased functioning.

[18] According to the Scriptures Jesus was raised from the dead on the third day, very early in the morning. During that day he was seen by many of the loved ones, and by the disciples as they met together at night. They all knew that their Lord was raised; but because he was changed none knew him till he disclosed himself to them. Nor apparently did he ever appear twice in the same form.—See Acts 1:3.

[19] It should be noted that the New Testament consistently speaks of Jesus as being raised from the dead by his Father. This is, of course, in harmony with the fact that Jesus the person died—the Bible knows nothing of the dogma of the creeds that dead human beings are more alive than ever. There are only two passages in the New Testament which, even on the surface reading, could be made to lend any support to the teaching of orthodoxy that Jesus raised himself from the dead. But neither of these gives support to the dogma.

[20] One of these passages is when Jesus speaking, of the temple of his body, said, "Destroy this temple, and in three days I will raise it up." (John 2:19) But it should be noted that Jesus did not here refer to the actual bringing again of his physical body into life, but of himself as the temple of truth. His word was fulfilled when on the third day, being raised from the dead by the *glory of the Father* (Romans 6:4), he again began his ministry to his disciples, explaining the Scriptures, and proving that all things written of him in the Psalms and in the prophets had been fulfilled. (Luke 24:44) As a further fulfilment his body members are being raised up on this third thousand-year day since Calvary.

[21] The other passage forms the golden text for today. Jesus said, "Therefore doth my Father love me, because I lay down my life, that I may take it again." This passage refers to Jesus during his lifetime when, laying down his life as a sacrifice, he by faith laid hold of that life which his Father had promised him at his right hand, as is shown in the prophecy which spoke of his resurrection. (Psalm 16:11) The resurrection of Jesus is God's assurance of a resurrection for all.—Acts 24:15; John 5:28, 29; Philippians 3:11, *Diaglott*.

QUESTIONS FOR BEREAN STUDY

Did Jesus raise himself from death? Why did he apparently shrink from the ordeal of the cross? ¶ 1, 2.

Why was Jesus' sacrifice acceptable to God? Was it necessary that he be crucified? ¶ 3, 4.

Why was not his death a victory for Satan? ¶ 5-7.

Mention some of the prophecies which Jesus by his death fulfilled. Why does St. Paul declare that Satan has the power of death? Does he have power over all? ¶ 8-10.

How is the doctrine of atonement regarded by Modernists? By Fundamentalists? Of what does the ransom really consist? ¶ 11-14.

Did Jesus, in John 10:17, mean that while dead he could take up his life by his own power? ¶ 15, 16.

Did Jesus expect to be resurrected as a man? ¶ 17, 18.

What two texts have been misinterpreted to mean that Jesus raised himself out of death? Explain these passages fully. ¶ 19-22.

REVIEW: THE GOSPEL OF JOHN

——MARCH 28——

"These are written, that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in his name."—John 20: 31, R. V.

THE studies for the past quarter of a year have taken us through our Lord's ministry as recorded by the Apostle John, though only some of the more important items have come under review. It is evident that his mind was full of his Master's work; and that his memory, aided by the holy spirit according to Jesus' promise, brought back to remembrance the Lord's words and deeds.—John 16: 4.

[2] We need not suppose that John, who wrote his Gospel so much later than the others, did so to make an attempt to complete their unfinished works; rather we should understand that Matthew, Mark, and Luke, guided by the holy spirit, had each written all that was necessary from their respective points of view. It follows that John was guided by the holy spirit to give to the church those things which were then becoming necessary to its life, and which must serve for guidance as well as food for all those who, becoming true followers of Jesus, would come into the light of truth.

[3] When St. John wrote there were already in the church evidences of the very mischievous teaching that Jesus was superhuman and a human manifestation of the deity. This was a perversion of the truth that Jesus came to manifest his Father, and was the beginning of the teaching that Jesus was really the same being as the Father but appearing amongst men in human form.

[4] At the first the Pharisees and Sadducees, professedly the servants of God but disbelieving the revelation of God concerning Jesus, made out that Jesus was the son of Joseph. But later when there was so much evidence of his divine mission, and Jesus was manifested to so many as the Son of God with power (Romans 1: 4) Satan, aided by the trend of Grecian teaching and of all the heathen mysteries, succeeded in foisting on the people the idea that Jesus was God. Hence John wrote his Gospel that men might know the truth; namely, that Jesus was the Son of God, and that whoever believed in him would have life by him: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 31) Yet in spite of this, ecclesiastics still persist in saying that John's Gospel was written to prove that Jesus was the divine being in human form, a perversion as definite as when at the first Satan said deliberately that God had not told the truth.—Genesis 3: 4.

[5] John begins his story of Jesus' ministry by telling that the Logos, the Word, who was with the Father in the beginning, and who himself was a god, a mighty one, became flesh "and dwelt among us". (John 1: 14) It is only the necessity of error that causes the further perversion of dogma which claims that John's "in the beginning" means eternal existence, which has no beginning. Nothing in all Scripture gives support to that thought. Its statements are that he was the firstborn of all creation.—Colossians 1: 15; Revelation 3: 14.

[6] Jesus was born a true babe of Mary of Bethlehem, and was under her care and that of Joseph till manhood. He continued to live at Nazareth till the time came when he should enter into his service for God. John was associated with him from the first day of his ministry. He and Andrew went to Jesus on the day that John Baptist pointed his disciples to Jesus; and John, who was with him at the last hour, said: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John 1: 14.

[7] Once Jesus' ministry began it continued without break. Peter and Philip and Nathanael came quickly in touch with him; and they, with James, the brother of John, became disciples and ultimately apostles. This ready response to Jesus was, under divine providence, partly due to the faithful ministry of the Baptist. Among the people were some ready to receive the truth; but they needed to be prepared. Hence John Baptist was sent to make ready a people prepared for the Lord. (Luke 1: 17) It was the Baptist's pleasure to know Jesus first, and to point out that Jesus was the one sent of God, the Lamb of God who should take away the sin of the world.—John 1: 29.

[8] The studies next brought our attention to Jesus and Nicodemus, and to the great truths which were told to that doubting and hesitating inquirer. It was to him by night on the silent hillside of Olivet that Jesus first clearly stated the wondrous love of God in giving his Son as a means whereby the world might be brought to him. Jesus repictured Israel in the wilderness bitten by fiery serpents because of their sin, and the brazen serpent which Moses set upon a pole, and said that he was thus to be treated and the *world* might look to him and live. Jesus foresaw his shameful death; but he was a glad sharer in his Father's plan because he too loved mankind, amongst whom for a time he had come to dwell.

[9] After this John tells at length the incident of Jesus and the women at the well, and how Jesus told her that he had the water of life to give, such water as those who drank of it would know they had everlasting satisfaction. This, the first clear statement of this fact, was given, not to a multitude, not even to an inquiring Jew, but to a woman of Samaria who was not even a good woman. But Jesus, untrammeled by the limitations of Jewish prejudice and tradition, and who judged not according to the sight of the eyes (Isaiah 11: 3),

saw in the woman one to whom he could give these precious truths, and who would become a channel of blessing to others. To an extent the woman, and the others of Sychar with whom Jesus stayed for two days, drank then of "that life-giving stream" but their full joy could come only after Jesus himself had entered into his glory, and had sent the holy spirit.—Acts 8:14-17.

10 After this John tells of Jesus feeding 5000 men and women, and how in connection with the miracle Jesus said, "I am that bread of life." (John 6:48) That truth which he had to give if eaten would bring lasting life to the eater, not as with earthly food which merely refreshes and reinvigorates for a few hours. Jesus said that whoever came to him should not henceforth hunger, and he who believed him should never thirst again.

11 The next study was the incident of Jesus healing a man blind from birth, the first miracle of its kind (John 9:1), and specially wrought to show another phase of Jesus' ministry, and evidently intended to set forth the purpose of God in respect to every disability of mankind. The miracle was wrought on a sabbath morning in Jerusalem, to the great vexation of the Pharisees and of this religious people. This wondrous miracle which ought to have raised the hopes of Israel to the highest pitch because at last God's power was amongst them, became to them a reason for questioning whether or not this miracle-worker was a good or bad man. The majority judged that he was bad because he did not conform to their ideas of how the sabbath should be kept.

12 But the real reason was that Jesus ignored these ecclesiastics; and this was a cause of deep anger. They excommunicated both Jesus and the man who was the recipient of his goodness. Jesus said that this man's blindness was for the glory of God. His purpose in the miracle was to show that God intends to make everlasting good come out of the blindness and perversity of human nature since the day it came under the power of evil. (Genesis 3:17) It was on that occasion that Jesus said, "I am the light of the world." (John 9:5) His light has as yet reached only the few, but he is to enlighten all in that day when the knowledge of God as it shines in the face of Jesus Christ will be seen by all.—2 Corinthians 4:6; Habakkuk 2:14.

13 This miracle brought forth the parable of the Good Shepherd. Jesus showed himself in contrast with those who called themselves shepherds and said that they were thieves and robbers because they fed on the flock; also that some who posed as shepherds were only hirelings who cared only for their wages; that is, for the living which their occupation gave them. In contrast with these Jesus is the *Good* Shepherd who gives his life for the sheep; for the sheep needed to be ransomed from the power of the grave, and it was arranged between his Father and himself that he should lay down his life for them. Jesus told these men who wanted his life that no man could take it from him. His sacrifice for his sheep's sake was purely voluntary, out of love and obedience to his Father and love for the sheep.

14 John now gives an account of the greatest of Jesus' miracles, the raising of Lazarus of Bethany from the dead. Of this death, as in the case of the man born blind, Jesus said that it was for the glory of God. This miracle or revivification was unique because the body of Lazarus was already corrupting when Jesus restored him to life; and never hitherto had there been such a miracle or restoration. The breaking down of the corruption was arrested, and health was given to the organs, and Lazarus came forth from the grave restored to his family as when smitten by the sickness.

15 It was at that time Jesus said, "I am the resurrection, and the life." (John 11:25) It is evident therefore that the miracle was intended to show that God purposed by Jesus to overcome the power of death and to restore its victims. God's glory is to be manifested in the raising of the dead human family to life. See Acts 17:31; Numbers 14:21; Isaiah 25:8.

16 This miracle roused the hatred of Israel's leaders, and they gladly would have put Jesus to death. Despite this, and knowing that the coming passover would be the end of his earthly life, Jesus went to Jerusalem presenting himself riding upon an ass as the one who fulfilled the Scriptures written concerning the Messiah, and who properly received the acclamations of the people. The Pharisees began to scheme how they could destroy him. Day by day they met Jesus, and he disclosed their hallow pretensions and hypocrisies.

17 Exactly on time, as Jesus was keeping the passover with his disciples, the betrayer Judas went out to give him into the hands of the Pharisees. But Jesus continued his last words with his disciples undisturbed, until the hour came when he should be delivered into the hands of his enemies. The last few hours with his disciples, in which he gave them lessons in humility and guidance for their future conduct and welfare, were the most solemn of his life.

18 Then Jesus was led as a lamb to the slaughter, was crucified by the Romans on the clamorous call of the Jews, both leaders and people; and he died "the just for the unjust, that he might bring us to God" (1 Peter 3:18), and that the world might be delivered from its distresses. But according to the Scriptures he was raised on the third day, and manifested himself to his disciples. By his resurrection he was demonstrated to be the Son of God with power.—Romans 1:4.

19 John states his reason for writing these things, but ecclesiastics prefer not to accept his word. He says, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name." (John 20:31) They say that John wrote to prove that Jesus was God himself.

QUESTIONS FOR BEREAN STUDY

Since the Gospels of Matthew, Mark and Luke were already written, why did St. John deem it necessary to write on the same general subject? What error did he seek to correct? ¶ 1-4.

How does John begin his narrative, and how have his words been perverted? ¶ 5.

When did John become a disciple of Jesus? Which disciple was with the Master in his last hour? What part did John the Baptist play in the inauguration of Jesus' ministry? ¶ 5-7.

What great truth did Jesus tell to Nicodemus? ¶ 8.

Relate the incident of Jesus and the woman at the well. Also that of the feeding of the five thousand. ¶ 9, 10.

Why did not the healing of the man born blind draw admiration from all? What was Jesus' purpose in giving the parable of the Good Shepherd? ¶ 11-13.

What was the Master's greatest miracle, and what was it intended to show? ¶ 14, 15.

Did Jesus then realize that his death was near? Relate the outstanding circumstances leading to the crucifixion. ¶ 16-18.

What does St. John say was his reason for writing his Gospel? Then why do ecclesiastics ignore and pervert it? ¶ 19.

JESUS APPEARS TO HIS DISCIPLES

——APRIL 4—JOHN 20:24-29; 21:15-17——

"Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." —*John 20:29.*

THE women who had followed Jesus to Calvary and waited there while he was on the cross, and who had sought to serve him at his hurried burial, were ready at the tomb on the first day of the week in order to continue the work of covering the body with spices, as was the custom, and thus to do their last possible service for their Master.

2 To the surprise of the women they found that the stone which had been placed over the mouth of the tomb was rolled away. They were told by some, whom they discerned to be angels, that the Lord was risen; and they were bidden to go and tell this to the disciples. They went; and Peter and John ran to the tomb, but found only the empty sepulchre.

3 A little later as Mary Magdalene lingered in the garden, weeping, one whom she supposed to be the gardener asked her why she wept. She, presuming he knew, in turn asked him what had been done with the body of her Master. It was Jesus who had spoken to her; now as she was turned from him he spoke her name, Mary. The voice, the intonation, and the familiarity revealed the Lord. She called him Rabboni, or Master, a name which told of her acceptance of him.

4 She would have fallen at his feet to worship him and hold him in such affectionate embrace as was possible to her; but he bade her go to "my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God". (John 20:17) Obediently she went, to become the first bearer of the message of brotherhood as between her risen Jesus and his disciples, and of his forthcoming ascension.

5 Jesus next appeared to the other women as they were yet on their way to the disciples; he met them and made himself known to them. They were filled with joy; for their Lord was surely alive. But he was different; for even to these devoted women who had been with him he was not known until he manifested himself.

6 Later in the day Jesus appeared to Peter, but no record is given of what was said by either. During the afternoon of that same day he joined himself to two of the disciples who were leaving Jerusalem for Emmaus, who appear to have waited during the earlier part of the day for any news of their Master. They had heard of the empty tomb and of what the women had said; but like the others they considered that these were but strange tales of excited women.—Luke 24:11.

7 The stranger, as they thought he was, began to ask them why they appeared sad; and they asked him if he had been in the city during the week-end and had not heard the strange things that had taken place. They told him of their faith in Jesus of Nazareth, and now of their disappointment in not seeing him that day. To their surprise their companion began to show from the Scriptures that all things that were written about Christ were being fulfilled in the things which were happening; and speaking plainly to them he said, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" —Luke 24:25, 26.

8 Their conversation continued throughout the eight miles of their journey; and when they reached Emmaus they desired the stranger to turn in with them and take some refreshment. This he did; but as the meal was served he took upon himself to give thanks and to bless the food. This act stirred their imagination; and as the stranger did and said that which only their Master had done, their eyes were opened and they saw that he was their Lord. But he vanished from sight, and they set out at once to return to Jerusalem to tell the others the glad news. Arriving there, they learned that the Lord had also appeared to Peter and to the other apostles, Thomas being absent.

9 We may ask, Why did not the Lord call first for the disciples so as to meet them and assure them of his resurrection? We may answer that very probably he had their safety in mind. Had he called for them he might have brought them into dangerous prominence. Also before he parted with them he had told them that

they should go into Galilee (Matthew 26:32), and they had not seen any urgency for obeying him. But at evening Jesus gave them his blessing.—John 20:22.

[10] In all Jesus appeared eleven times to his loved ones after his resurrection: (1) Faithful loving Mary was given the witness of the resurrection; then (2) the women who had loved and served; then (3) Peter, now of a broken heart because he had denied his Lord; then (4) the two disciples, perhaps to show that all the disciples were the Lord's care; and (5) finally Jesus appeared to the company of apostles, Thomas being absent. Then after an interval of a week he (6) appeared to the eleven on the first day of the week, Thomas being present. Then during the following thirty-two days he appeared (7) to some of them on a mountain in Galilee; (8) to some on the lake shore; (9) to James; (10) to 500 brethren at once; (11) finally to the disciples when he took them as far as Bethany that they might be witnesses of his ascension. After this Paul says, "Last of all he was seen of me also, as of one born out of due time."—1 Corinthians 15:8.

[11] The witnesses of Jesus' resurrection were chosen; but even so, in no case did any see the Lord till he disclosed himself to them. Luke says that he showed himself "not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead". (Acts 10:41) It is clear that there was no purpose to make the resurrection known to all by Jesus showing himself to the people.

[12] Further proofs of the resurrection were to be and have been found in the power which came upon the disciples when the holy spirit was given, and for which Jesus bade his disciples wait. By these things men should know that they, his disciples, were still in communion with him. And when in course of events the fact of the resurrection will be made known to all the world it will not be because men have discovered it; the truth will be forced on their attention by the return in power of Jesus of Nazareth to establish the kingdom of God.—Revelation 1:7.

[13] The true explanation as to God's apparent slowness in bringing salvation ecclesiastics refuse to accept. They will not see that there are two ages in which God makes known his plan of salvation; the one, the present age, between the two advents; the other to come, which is known as "the reign of Christ".—Matthew 13:16; Isaiah 52:10.

[14] When Jesus and Thomas met and Jesus used Thomas' words of doubt (though, as Thomas knew, Jesus had not been told them) Thomas' doubts flew from him. With practical mind and loyal heart he saw that Jesus was all he claimed to be, and more than Thomas had fondly hoped; and, giving him the style and place which God had for him he said, "My Lord and my God."—John 20:28.

[15] Because Thomas said this, ecclesiastics have claimed his words as proof of the absolute divinity of Jesus. Had they not been hard pressed to find proofs for their dogma of the trinity they would not have used that argument. They ignore the saying of Jesus who as a brother, even after his resurrection, said, "I ascend unto my Father, and your Father: to my God, and your God." (John 20:17) Thomas saw that Jesus was the one of whom the psalmist wrote, who was both Lord and God, yet was the servant of Jehovah.—Psalms 45:6; 110:1.

[16] Of all the things written concerning the advent of Jesus Christ, and which have been held by church systems as things most necessary to be believed, nearly all are now rejected by the Modernist. Even those less extreme have given up belief in the miraculous birth of Jesus as something which cannot be held in the light of present day advancement in knowledge. The miracles are explained away or denied.

[17] But all profess to hold the resurrection of Jesus as the one great fact which is unassailable; the great unmovable rock; the last trench, which can never be taken. And yet Christendom's rock is but a negative thing; it trusts in *the empty tomb;* the body of Jesus was not there. And indeed Christendom is trusting for its greatest fact to a negation; for it holds an entirely erroneous view of the resurrection of Christ, one which of necessity must fail it.

[18] It starts with the perverse dogma of the person of Jesus, saying Jesus was God in the fullest sense. It claims as an essential of Christianity that it must be believed that Jesus and his Father are one being; it claims that when he said, "I and my Father are one" (John 10:30), he meant so to be understood. This being so, it would have been impossible for Jesus to die. Beside this Christendom teaches as an essential of Christianity that man is immortal and cannot die.

[19] Accordingly, from that point of view, Jesus being God by nature, incorruptible and immortal, and being man also endowed with immortality, could not die; it follows that they must say his death did not affect his being, and that he was as much alive as ever; and that if he was to experience a resurrection it could be only in the matter of his body, the coming together again of his spirit and his body. In turn they must hold that Jesus took his human body to heaven, and is forever limited by it, so that on his return to earth he must come in that human form and be visible to men.

[20] All this is contrary to Jesus' own words. Jesus always said he was the Son of God. The Scriptures show that he was born a true human child, and died a true man; that he was sent by his Father to die for man that a way of salvation might be opened for mankind. It is derogatory to God and to Jesus to say his resurrection was only the reunion of his "soul" and body, and that he took a human body to heaven. Holding a wholly wrong view of the resurrection of Jesus, ecclesiastics still teach that the corrupted human bodies are necessary to resurrection. They do not believe their own creeds in this, but they have no alternative.

[21] The Apostle Paul says (1 Corinthians 15:38) that God, through Christ, will raise the dead, giving such a body as pleases him, to the church a spirit body, because their dwelling place is in heaven; to mankind a human body in the likeness of Adam before his fall and of Jesus as a perfect man, commensurate with *man's* home and earthly needs, for "the earth hath he given to the children of men".—Psalm 115:16.

QUESTIONS FOR BEREAN STUDY

Why did the women come to Jesus' tomb on the morning of the third day? What did they see and hear? ¶ 1, 2.

How did Jesus appear to Mary Magdalene, and what message did he give her? ¶ 3, 4.

To whom else did Jesus manifest himself that day? ¶ 5-8.

Why did Jesus not call for all of his disciples as soon as he was raised? How many times did he appear to his disciples after his resurrection? Name the occurrences. ¶ 9, 10.

Why did Jesus not manifest himself to the people in general? Aside from his appearances to his disciples, what further proof do we have of his resurrection? ¶ 11, 12.

Why has God apparently been so slow in bringing salvation to mankind? ¶ 13.

What words of Thomas have been grossly misapplied? Explain his statement. ¶ 14, 15.

How much of the recorded facts concerning Jesus' first advent do Modernists believe? What is Christendom's view of the Lord's resurrection? ¶ 16-19.

How is their erroneous view derogatory to both God and Jesus? What is the truth on this subject? ¶ 20, 21.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MARCH 3

"The city of the Lord."—Isaiah 60:14.

THE Prophet Isaiah identifies the servant as the elect of God, in whom he delights. This servant class is the Christ, Head and body. In fact Christ Jesus is the servant, and the body members are added thereto. He was despised and rejected by the Jews, particularly by the ecclesiastical element. He has been despised ever since by those whom Satan the enemy has been able to use. The same may be said of all faithful ones who have followed in Jesus' footsteps.

The Christ, Head and body, are called "the city of the Lord", because they constitute the official family of God's organization. At this time the Lord Jesus Christ has begun his reign. The nation of righteousness is born. The time draws near when the Jews, the descendants of those who persecuted the Lord, will be turning to the Lord. The nations and peoples of the earth will be seeking the Lord that they may find the way to life. All who get life must willingly be submissive to the Christ. This is in harmony with the statement of Revelation 3:9 to the effect: "Behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Hence the prophet of God, addressing the servant class, now says: "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel."—Isaiah 60:14.

Members of the church yet on earth occupy a unique and remarkably favorable position. These are specially commissioned to act as witnesses for Jehovah and to declare his name to the people. Faithfully performing this commission and duty to the end they shall become members of the blessed "city of God". This glorious prospect set before the Christians should now encourage them and be a great inducement to faithfulness, and these should with joy continue to sing: "Blessed be the Lord out of Zion."

TEXT FOR MARCH 10

"He shall be a priest upon his throne."—Zech. 6:13.

THE loyal son of Jehovah came to earth and became a man in obedience to his Father's will. He endured the contradiction of sinners especially for three and one-half years. He was subjected to the most ignominious death at the instance of those who claimed to be his Father's representatives. By the things which he suffered he learned obedience. He was thereby perfected. (Hebrews 5:8) To him Jehovah granted the greatest of all honors. To him is committed all power and authority in heaven and earth. He is the builder of the temple of God and is himself the chief corner stone. The glory and honor are his.

He has now taken his power as king and rules. Contrary to every arrangement of man he is a priest upon his throne. By this is meant that he rules as king and as priest of the Most High God, of which Melchizedek was a type: he is the active officer of the divine plan.

Some of his body members are already with him. Some are still in the flesh. It is now the privilege of the latter to be witnesses for Jehovah and to declare unto the world God's plan of salvation. With delight they do so. Therefore it is written concerning the Lord: "Even he shall build the temple of the Lord; and he shall bear the glory, and he shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."—Zechariah 6:13.

The Lord Jesus makes the promise to his faithful followers: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 3:21.

The saints now are the most favored because they are witnesses of the incoming kingdom of God and have the prospect of the greatest favors in the near future when made members of the royal house of heaven. There is every reason why they should be declaring the praises of Jehovah.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Wallace, W. Va.	Mar.	1	Gallipolis, O.	Mar.	10
N. Martinsville, W. Va.	"	2, 3	Huntington, W. Va.	"	11
Mc Mechen, W. Va.	"	4	Ironton, O.	"	12
Wheeling, W. Va.	"	5	Ashland, Ky.	"	14
Marietta, O.	"	7	Huntington, W. Va.	"	15
Parkersburg, W. Va.	"	9	Charleston, W. Va.	"	16

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Eureka, Kans.	Mar.	1	Preston, Kans.	"	10
Eldorado, Kans.	"	2	Arlington, Kans.	"	11
Protection, Kans.	"	3, 4	Hutchinson, Kans.	"	12, 14
Wichita, Kans.	"	5, 7	Garfield, Kans.	"	15, 16
Hutchinson, Kans.	"	8	Dodge City, Kans.	"	17

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Danville, Pa.	"	4	Sandy Ridge, Pa.	"	12
Northumberland, Pa.	"	5	Philipsburg, Pa.	"	14
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Lynn, Mass.	"	2	Lowell, Mass.	"	9
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Newburyport, Mass.	"	4	Fitchburg, Mass.	"	11
Byfield, Mass.	"	5	Orange, Mass.	"	12
Haverhill, Mass.	"	7	Greenfield, Mass.	"	14

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Rockwood, Tenn.	"	2	McRoberts, Ky.	"	11, 12
Chattanooga, Tenn.	"	3	Paintsville, Ky.	"	14
Loudon, Tenn.	"	4	Patrick, Ky.	"	15
Knoxville, Tenn.	"	5	Ashland, Ky.	"	16, 17

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Winston Salem, N. C.	"	2, 3	Rosemary, N. C.	"	12
Greensboro, N. C.	"	4, 7	Louisburg, N. C.	"	14
Reidsville, N. C.	"	5	Raleigh, N. C.	"	15
Durham, N. C.	"	8	Selma, N. C.	"	16
Stem, N. C.	"	9	Kenly, N. C.	"	17

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Fostoria, O.	"	2	Toledo, O.	"	10
Fremont, O.	"	3	Alvordton, O.	"	11
Bellevue, O.	"	4	Bryan, O.	"	14
Norwalk, O.	"	5	Edgerton, O.	"	15
Sandusky, O.	"	7	Auburn, Ind.	"	16

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Glens Falls, N. Y.	"	2	Mechanicville, N. Y.	"	10
Warrensburg, N. Y.	"	3	Troy, N. Y.	"	11
Fort Edward, N. Y.	"	4	Watervliet, N. Y.	"	12
Ticonderoga, N. Y.	"	5	Albany, N. Y.	"	14
Granville, N. Y.	"	7	Stottville, N. Y.	"	15

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Milton, Ont.	"	2	Warren, Ont.	"	10
Barrie, Ont.	"	3	Sudbury, Ont.	"	11
Orillia, Ont.	"	4	MacLennan, Ont.	"	12, 14
Gravenhurst, Ont.	"	5	Sault Ste. Marie, Ont.	"	15, 16
Bracebridge, Ont.	"	7	Searchmont, Ont.	"	17

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Waynesboro, Miss.	Mar.	1, 2	Palmyra, Ind.	Mar.	12
Birmingham, Ala.	"	5, 7	New Albany, Ind.	"	14
Albany, Ala.	"	8	Jeffersontown, Ind.	"	15
Nashville, Tenn.	"	9	Salem, Ind.	"	16
Louisville, Ky.	"	10	Bedford, Ind.	"	17
De Pauw, Ind.	"	11	Orleans, Ind.	"	18

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Olin, Ia.	"	2	Waucoma, Ia.	"	10
Clinton, Ia.	"	3, 4	Fayette, Ia.	"	11
Dubuque, Ia.	"	5	Dubuque, Ia.	"	12, 14
Waterloo, Ia.	"	7	Waukon, Ia.	"	15
Oelwein, Ia.	"	8	Dubuque, Ia.	"	16

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Center, Tex.	"	3	Galveston, Tex.	"	11
Beaumont, Tex.	"	4, 7	Alvin, Tex.	"	12
Fannett, Tex.	"	5	Houston, Tex.	"	14, 18
Port Arthur, Tex.	"	8	Sealy, Tex.	"	15
Devers, Tex.	"	9	Waller, Tex.	"	17

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Fredericktown, N. B.	"	6, 7	Montreal, P. Q.	"	16
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Blaine, Me.	"	10, 11	Pembroke, Ont.	"	22, 23

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Birmingham, Ala.	Mar.	2	Notasulga, Ala.	Mar.	9
Bessemer, Ala.	"	3	Columbus, Ga.	"	10
Tuscaloosa, Ala.	"	4	Union Springs, Ala.	"	11
Northport, Ala.	"	5	Eufaula, Ala.	"	12
Selma, Ala.	"	7	Clayton, Ala.	"	14
Montgomery, Ala.	"	8	Dothan, Ala.	"	15, 16

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Riverside, Calif.	"	2	Pasadena, Calif.	"	9
Colton, Calif.	"	3	Monrovia, Calif.	"	10
Redlands, Calif.	"	4	Eagle Rock, Calif.	"	11
San Bernardino, Calif.	"	5	Glendale, Calif.	"	12
Ontario, Calif.	"	7	Los Angeles, Calif.	"	14

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Cloudcroft, N. Mex.	Mar.	1, 2	Rockvale, Colo.	"	12
El Paso, Tex.	"	3, 4	Pueblo, Colo.	"	14
Deming, N. Mex.	"	5	Colorado Springs, Colo.	"	15, 18
Albuquerque, N. Mex.	"	7, 8	Cripple Creek, Colo.	"	16
Trinidad, Colo.	"	9, 10	Victor, Colo.	"	17

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Detroit, Mich.	Feb.	28	Kenosha, Wis.	Mar.	25
Windsor, Ont.	Mar.	14	Racine, Wis.	"	26
Toledo, O.	"	21	Milwaukee, Wis.	"	28
Roseland, Ill.	"	22	Waukesha, Wis.	"	29
Waukegan, Ill.	"	23	Madison, Wis.	"	30
Zion, Ill.	"	24	Lake Mills, Wis.	"	31

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Anna, Ill.	Mar.	1	Sawnwick, Ill.	Mar.	8
Carbondale, Ill.	"	2	Quincy, Ill.	"	9, 10
Marion, Ill.	"	3	Keokuk, Ia.	"	11
White Ash, Ill.	"	4	Hamilton, Ill.	"	12
West Frankfort, Ill.	"	5	Moline, Ill.	"	14
Valier, Ill.	"	7	Peoria, Ill.	"	15

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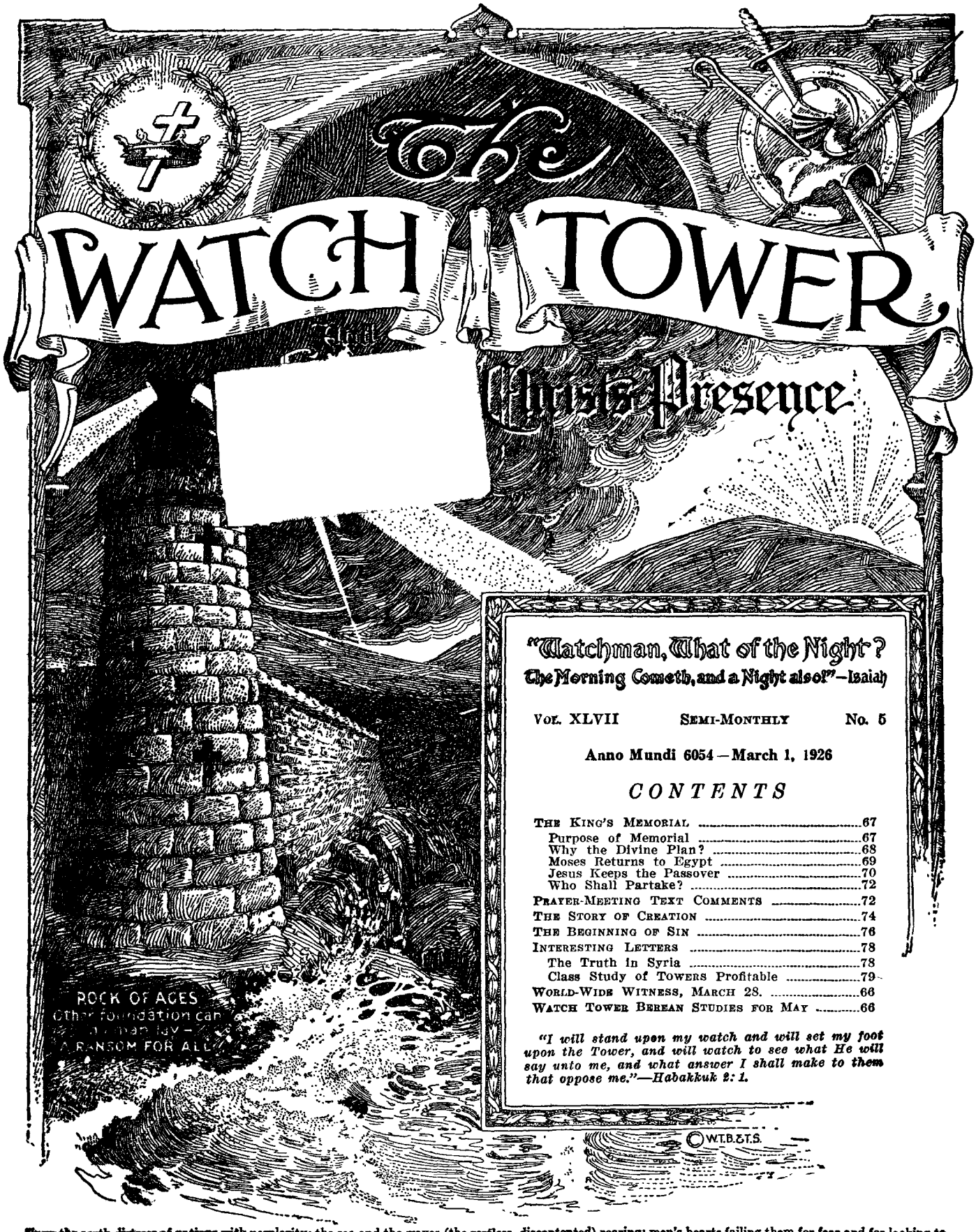
Anthony, Kans.	"	3	Parsons, Kans.	"	11
Arkansas City, Kans.	"	4	Fort Scott, Kans.	"	12
Douglass, Kans.	"	5	Clinton, Mo.	"	14
Winfield, Kans.	"	7	Sedalia, Mo.	"	15
Wellington, Kans.	"	8, 9	Burton, Mo.	"	16



"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.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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I.B.S.A. BEREAN BIBLE STUDIES

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

STUDY XIV: "NECESSESITY FOR THE ATONEMENT"

STUDY XV: "A RANSOM FOR ALL"

Week of April 4 . . . Q. 67-71 — Week of April 18 . . . Q. 78-84

Week of April 11 . . . Q. 72-77 — Week of April 25 . . . . Q. 1-7

ANOTHER WORLD-WIDE WITNESS, MARCH 28

With each succeeding world-wide witness it has become more apparent that the Lord is pleased to have his people thus make concerted efforts in their work of witnessing for him and for his kingdom. His blessing has especially attended each of the witness days thus far arranged, and the hearts of his people have been refreshed and strengthened. Sunday, March 28th has been appointed as the next world-wide witness, the general topic for that date being "COMFORT FOR THE PEOPLE". Let us endeavor by the Lord's grace to make this simultaneous public witness even more effective than the last.

WATCH TOWER BEREAN STUDIES FOR MAY

The current assigned Berean lessons on "The Atonement" take us to the end of Volume V, with the last Sunday in April. It is therefore suggested that beginning in May the study of recent WATCH TOWER articles be taken up. The following lessons are assigned for May and June:

"The Robe of Righteousness" (Z Feb. 15, 1925): May 2 ¶ 1-30; May 9 ¶ 31-45; May 16 ¶ 46-70.

"The Birth of The Nation" (Z Mar. 1, 1925): May 23 ¶ 1-19; May 30 ¶ 20-48; June 6 ¶ 49-65; June 13 ¶ 66-94.

In event any of the ecclesias have already studied these particular articles in class, then we suggest that they continue with the study of one of the following WATCH TOWER articles: "For the Elect's Sake" (Z May 1, '25); "The Way to Life" (Z June 15, '25); "The Remnant" (Z July 15, '25); "Protection and Deliverance" (Z Aug. 15, '25); "The King in Action" (Z Sept. 15, '25).

BETHEL HYMNS FOR APRIL

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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THE KING'S MEMORIAL

"This cup is the new covenant in my blood; this do you, as often as you may drink, for my remembrance."—1 Corinthians 11: 25, Diaglott.

THE Memorial season of 1926 draws near, and those who truly love the Lord do well to have in mind the meaning thereof. Following the custom of this journal THE WATCH TOWER publishes something concerning the King's Memorial.

2 The proper time for the celebration of the Memorial this year is after six o'clock Saturday, March 27th, 1926. That will be the fourteenth day of the first month, Jewish time. When the Israelites were about to leave Egypt God gave a command as follows: "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 every house. ... 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."—Exodus 12: 1-3, 6.

3 The beginning of the month was marked by the new moon nearest the spring equinox. The equinox usually falls on March 21st. In the year 1926 the new moon nearest the spring equinox is on March 13th, (14th, Jerusalem time). That will mark the first day of Nisan, which begins about six p. m., sundown. The fourteenth day thereafter begins March 27th., six p. m. Therefore Saturday, March 27th, after six p. m., is the proper time for us to celebrate the Memorial.

4 It will be noted that the Jewish passover, according to the time calculated by them for the year 1926, does not begin until the 29th of March. Lest some confusion may result in the minds of the readers of THE WATCH TOWER it is proper to state here the reason for this discrepancy.

5 In the early part of the Christian era the "holy rabbis", because of their animosity toward Christians, formulated a plan of their own for the calculating of time, which does not always follow the Scriptural command. They agreed among themselves that their feast or holy days should not be had on the Sabbath day of the Christians. Hence when the new moon nearest the spring equinox appears on Saturday or Sunday they do not count those days but begin to count on the Monday following, in order that the fourteenth day may not begin or end on a Sunday, the Christian's Sabbath day.

6 In the year 1926 the new moon nearest the equinox appears Saturday, March thirteenth. Now if the Jews began to count the month Nisan as starting on that day, at six p m., as they should, then their feast day, two weeks later, would, of course, begin on a Saturday evening. Hence to avoid this they do not this year start the month Nisan until two days *after* the new moon, according to the rule of the "holy rabbis". Saturday March 27th is the correct passover date for 1926 according to the Scriptures.

PURPOSE OF MEMORIAL

7 A great mass of peoples on the earth have called themselves by the name of the Lord, many of whom have been sincere while others have been and are hypocrites. Of all these only a very few have understood the real purpose and import of the Memorial of the death of Jesus. Many of the sincere ones believe it to be their duty to celebrate this Memorial every Sunday morning. Of course this is not proper. We know that our Lord died but once; and when the purpose of his death is known and appreciated, it is readily seen that it is proper to celebrate the Memorial of his death but once each year, on the anniversary of the Jewish passover, which marked the day of his death.

8 The Memorial of the death of Jesus relates to an important part of the divine plan. To understand and appreciate it means to understand and appreciate the only way that leads to life and happiness. It is the Memorial of the death of the Son of God, in which death his followers are invited to participate.

9 Standing face to face with death is the greatest of all ordeals. But if one can do so, fully assured of the fact that if he is faithful God will raise him up out of death to endless life, the ordeal loses its sting. If he can appreciate the further fact that his death and resurrection will result in vindicating the name of Jehovah God and be to the glory of God, then he can face

the ordeal complacently and with joy. Such have the promise that they may see Jehovah face to face.

[10] The prophet of God, speaking for Jesus and his faithful followers, said concerning Jehovah: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:11) Jesus knew this and therefore he said to his followers: 'Keep this memorial of my death until my kingdom come and then I shall share the joy with you.'

WHY THE DIVINE PLAN?

[11] The divine plan is understood by but a few. Many ask, Why should God have a plan? The divine plan is manifestly for the purpose of convincing men, and all other intelligent creatures, that Jehovah is God, that there is none other, that he is the source of life and happiness, and that those who diligently seek to faithfully serve him under the test he rewards with blessings of endless life and happiness and all other blessings incident thereto.

[12] The Abrahamic covenant is a part of the divine plan. It is an unqualified declaration made by Jehovah of his purpose to produce a seed through which he will bless all the families of the earth. The mere fact that therein we find the expression of the divine will is conclusive proof that the same will be carried out to the letter and spirit regardless of what any of God's creatures might do. The Abrahamic promise or covenant is a unilateral covenant or promise, which means that its accomplishment by Jehovah does not depend upon whether any one else performs. God gave his word and his oath that he would produce the seed that will be the channel of blessing, and beyond his word there is no controversy.

[13] The other covenants hereinafter mentioned are not a part of the divine plan but rather they state the manner or means of carrying into operation the divine plan. Both the law covenant with Israel and the new covenant are bilateral agreements, meaning that they are two-sided, because there are two parties thereto. God on one side makes a promise of doing certain things, upon condition that the other side does its part.

[14] The complete carrying out of the law covenant depended upon the performance on the part of Moses the mediator and the Jews, and because they were imperfect the covenant failed. The accomplishment of the new covenant depends upon the full and complete performance of Christ, the Mediator, and the obedience of the people for whom the covenant is made; and we have the assurance from the Word of God that this covenant will not fail but will fully accomplish the divine purposes. It is the latter covenant which Jesus mentioned at the time of the institution of the Memorial at which time he said: "This cup is the new covenant in my blood." (Luke 22:20) This is proof conclusive that the new covenant was made at the time of the death of Jesus. Its confirmation and inauguration is a later matter. It will then go into operation.

[15] It will be observed that both the making and the confirmation or inauguration of each of the two covenants last named, were attended by a demonstration of Jehovah's power. The purpose thereof was to convince the people that Jehovah is the Almighty God, that there is none other besides him, and that all who obey him are absolutely certain of receiving the blessings which he has promised.

THE DIVINE PLAN

[16] Without knowing of and understanding the divine plan, the Memorial cannot be understood or appreciated. God created man perfect. He told Adam that eternal life and happiness depended on obedience to God's law. Lucifer, one of the sons of God, became ambitious and turned traitor. He conceived the idea that he would have a kingdom of his own, like unto God; that he might receive the worship of man, to which God is justly entitled. Being clothed with power to inflict the penalty of death he reasoned that he would not exercise that power against man, that he would lead man to the tree of life and thus save him from death, and thereby prove God a liar and himself man's benefactor.

[17] At once the issue arose: Who is Almighty God? That issue is still before the people. Jehovah has permitted his traitorous son to go to the full limit of wickedness. But from time to time God has given a demonstration of his mighty power in order that man, and all other intelligent creatures, might see the futility of following Satan, the Devil, and the absolute necessity of obeying God if man would live in happiness. How else could the free moral agency of the creature have been made possible?

IN EGYPT

[18] Joseph, the great-grandson of Abraham, had been sold into Egypt. In the course of time his father and family moved into Egypt. This of course was the outworking of the divine plan. God first demonstrated his loving kindness to the Egyptians by using Joseph to save them from a terrible starvation. The famine passed, the Egyptians prospered and forgot God. Not only that, but they went further and persecuted the chosen people of God who bore his name. The king of Egypt was an arrogant, cruel and wicked tyrant.

[19] Here was a striking picture. Egypt, a picture of the organization of Satan on earth; the king Pharaoh a picture or type of man's overlord, the Devil himself; and the suffering of the Israelites representing the suffering of humanity, especially those who have tried to follow the course of righteousness. The oppression of the Israelites in Egypt became great and the due time arrived when God determined to go down to Egypt and make for himself a name and to this end to make such

a demonstration of his power that the people might not forget the way to life. At the same time he foreshadowed his method of carrying into operation the promise he had made to Abraham.

MOSES RETURNS TO EGYPT

[20] God heard the cry of his people and sent Moses to Egypt to deliver them. God said to Moses: 'Tell the Israelites that the God of their fathers has sent you unto them. Say to them that the "I AM" sent you unto them.' (Exodus 3:7-14) When Moses informed the people of his mission they believed and worshiped God. (Exodus 4:31) What God was now about to do was to make for himself a name that the people might know that he is God; that they might not forget that Jehovah is the Almighty One.—2 Samuel 7:23.

[21] Moses and Aaron appeared before Pharaoh, the king of Egypt, and requested that he permit the Israelites to go and worship the Lord. "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." (Exodus 5:2) "Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land."—Exodus 6:1.

[22] In carrying out his purposes Jehovah sent upon Egypt a number of plagues. Pharaoh would relent and offer to let the Israelites go, and then break his word and become more obstinate than ever. God then directed Moses to prepare for the terrible night when the death angel would pass over the land of Egypt and smite all the first-born of man and beast. In order that the Israelites might save their first-born from this terrible calamity, God gave to that people through Moses his law and thereby afforded them an opportunity to obey him and save their loved ones. This was really the beginning of the law covenant.—Galatians 3:17.

[23] Be it noted that the making of the law covenant was attended by the shedding of blood and by a great demonstration of God's power. Be it further noted that when that law covenant was confirmed or ratified at Mount Sinai the ceremony was attended by a sprinkling of the blood of animals and a further great demonstration of God's power. (Exodus 19:7-18) The manifest purpose was to thereby teach the people that Jehovah is the Almighty God and that his plan of salvation for man requires the shedding of blood for the remission of sins.—Hebrews 9:22.

THE PASSOVER

[24] The beginning of the law covenant was the provision for the passover. God commanded Moses to instruct the elders in Israel that each family should take a male lamb, without blemish; that it should be selected on the tenth day of the month; that on the fourteenth of the month the lamb must be slain and its blood sprinkled upon the door posts of the house wherein the family resided; and that then the family must go inside and remain there and, having roasted the lamb whole, they must eat it with unleavened bread and bitter herbs.

[25] "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."—Exodus 12:11-14.

[26] At midnight on the fourteenth of Nisan God demonstrated to the Egyptian king and all the people that he is the Almighty God: "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle."—Exodus 12:29, 30.

[27] But why should the Israelites keep this passover as a memorial each year? The evident purpose was that they might not forget that Jehovah is the Almighty God, their friend and benefactor, and that he is the only source of life. Keeping this memorial each year would enable them to keep these things in mind until the coming of the Messiah. The law covenant was a pedagogue that took Israel by the hand and led her until the coming of Christ—Galatians 3:24.

[28] But why to the Jews only? Because the paschal lamb represented Christ Jesus, a member of that race, who must be slain to provide the great redemptive price for mankind. The Israelites did not know these things at the time, but had they been obedient to God they would have known in due time. Those Jews who were faithful to God he did show, in his due time, the necessity for the death of Christ Jesus as the great antitypical passover Lamb. The only means for the Jews to escape the wiles of the Devil, their only course of safety, was to keep in mind that Jehovah is God, and to remember this terrible night in Egypt; and an annual ceremony would help them keep this in mind.

JESUS KEEPS THE PASSOVER

[29] As a member of the nation of Israel it was incumbent upon Jesus to observe the passover because God's law required it. After Jesus was begotten of the holy spirit at the Jordan he knew that he was to be the antitipical passover Lamb. He knew that after three and one-half years his ministry would end at the passover time, and that then he must die to provide redemption for mankind. Before his death he had many things

to tell his disciples, but he must await the opportune time. The time drew on for him to observe the passover, and preparation for the same was made. At the given hour he and his disciples assembled in the upper room in a building situated on Mount Zion. "And he said unto them, With desire I have desired to eat this passover with you before I suffer."—Luke 22:15.

[30] Jesus knew that this would be the last personal fellowship alone with his disciples before his death. It was the opportune time for him to disclose to them certain truths that in due time they would understand. He gave them instructions concerning the kingdom and of course told them much that they could not understand until they had received the holy spirit. He knew that the law covenant was at an end and that with his death that covenant would have fully performed its purpose. The time had come for the making of the new covenant which God would make with Jesus Christ as Mediator for Israel and through Israel for the whole world of mankind.

[31] In connection with the making of this covenant there must be the shedding of blood, and on this occasion it must be the blood of God's beloved Son. The making of that covenant was also attended by a great demonstration of God's power which made even the enemies of the Lord recognize that he was the Son of God and that God was taking cognizance of the wonderful events. (Luke 23:44-47) That law covenant will be confirmed when the body members have finished their course; and at the time of its confirmation and inauguration it will be attended by the sprinkling of the blood of Christ as the great sin-offering for the people and also attended with a great demonstration of power on behalf of Jehovah, in which he will get himself a name that the peoples will never forget.—Hebrews 12:18-29.

[32] When Jesus had finished eating the passover he instituted the Memorial of its complete fulfilment, which is a Memorial of his death. Taking the cup of wine he said: "This cup is the new covenant in my blood, which is shed for you." These words have a twofold meaning which the disciples did not then understand but which they afterwards understood: (1) The blood of Jesus shed on the cross provided the redemptive price for the disciples and for the whole world, and was presented when Jesus ascended on high for and in behalf of the church, and in due time will be presented as a sin-offering for and in behalf of the whole world; and (2) Jesus, inviting them to partake of this cup, meant that they would be privileged to be in the covenant and in the kingdom with him. Jesus then said to them: "And I covenant for you, even as my Father has covenanted with me, a kingdom."—Luke 22:29, *Diaglott*.

[33] Long prior to that time God had said through his prophet, of and concerning his beloved Son: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. ... I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." (Isaiah 42:1, 6, 7) Through the mouth of the same prophet the Lord had declared that "the government shall be upon his shoulder", meaning the shoulder of his beloved Son. (Isaiah 9:6, 7) Now the time had come for the selection of those who should be associated with the Lord Jesus in that kingdom and in the covenant for the people.

[34] Jesus, addressing his disciples on this occasion, further said: "Ye are they who have continued with me in my trials," and the Lord then invited them to be with him in his kingdom and in the covenant. Taking the cup he said, in substance: 'This cup of wine represents the potion which my Father has poured for those who shall have the privilege of being in the covenant for the people and in the royal family of the house of sons. Take it and divide it amongst yourselves. This cup represents my blood and you shall be counted in as a part of my poured-out life if you will faithfully drink the potion which my Father has provided for you. This do ye as often as ye drink in remembrance of me. By thus doing you are preaching to those who hear concerning my death, and the purpose of my death, until I come again.'

[35] Why should Jesus impress upon his disciples the importance of remembering this occasion? Why should he want them to keep in mind this terrible night of suffering until he should come in his kingdom? Why should he desire all of his followers to keep this Memorial and thus keep in mind his great suffering and death? Some will answer that it was selfishness on the part of the Master. But surely that could not be so. Others will answer: Jesus loved his disciples and they loved him, and he did not want their love to grow less. Like as a man going on a long journey and leaving behind him his betrothed, would say: "Now do not forget me! Keep in mind our experiences and be looking for me until I return," even so our Lord would want his disciples to remember him until he come. But that would be a selfish reason; hence it could not have been the purpose of the Master. He knew that he was going to his Father where he would enjoy boundless love and fellowship. He could not have had a selfish purpose in desiring those on earth to remember him. Then why did he institute this Memorial?

[36] Jesus knew that the disciples would be subjected by the Devil to the three great temptations. He knew that the Devil would do everything possible to turn their minds away from him and from Jehovah God. He knew that if they yielded to these temptations they would be lost. He knew that their safety and the safety of all of his followers depends upon faithfulness to him and to God. Therefore he knew that if his disciples, and thereafter all of his other followers, would keep

constantly before their minds the reason why the Perfect One had died, and that this reason was that they might be delivered from the Devil and live, then such would be better enabled to withstand the assaults of the Devil and to stand firmly for God and for his cause. The real purpose of the Memorial necessarily has been, and is, for the safety and welfare of the followers of Christ Jesus, to safeguard them from the wily influence of the Devil.

37 In enjoining upon his disciples the keeping of this Memorial Jesus was following exactly the course that his Father has always taken; namely, to aid those who love him to keep near the Lord and to keep under his protection. God had commanded the Israelites that they must have no other God. This was wholly for their benefit. They turned to false gods and fell to the wiles of the Devil. Jesus was here instituting the Memorial to enable his followers to keep a proper mind and heart condition and thus to keep them from the Devil.

38 Many professed Christians have entirely forgotten the purpose of the Master's death. It became very easy for them to forget this when once they began to have illicit relationship with the Devil's organization. The Lord planted his church a pure vine; and as the prophet says, it became a degenerate vine of the earth because the professed ones failed to keep in mind the purpose of the death of the Lord Jesus. There is but one safe course and that is to unreservedly identify oneself with the Lord and never deviate therefrom.

THE CEREMONY

39 Desiring to do all possible to aid those who had consecrated themselves to follow in his steps, Jesus instituted the Memorial. He took the bread and broke it and in substance said: 'This bread represents my body, my human life, which is broken for you. Keep that in mind. This cup represents my blood, which blood is the basis of the new covenant which my Father has made with me, and this blood is shed for you. Remember that. You cannot fully understand now; but I will pray my Father and he will send you the holy spirit; and then you shall understand, for he will lead you into all truth and understanding. It is my Father's plan that I shall have others associated with me in my kingdom and I am going away to prepare a place for such and in due time you will understand why I must go. You will also understand the full import of my words that I now speak unto you, and keep these things in mind until I come again. This cup represents the course you must take, and if you do not follow the course my Father has outlined for you, as represented by this cup, you can have no life in you.' Of course this is a paraphrase of Jesus' words, based upon the Scriptures.

40 "Then Jesus said unto them, 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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (John 6: 53, 54) Those who once know the full import of the Memorial of our Lord's death and then by negligence or selfishness forget it, or fail to understand and appreciate, will never see the Lord. Only those who truly have in mind and heart the reason for the Lord's death, and the reason why he invited the consecrated to participate therein, and who then faithfully observe the way the Lord has marked out, will see the Lord. Those who thus do will enter into fulness of joy in due time.

THE KINGDOM COME

41 At the time Jesus presented the cup to his disciples he said: "For I say to you, I will not drink from henceforth of the product of the vine, till the kingdom of God shall come." (Luke 22: 18, *Diaglott*) What could he have meant by those words? Understanding now that the wine in the cup represented the potion which God has poured, and of which each one must drink who will be of the seed according to the Abrahamic promise, the Words of Jesus, spoken as above, when paraphrased seem clearly to have the following meaning:

42 'For three and one-half years I have been traveling the narrow way. It has been a way of suffering. The law covenant was made for Israel, to lead them to me. I have fulfilled the law. The law covenant is now ending, and with my death it will fully end and all my suffering will then be over. Then I will go to my Father and with him there will be fulness of joy. This cup represents both sorrow and joy because it represents the way that must be trod by the house of sons. First there must be suffering and then to the faithful will follow boundless joy. If you willingly partake of my sufferings you shall in due time share in my joy.

43 'You are in an unfriendly world and you must remain here until your course on earth is finished. Satan, the wicked son of my Father, is the prince of this world. In this world you will have much tribulation; but be of good cheer, I have overcome the world. (John 16: 33) During all your journey I will have you in mind and aid you and comfort you, and my Father will comfort you by the holy spirit which he will give you. When the time comes for me to take my power and reign I will oust the enemy and establish a new heaven and a new earth wherein will dwell righteouness. My great joy is to do my Father's will and to vindicate his name. The time is coming when the kingdom of God will come and when I will begin my reign; then I will come to you and invite you to share my joy with me. Then I will drink of the cup again with you and that drinking will be joy. I cannot drink of the cup any more now because my sufferings are ended, and when I drink with you again it will be when the kingdom has come and you will drink it with me in joy. Keep in memory the

purpose of my sufferings and death, and joy will follow in due time; when I come to you, you may enter into my joy.'

44 In 1914 the Lord Jesus stood up and began the exercise of his kingly power. Satan the enemy, was expelled from heaven. Joy then began in heaven. (Revelation 12:12) In 1918 the Lord came to his temple for his examination of those this side the vail who were following in his footsteps. To those whom he found faithful he said: 'You have been faithful over a few things, I will make you ruler over many things. Enter [now] into the joy of thy Lord.' (Matthew 25:21) The saints this side of the vail have entered into the joy of the Lord, and they see that his joy is the beginning of the reign of righteousness and the vindication of Jehovah's name. They enter into the joy now, and together lift up the voice with singing.—Isaiah 52:8.

45 Such continue to keep the Memorial because it keeps them fully in mind of the purpose of the death and resurrection of our Lord and of his kingdom and of the covenant. While keeping it they continue to be faithful witnesses to the Lord of love; and thus continuing faithful until their earthly course is finished in death these shall awake in the likeness of the Lord and enter into the fulness of joy, where there are pleasures for evermore.

WHO SHALL PARTAKE?

46 "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." — 1 Corinthians 11:27-29.

47 A person may claim to be consecrated to the Lord, and be consecrated, and have a vision of the Devil's organization and of God's organization, and yet try to have fellowship with both. But he cannot be faithful to the Lord unless he refuses to lend his influence, sympathy and love to the Devil's organization. Concerning this matter the apostle says: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?" — 1 Corinthians 10:20-22.

48 Let all then of the consecrated examine themselves and let each one see if he can truly say: 'I have consecrated my life to the Lord. With me it is God first and all the time. By his grace I will follow in the footsteps of my Master. My devotion shall be and is to the Lord. Unreservedly I will support his cause. I delight to identify myself with his organization, of which Christ Jesus is the head.' All who can thus conclude upon self-examination may gladly partake of the Memorial. The Christian now realizes that the King has begun his reign and that if he continues faithful in the remnant class unto the end, in a little while he shall see the Lord face to face.

QUESTIONS FOR BEREAN STUDY

How is the passover and Memorial date calculated according to the Scriptures? ¶ 1-3.
Why do the Jews sometimes calculate differently? ¶ 4-6.
Why should not Christians celebrate the Memorial every week? ¶ 7, 8.
What fact enabled Jesus to face the ordeal of death complacently? ¶ 9, 10.
What is the purpose of the divine plan? How do the three great covenants stand related thereto? Why is the making and confirming of the law covenants attended by demonstrations of divine power? ¶ 11-15, 23.
Can the Memorial be appreciated without some knowledge of the divine plan? Briefly, what is God's plan? ¶ 16, 17.
Show how the Israelites and Egyptians represented the Lord's and the Devil's organizations respectively. ¶ 18-22.
When and how was the passover instituted? ¶ 24-26.
Why were the Israelites required to repeat the passover annually? Why were none other than Jews required or invited to observe such an ordinance? ¶ 27, 28.
Did Jesus keep the passover each year, and did he know its antitypical significance? ¶ 29, 30.
How and when is the new covenant made and confirmed? ¶ 31.
Was the last passover supper of our Lord, and the Memorial, one and the same thing? Explain his statement: "This cup is the new covenant in my blood, which is shed for you." ¶ 32-34.
What prompted Jesus to institute a Memorial of his death? ¶ 35-37.
Have all Christians remembered the purpose of Jesus' death, and is it necessary that they should? ¶ 38, 40.
What does the bread represent? The cup? ¶ 39, 41-43.
What is the import of the words: "Enter thou into the joy of thy Lord"? Should such, after entering in, continue to observe the Memorial? ¶ 44, 45.
Who are privileged to partake of the Memorial? How may we determine if we have that privilege? ¶ 46-48.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MARCH 17

"Ye are ... a royal priesthood."—1 Peter 2:9.

MELCHIZEDEK was king and at the same time was a priest of the Most High God. He was a type of the Messiah, the great King of glory. The Melchizedek priesthood is different from any other priesthood in this, that it is a royal priesthood. This prieshood is ordained of the Most High God to execute Jehovah's plans, not merely to minister to mankind. The priesthood therefore reigns as king and at the same time acts as servant of the Most High God. The promise is that all those who prove to be faithful follow-

ers of Jesus unto death shall be of this priesthood.

St. Peter then gives the members this side the vail instruction concerning their present duty. The instruction is to the effect that these must now show forth the praises of him who called them out of darkness into his marvelous light. For this reason they are appointed witnesses for Jehovah on earth and are members of the priesthood even while in the flesh and faithfully performing the duties assigned to them.

Jehovah God now directs how this must be done; namely, by telling the people that he is God, that Christ Jesus is the King, and that the kingdom is here. Of course the dragon hates these witnesses and will try to destroy them. They appreciate their own danger; yet they have no fear because as long as faithful they know they are protected under the hand of the Lord, and in his strength they perform their duty. It is their delight to praise God out of Zion and this each one of the priesthood henceforth will do.

TEXT FOR MARCH 24

"Princes in all the earth."—Psalm 45: 16.

THE definition generally of the term world, and that which is supported by the Scriptures, is: Mankind organized into forms of government under the supervision of an overlord. The world consists of heaven and earth. The heaven or heavens is the invisible, while the earth is the visible, part of the world.

For many centuries Satan and his angels have constituted the heavens while the earth has been made up of the three parts; namely, commercial, political and ecclesiastical classes, the latter being called the "false prophet". The earth constitutes the visible part of the world.

St. Peter declared that there shall be a new heaven and a new earth wherein dwells righteousness. The Lord Jesus, in Revelation, stated the same thing. (Revelation 21: 1, 2) The new heaven is already a reality and is composed of Christ Jesus and those members of his body who are already with him, while there are still some members on the earth representing the Lord.

As soon as Satan is bound, God's kingdom on earth will be in full sway because Satan's unrighteous earth will be destroyed. Preparations are now moving rapidly forward for the great and final conflict in which the old earth will be destroyed and the new earth established. The new world established will have representatives on earth and will then be a part of Zion, because of God's organization.

St. Paul makes it quite clear as to who will be these representatives. He enumerates the faithful from Abel to John the Baptist. He says: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Hebrews 11: 16.

City is a symbol of a government. The new government rests upon the shoulder of Christ. (Isaiah 9: 6, 7) The government will be heavenly because controlled from heaven. Jehovah is the God of these faithful representatives on earth, and therefore they are a part of his organization and of Zion. Hence the prophet says: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." — Psalm 45: 16.

It is the precious privilege of the saints on earth now to declare these facts to the world and thereby lift up the standard for the people and "bless the Lord out of Zion".

TEXT FOR MARCH 31

"Praise thy God, O Zion."—Psalm 147: 12.

THE descendants of Jacob, who was also named Israel, were organized into a nation and used by the Lord to foreshadow better things to come, and were used as examples for the purpose of teaching those who should follow. God commanded that people to have no other God beside him. This he did not for any selfish reason, but for the benefit of the Israelites, and through them to teach others the necessity for their having no other God. He knew that the enemy Satan had turned the minds of all other people away from the true God and had led the people into the way of sin. Had natural Israel been obedient to God's commands they would have escaped great trouble. Satan, of course, would lead them in no other way except in sin, because of his own wickedness; and hence he was their greatest enemy. Jehovah was their real friend and benefactor. Had Israel continued to praise God in sincerity and in truth, that people would have escaped the clutches of the Devil.

During the Gospel Age many have been called out of the darkness of the world and given the light of God's loving provision for mankind. Many of these have turned away to the Devil's organization and walked in the way of darkness, not knowing at what they stumbled. The time of crucial testing is now upon all who are of God's organization. The Lord is the strength of those who are in Zion and those who praise God in sincerity and in truth will remain close to their true Friend and Benefactor. Herein is their safety, and their ultimate and complete blessing.

The purpose of directing the saints now to praise God is for the benefit of the saints even as it was for the benefit of natural Israel. His praises can be shown forth by earnestly and devotedly making known to hungry hearts his plan of redemption, salvation and deliverance of the people.

THE STORY OF CREATION

——APRIL 11—GENESIS 1:1 TO 3, 26 TO 31——

"In the beginning God created the heaven and the earth."—Genesis 1:1.

THE dated series of lessons now takes us to the Old Testament and to the beginnings of human history. We are not of those who find reasons for non-acceptance of the early chapters of Genesis, as if they are not a true record but merely ancient legends no more worthy of credence than the mythological stories of the Greeks, and probably not as worthy as the records of old Babylon!

[2] To us the opening chapters of the Bible and all the succeeding ones, are to be accepted as the Word of God, as they are accepted by all subsequent writers of the Scriptures; and especially because the teaching of Jesus, the Head of the church, is based upon them. Even to those who do not see the divine harmony of the Scriptures, it seems foolish to reject the only clear and reasonable account of the beginnings of human history which the race possesses.

[3] If the story of Genesis is not accepted, we are left to the vagaries of mythology or eastern imaginations; or, and almost worse still, to the vain imaginings of modern teachers. It is agreed by the accepted leaders of the world's thought that science and church dogmas are at variance. We agree, but remark that science and the Bible are not and cannot be at variance. But scientists speculate, and now and again disclose their foolishness; and churchianity dogmatizes, and has taught things absolutely contrary to the Bible. Let scientists drop their unproven conjectures and cease to treat their speculations as facts, and let the Bible be properly interpreted, and there can be no difference between them.

[4] The Bible makes no attempt to explain about the Creator and thus to satisfy the curiosity of the human mind, but begins its story by stating what was done by God when he prepared the earth for his human family. Therefore speaking of the beginning of things it only states that when God began his work of preparing the earth it was without form and was void, or empty of life and order. It is with this mass of matter, cooled and solidified from the gaseous state, that the story of creation deals.

[5] It had not been the pleasure of the Creator up to that time, to have this plastic matter, consolidated from the gases, take any definite shape; and the mass of igneous matter was covered with heated waters, while thick vapors cast darkness over all. (Job 38:4, 9) We may properly suppose a long period between the opening words of the second verse and the statement that "the spirit of God moved upon the face of the waters". We are not told what the direct result of this was; but according to the uniform usage of the Bible we may know that it was the power of God in operation to do his will.

[6] There is no reason here for saying, as ecclesiastics do, that the Bible means that another God, called by them the third person of a trinity of Gods, began to share in the work of creation. But it is evident that a preparatory work there began; for God then said, "Let there be light: and there was light." (Genesis 1:3) The heaviest of the vapor clouds doubtless began to condense and fall, allowing a little of the external light to penetrate to the earth. Darkness and light were separated; a limited period of darkness was followed by one of limited light; and the darkness was called Night, and the light, Day. Thus passed "the evening and the morning" of the first day.

[7] In ordinary usage the word "day" means a period of twenty-four hours, but it also means an indefinite period of time, sometimes many years; and there is no reason why we should say in this case that there must be a limitation to the diurnal motion of the earth, the period of twenty-four hours.

[8] In Volume Six, chapter 1, of the STUDIES IN THE SCRIPTURES, reason is advanced for belief that the "days" of the creative week were each of 7,000 years duration. Scientists who call for a much longer period than 48,000 years for the production of all physical phenomena on earth, take no account of the fact that special creative forces were in operation for 42,000 of those years.

[9] We remark that some of the long ages for which scientists argue may belong to the period before God began the work of preparing the earth for man; but we cannot admit that the formation of the rocks which contain the remains of life belongs to periods of chaos. Scientists who in forming their theories do not consider the Bible, and who take no account of the Creator's work as facts necessary to be considered, are not true to their name. But the clergy who follow them in their irreverence for the Creator are much more blameworthy.

[10] As the world has grown older and men have become more learned and, as they believe, possess more ability, they are even more inclined to put aside the thought of God's work in creation. It is notorious that the teachings of the present day, particularly that of the higher schools and colleges of Christian lands, result in destroying belief in God and in the Bible as his revelation. Rarely does a young man or woman go through a collegiate course and retain faith in God.

[11] The attempt to refute the unbeliever, whether he be atheist or destructive critic, need not be the concern of the believer. The Bible does not concern itself with objections or objectors, save as when it says, in the words of the psalmist, "The fool hath said in his *heart*, There is no God." (Psalm 53:1) It may be taken as certain

that the heart is really the seat of unbelief, whether as with the atheist of the fact of God, or with the higher critic of the fact of revelation. Paul says of these that they are given up to a mind void of judgment because they do not like to retain God in their knowledge. (Romans 1:28) Peter says of a similar class, but more blameworthy, that they are "willingly ignorant" of the knowledge of God.—2 Peter 3:5.

[12] In few words, which none but a master mind could have arranged, the story of earth's preparation is continued. The waters were gathered together, and the dry land appeared; due, of course, to a buckling of the earth's crust. Then the earth began to bring forth its grass and herbs and fruit trees, according to the will of the Creator. More of the mineralized vapor clouds undoubtedly condensed and fell; and then on the fourth day the sun appeared quite distinctly through the lighter vaporous canopy and began its blessing of the earth, while the moon and the stars helped to lighten the night; and day and night and the seasons of the year followed.

[13] After this, on the fifth day, life began in the waters; and they brought forth abundantly. Then the birds, flying in the open firmament, made their appearance. Next the creation of the great whales is mentioned. It is worthy of note that the evolutionist has failed to find any progenitor for the whales; he knows of no evolutionary process which could have produced them. He will probably not find any. It may be that in the ordinary forms of animal life God used processes of nature evolutionary in character; but it is a gratuitous assumption to say that all life and intelligence on the face of the earth sprang from one common first movement of life and—that the first living cell or protoplasm was produced by accident.

[14] When the earth had brought forth its living creatures, and the cattle and the beasts of the field, then God said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis 1:26) It is evident that God spoke to his coworker, the glorious Logos, of whom John and Paul say that he was God's agent in bringing all things into being. (John 1:3; 1 Corinthians 8:6) And man, the crown of God's earthly creation, came forth, and was able at once to enter into communion with his Creator. Accordingly, to Adam and to Eve, who is represented in Adam's creation, God gave his personal word of blessing and instruction.

[15] Thus during six "days" (or geologic ages) of creation the various strata had been laid upon the fire-formed rocks, by the successive deluges of condensed mineralized vapors and by myriads of fossilized organism and heavily carbon-laden vegetation. These strata were in such order that man could not merely sow and reap upon the earth's crust, but could find therein those minerals which would enable him to sustain himself upon the planet in the more complex conditions of later days.

[16] If we take the Bible as God's revelation of his will we may not pick from it only that which suits our conception of things. These first words of the Bible are as necessary as are its last or any part of it. It is necessary that we believe that man is in no sense the result of an evolutionary process, but is, as stated, the direct creation of God. The Bible presents a plan of God concerning man of which each part is necessary to the whole. It should be noted that God's commission to man, and his purpose for man, is stated in the first chapter of the Bible.

[17] On the seventh day God rested; that is, his work of creation was finished. He blessed the day and sanctified it; it was to be a day noted for ever. Taking the suggestion aforementioned, that each creative day was 7,000 years in length, and the Bible's own chronology, which shows that to the present year (A. D. 1926) about 6,054 years are counted from Adam's creation, the seventh day of God's rest has still nearly 1,000 years to run. Thus in all there is a long period of 49,000 years from "the beginning", when time began to count on this planet, to the end of the millennial reign of Christ, when man will have passed through all the experiences necessary to fit him for entering into the enjoyment of the ages of glory which are to follow.—Ephesians 2:7.

[18] The Genesis account puts no strain on reason, and no researches of science can show it to be wrong. However, the imaginings of some teachers must be ignored. In any case "scientists" are no more harmonious than are the ecclesiastics. But with scientists each succeeding half-generation repudiates the teachings of its predecessors, while the ecclesiastics refuse to advance beyond their worn-out creeds.

[19] It is clear that God never intended that the conditions of human life which history records should remain unchanged. God gave the earth to man to be his home, and gave him dominion over all animate nature, whether of things in earth or of the sea or sky. But it soon came to pass through the reign of evil that a few began to exercise dominion over their fellow men, while the many have been poor and oppressed and have not enjoyed the blessings of God. But God will restore mankind, that all together they may enjoy his blessings in their common dominion, a dominion not of force but of love. To this end God has appointed One who shall have dominion over the whole earth, namely, his Son, the Prince of Peace; but the whole purpose of that dominion is to deliver up the kingdom to the Father.—Malachi 1:11; 1 Corinthians 15:24.

[20] Thus it may be said that the work of creation and the perfecting of man through bitter experience takes the whole period of the seventh creative day. There is no ground for thinking that man, who is not a creature

of evolution, will become such; and that he will grow into another form of life. That man has a physical organism which is in general likeness to that of the animals does not make him one with them; it merely shows that the digestive and circulatory systems, with their many functions and variations, are deemed by the Creator as suitable for the sustaining of all animate life.

QUESTIONS FOR BEREAN STUDY

How did the writers of the Bible, including Jesus, regard the Genesis account? Is there any variance between it and the findings of science? ¶ 1-3.

What "beginning" is referred to in Genesis 1:1? Explain how the earth was "without form and void". What is meant by God's spirit moving upon the waters? How did light appear on the first day? ¶ 4-6.

How long are the "days" mentioned in Genesis 1? May not the earth have existed in a chaotic state for ages prior to the beginning of the preparatory work here mentioned? ¶ 7-9.

Why do modern scientists generally deny the existence of God, and what does the Psalmist say of such? ¶ 10, 11.

How did the sun make its appearance on the fourth day? What occurred on the fifth day, and was an evolutionary process employed? ¶ 12, 13.

What occurred at the end of the sixth day? How was the work of the preceding days conducted for man's ultimate benefit? Can a Christian consistently reject the Genesis record and claim to believe the rest of the Bible? ¶ 14-16.

In what sense did God rest on the seventh day? Is he still resting? ¶ 17.

How are ecclesiastics less progressive than scientists? Did God intend that human conditions, past and present, should remain unchanged? ¶ 18, 19.

Does man's organic similarity to animals make him one with them? ¶ 20.

THE BEGINNING OF SIN

——APRIL 18—GENESIS 3:1 TO 24——

"For as in Adam all die, so also in Christ shall all be made alive."—1 Corinthians 15: 22.

AFTER the account of the preparation of the earth, first for animal life and then for man, and then of man's creation, we have the further account of God's purpose to have man be fruitful and multiply and replenish the earth, and exercise dominion over the earth and over all mundane things. We then come to the first of those records of Genesis, each of which begins with "These are the generations". Our study on "The Beginning of Sin" begins with "These are the generations of the heavens and of the earth".—Genesis 2:4.

[2] It should be noted that the book of Genesis is mainly a compilation of a number of manuscripts quite evidently of hoary antiquity, which bear the signs of genuineness. There is no reason for thinking that the editor was other than Moses, nor that God used any one else to write the opening chapters; for Moses was God's chosen servant, and was learned in all the wisdom and knowledge of his day.—Acts 7:22.

[3] Each manuscript begins with the words, "These are the generations of." No doubt some of them overlap; and they are not always in absolute agreement; but they do not deny each other. This account is the record of God's first arrangement for his earthly children, and of the relationship between the heavens and the earth. The beginning of his purpose for his earthly human likeness is now more fully disclosed. Conceivably God might have left man on the earth to take care of himself and to make the best out of his situation, using such powers as he possessed to subdue his somewhat wild dominion. But God did not follow that plan; for he had a plan and a purpose for man—one which, according to divine foreknowledge and wisdom, was to bring lasting blessings to man, and which would prove to be of advantage to all God's creation throughout all ages.

[4] The beginning of his purpose was to place the man whom he had formed from the dust and into whose nostrils he had breathed, and who was thereby quickened into life as a living soul, in a garden which he himself had prepared. The man would have been a lonely creature, the only one of his kind on earth, and would conceivably, despite his perfection, have had constantly to assert his superiority over the beasts who roamed at large. By being placed in the garden Adam was sheltered and protected and thus preserved from outside difficulties and dangers while he had time to meditate upon his relationship to his Creator, and to begin that development of his mind which was possible to him as a perfect being. The garden was a beautiful home for Adam. He was not yet to till the ground but was to dress and keep the garden. He might eat freely of every fruit tree save of the tree of knowledge of good and evil, and he was plainly told that in the day he ate of it the sentence of death would fall on him. Two trees in the garden are especially noted; namely, the tree of life which was in the midst of the garden, and the tree of knowledge of good and evil, which apparently was nearby the tree of life.

[5] How Adam was able to converse with his Creator we are not told. That his mind was that of a perfect man is revealed by the fact that all the animals were brought to him that he might name them. God did not name them for him, because he had given Adam the dominion of the earth; the animals were Adam's subjects.

[6] God saw that it was not good for man to be alone. Apparently it was partly for the purpose of preparing

Adam and quickening his mind, that God gave him an opportunity of seeing the animals mated. Adam realized that amongst them there was no helpmeet for him. A helpmeet for him must be one like himself who had a reasoning mind, able to converse with him and commune with the Creator.

[7] After this Adam was put into a deep sleep while God took from him that from which he could form an helpmeet for Adam. This means that Adam at the first was a bi-sexual creature, and that God took away from him that part which would make the female. God formed a woman and then brought her to Adam. When he beheld his counterpart, still more graceful than he, he named her *isha* (woman) "because she was taken out of *ish* [man]". (Genesis 2:23) The woman, then, with Adam, formed not of clay as Adam was, but from him and perfect like him, together with him enjoyed the garden and the blessings of God, and continued to learn more of their gracious Creator.

[8] Adam and his beautiful consort were not allowed to enjoy their happiness unmolested. A temptation to a break with their beneficent Creator came. The tempter, who came as a serpent was said to be more subtle than any beast of the field which the Lord God had made. The real tempter, as later scriptures show, was Satan, known also in Scripture as Lucifer, the Son of the Morning (Isaiah 14:12), and as the Devil, the opposer of God; and who is also pictured in the last book of the Bible as the Dragon, he who would devour all God's people.

[9] The tempter knew that Adam and Eve were not to eat of all the trees of the garden, and the temptation came first in the suggestion that they lacked liberty. Satan tempted the woman, evidently considering her as the one more susceptible to his deceit and suggestion. They talked of the limitation; and Satan suggested that God had a selfish motive, and that he knew well if the fruit of that tree was eaten the man and the woman would become as knowing and wise as God himself. The woman did not stop to consider that if God did thus fear he would not have given them such a chance of becoming dangerous to himself; and, falling to the temptation to enjoy the pleasures of knowledge and of eating and of disobedience, she took of the fruit. The tempter had done his wicked deed, evil had begun its deadly work. Eve now took of the fruit of the tree to Adam, and he also ate. Paul says that the woman was deceived, but that Adam was not. (1 Timothy 2:14) In an altogether unexpected way they experienced an increase of knowledge—they realized that their sense of purity was gone! Now they felt the need for covering their bodies, and prepared clothing from the leaves of the fig tree.

[10] As has been fully shown in THE WATCH TOWER there were and still are three ways for evil to find entrance into the citadel of the human heart. Satan knew them and used them all, and the woman succumbed. She had not definitely perceived that her action was really in opposition to the will of God. But Adam understood; and, well knowing, he took of the fruit and ate, knowingly and understandingly choosing his own way instead of his Creator's, and in wilful opposition to him. God called for Adam and, as it were, in open court dealt with the sin and with all concerned. Upon Adam fell the sentence of death, "Dust thou art, and unto dust shalt thou return." (Genesis 3:19) The woman was to have sorrow in her conceptions, and the serpent was condemned to degradation.

[11] The Bible shows that sin did not originate in the mind of either Adam or Eve. It came from without, from Satan. Satan, who was a bright star in heaven, one of the brightest of the sons of the morning, was evidently given the care of Adam in the garden, and of the garden itself. He was the covering cherub (Ezekiel 28:14), and had therefore the oversight and care first of Adam and then of the human pair who, unlike any other of God's intelligent creatures, had the power and privilege to propagate their own species.

[12] Satan, then known as Lucifer, instead of proving a faithful caretaker and a loyal servant of God, sought to enrich himself; and apparently it was as he, in mind, saw these his charges as progenitors of a race that he first conceived the thought, as related by Isaiah (chapter 14, verse 14), of becoming like the Most High. He perceived that in the human family was the possibility of developing a great empire for himself and doubtless dreamed of having the whole of the habitable world filled with people, and himself acknowledged as their great emperor.

[13] In order to accomplish this purpose he resolved to subject the pair to temptation and succeed in breaking their allegiance from God, and so sever them from God, in the belief that God would turn away from them and perhaps divert his attention to the furtherance of the same kind of life in some other place in the universe, leaving the earth to Lucifer.

[14] That Satan succeeded in his purpose we have already seen. But the final consequence to him is shown in the concluding chapters of the Bible. (See Revelation 20:10.) That God did not intend to have Satan thwart his purpose is shown by his word to the woman (not to Adam), that a seed should come which should bruise the serpent's head. They would surely take out of this word a hope of restoration to favor, and deliverance from the evil under which they had come.

[15] The Modernist cannot accept the story; he says that it is merely a legend, an attempt on the part of some good man in days long ago to show how evil entered the world. He claims that it could not have happened, that God did not make man nor give him his blessing as the Bible states, but that man is an ordinary development of animal life. And yet with all his sureness he cannot find solid ground for his feet. Not long ago the higher critic was sure that the first man's *grandfather* was a monkey; but he never could find man's

father. Now he is not so sure that his former idea was correct; he thinks the monkey is merely his possible cousin, and is not at all sure as to their mutual progenitor.

16 The beginning of sin has but little place in the Modernist's moral world. He talks more of the dawn of moral consciousness, and does not know when the animal merged into a man, nor whether one or many evolved, nor how the evolution of woman came about. He seems certain of only one thing; namely, that the Bible story is not true. If his idea be true, then of course man is to be commended for the moral progress he has made, rather than to be condemned under sentence of death because of sin against his Creator's law. And if this Modernist idea be true, then there could be no place for a ransom, nor need for a sin-offering for an original sin which involved the race.

17 But the whole of the Bible, whether Old Testament or New Testament, is based upon the Scripture statements that God made man perfect; that he fell; and that his progeny were born in imperfection, and have followed their first parents in the downward path. Not that each has wilfully sinned as Adam did, but nevertheless all share in the condemnation. (Romans 5:19) The continuity of the Bible is seen in the fact that Jesus Christ came born of a woman but free from the corruption of the race through Adam, and was brought purposely into the world that he should make atonement for sin by providing a ransom price (Galatians 4:4, 5), and that an end might be made to sin, both in heaven and in earth.—Romans 5:21; Ephesians 1:10.

QUESTIONS FOR BEREAN STUDY

What is meant by the statement, "These are the generations of the heavens and of the earth"? How was the book of Genesis composed, and what is its purpose? ¶ 1-3.

What was God's original purpose respecting man? Why did Jehovah leave the naming of the animals to Adam? ¶ 4, 5.

Tell when and how Eve was created. How and why did Satan tempt Eve? ¶ 6-9.

What are the three avenues by which sin may invade the human heart? When, where and how did original sin originate? What was Lucifer's deep-laid scheme? ¶ 10-13.

How did God indicate to Eve that Satan would ultimately be overcome? ¶ 14.

What does the Modernist believe respecting man's fall? Amid his increasing uncertainties, what is the one thing of which he does seem positive, and why? What is the basis of the whole Bible narrative? ¶ 15-17.

INTERESTING LETTERS

REJOICING IN THE TRUTH

MY DEARLY BELOVED BROTHER RUTHERFORD:

Loving greetings in his dear name! It gives me great joy to write you and express my deep appreciation for all your labor of love in behalf of the Lord's little ones; those whom he has purchased at such a cost, even with the precious blood of his dear Son.

The WATCH TOWERS are just grand. As Brother Russell so often said, they "satisfy my longings as nothing else could do". "The Birth of the Nation" article was wonderful; so clear, so reasonable and in fullest harmony with the Lord's Word. This is the very thing we have been waiting and longing for—the time when our beloved Bridegroom would take to himself his great power to reign.

It is sad that some take exception to this article after professing for so long to love the Lord and the setting up of his kingdom. If there is error in this article, as some say, would we not expect that subsequent articles would get even further away from the truth? But the very article following was "The Philosophy of the Ransom", and it is the clearest and most concise article I have ever read on the subject. I believe that all the Lord's people will agree to this.

Surely this should be sufficient for any to clearly see that it is the Lord himself who still, true to his promise, is serving us with things new and old from the storehouse.

I often think, dear brother, of those happy days I was privileged to spend with you in the Lord's work in 1914. And now 1925 has come and gone, a year most wonderfully marked with rapid and successive flashes of truth; and for this we give thanks and look forward to still more unfoldings of the divine Word.

I am glad to say that we are rejoicing in the opportunities of service, and desire to be spent more and more. We thank you for all the loving exhortations to be faithful to our every opportunity.

My prayer, dear brother, is that you may daily be kept by the mighty power of God and strengthened to fight against the evil organization of Satan till victory is complete.

Yours in his service,

A. H. JUDD.—*England.*

THE BLIND SEE

[This poor girl who has not natural eyes has begun to see the beauty of God's plan. The letter is self-explanatory Some of the friends sent her a copy of THE HARP OF GOD in Braille.]

MY DEAR FRIEND:

Please accept my sincere thanks for the lovely book, THE HARP OF GOD. It is a very remarkable book and I am drinking in its beautiful truths as eagerly as a flower drinks in the sunshine and dew.

With all my heart I thank you, dear friend, for making it possible for me to possess this interesting and inspiring book in Braille. Please convey my deep gratitude to those who assisted in contributing to my happiness.

Very sincerely yours,

—ARLINE PHILLIPS,
Sec'y, Pennsylvania Ass'n for the Blind.

THE TRUTH IN SYRIA

MY DEAR BRETHREN IN CHRIST:

The work here is being accompanied by the spirit of the Lord and has brought forth joy and satisfaction. All the people who hear the message or read it are delighted, and are showing signs of indorsement or a tendency to believe the gospel of the kingdom. So far as I remember, only three individuals to whom I have witnessed have declined to read or discuss the subject, the pastor of the Presbyterian Church of Tripoli being one of these.

People everywhere are wondering what the present turmoil in the world at large, and in Syria especially, will bring. The message we are spreading seems to them the answer to this question, and many are returning to the Holy Bible to see if these things are so. Many people are desirous to read our literature, and when we distribute tracts we usually find that we need more than we have on hand.

The fear that has filled the hearts of the people in Syria has made them inquire as to the cause of this trouble and for the remedy for the present terror. The kingdom of

Christ is universally believed in, by Christians, Moslems and Jews—in dogma at least. Thus I have found that many, if not all, adherents of the different sects have rejoiced and were delighted in the discussion of the subject.

Your brother in Christ,

ABRAHAM ATIYEH.—*Syria.*

PROPER FOOD FOR THIS TIME

DEAR BROTHER RUTHERFORD:

I am writing to let you know that I appreciate very much the service you and your colaborers are rendering the Lord's people at this time.

After reviewing the TOWERS back to 1918 I am convinced that THE WATCH TOWER is giving us the proper food for this time. These TOWERS should not only be read, but studied, as we are doing here in the class.

I know you are being assailed by the enemy from every side. Only by special grace from the Lord could you bear this as you do, with out letting it hinder the great work you are doing.

The things that are written and said against the SOCIETY I take as personally said about me, because I fully endorse all that is being said and done by the SOCIETY. I am keeping "My Vow unto the Lord", to remember you daily at the throne of heavenly grace, and I believe that all who are loyal to the Lord are doing the same.

I am writing you, dear brother, not to take your valuable time in having you to straighten out some local affairs, for we are all *one* here; but I write you to encourage you. Your labor in the Lord is not in vain. We have watched you ever since you have been active in the Lord's work, and in many ways you have been an encouragement to us.

My prayer is that the good Lord will keep you in peace until your work is finished.

Your brother in the faith,

J. D. AKERS.—*Tenn.*

THANKFUL FOR INCREASING LIGHT

DEAR BROTHER RUTHERFORD:

Although I know your time is so fully occupied that I feel great diffidence in writing, yet I feel I must send you just a word of grateful thanks, not only for your beautiful Christmas greeting, and encouraging message for 1926, and your kind enclosure, all of which I appreciate very highly, but also for the "meat in due season" which the Lord has been pleased to dispense to us through you during the past year, so rich and bountiful, and which has enabled us to follow the Apostle John's admonition, to "walk in the light". Indeed, one flash of lightning has followed the other so quickly that we have to almost race to keep up with the light, which gives us a much clearer understanding of many precious truths and brings refreshment, joy and gladness to our hearts and minds.

Every TOWER during the past year was so good that one wants to enumerate them all; but the articles "Robe of Righteousness", "Birth of the Nation," "The Remnant," "The Way to Life," and "The Holy Spirit Poured Out", have brought special enlightenment and blessing to my heart. I am so grateful that through the Lord's grace I have been enabled to get the understanding of each article as it has come to us, and so have been ready for the next.

The report of the work for 1925 was wonderful. Truly "it is the Lord's doing", and helps us to realize how the message of the kingdom is encircling the globe and his kingdom majestically marching on, and that the foundations of the new earth are being laid.

I am so thankful for the privilege of being one of the Lord's witnesses in my little sphere, and helping to lift up "The Standard" for the people. Because of sickness and lack of strength I have not been able to accomplish so much in the sale of books, which has caused me some disappointment, yet I have had increasing joy in his service and look forward with thankfulness to the privilege of service during another year, D. V.

My daily prayer is that the Heavenly Father will continue to bless, strengthen and uphold you day by day, and give you grace to carry on his work in his own appointed way.

Your sister in the Lord,

EMILY SMITH.—*Colpt.*

ELDERS SHOULD BE CLEAR

DEAR BROTHER RUTHERFORD:

I am glad to greet you again and assure you of my continued love for the Lord, his cause and his people; my earnest desire is to be faithful and loyal.

I am enjoying the service very much; I pray it may be used to his honor and glory, to my own good, and to the good of those I serve.

I regret that some of the classes are not absorbing the TOWER articles, due I think to a lack of proper individual and class study. Where the elders are clear, and properly appreciate the importance of the articles, the classes of course thrive much better.

As the pressure increases, I fail to see how any one can hope to "stand", unless he is fully alive to the position the church occupies.

"Time is no longer," we have reached the kingdom; praise the Lord! The time features like mile posts have done their work well, they have brought us to the kingdom, and those approved of the Lord, are engaged with him in kingdom work.

I find the TOWER articles wonderful words of life. I am glad it is now made clear which "heaven" Satan was cast out of; some have been quibbling over that point.

I appreciate, dear brother, your continued firm and uncompromising stand for the King and the kingdom, and the presentation of the whole truth, not a part of it.

I pray continued guidance and protection and blessing upon you, and rejoice that I have the privilege of colaboring in this great work.

Your brother by his grace,

J. C. WATT.—*Ore.*

CLASS STUDY OF TOWERS PROFITABLE

DEAR BROTHER RUTHERFORD:

No doubt there are times when your heart is subject to depression, when discouragement bears down upon your spirit and you need fellowship and encouragement.

It is hoped that this message reaches you at such a time, for it is the purpose and intent to serve you in this way.

Perhaps no better plan can be devised than to tell you how much you are being used by the Lord to bless and comfort his people.

The class here has been using the recent TOWERS as a basis for study and we have gone over the principal articles of this year with pleasure and profit.

We are glad to say that the effect of the study is good. The truth is that "the path of the just is as the shining light, which shineth more and more unto the perfect day". All who are reading and studying recent TOWER articles and looking to the Lord for his blessing are realizing the fulfilment of his precious promises.

We are glad to say that few, or none, are setting up themselves in opposition to the thoughts presented in the articles. All seem to realize that nothing is so injurious as a spirit of opposition or lawlessness; that if those who do not see the truth of a presentation will wait on the Lord in meekness and faith, they will no doubt receive increasing light.

Our prayers for you are offered daily that you may have the Lord's blessing and guidance in every effort to please and serve him, and that we may have the joy of co-operating with you in the great fight between the Devil's organization and the remnant of the seed.

Yours in love and fellowship,

LOS ANGELES ECCLESIA
Edward Stark, *Chairman*
F. P. Sherman, *Corres. Sec'y.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Huntington, W. Va.	Mar.	15	Mt. Lookout, W. Va.	Mar.	24, 25
Charleston, W. Va.	"	16, 21	Divide, W. Va.	"	26
Coco, W. Va.	"	17	Clifton Forge, W. Va.	"	28
Elk View, W. Va.	"	18	Lynchburg, Va.	"	29
Nitro, W. Va.	"	19	Chatham, Va.	"	30
Wickham, W. Va.	"	22, 23	Danville, Va.	"	31

BROTHER J. A. BOHNET

Dodge City, Kans.	Mar.	17	Syracuse, Kans.	Mar.	25
Elkhart, Kans.	"	18	Pueblo, Colo.	"	26
Rolla, Kans.	"	19	Grand Junction, Colo.	"	28
Garden City, Kans.	"	21, 23	Midvale, Utah	"	31
Friend, Kans.	"	22	Salt Lake City, Utah	Apr.	1, 2
Lakin, Kans.	"	24	Ogden, Utah	"	4

BROTHER H. H. DINGUS

Easthampton, Mass.	Mar.	15	Binghamton, N. Y.	Mar.	23
Holyoke, Mass.	"	16	Northumberland, Pa.	"	24
Springfield, Mass.	"	17	Coles Summit, Pa.	"	26
Pittsfield, Mass.	"	18	Alexandria, Pa.	"	28
Troy, N. Y.	"	21	Altoona, Pa.	"	29
Albany, N. Y.	"	22	Johnstown, Pa.	"	31

BROTHER A. D. ESHLEMAN

Ashland, Ky.	Mar.	16, 17	Zanesville, O.	Mar.	25
Ironton, O.	"	18	Dresden, O.	"	26
Portsmouth, O.	"	19, 21	Coshocton, O.	"	28
Chillicothe, O.	"	22	Dover, O.	"	29
Lancaster, O.	"	23	New Philadelphia, O.	"	30
Crooksville, O.	"	24	Dennison, O.	"	31

BROTHER A. J. ESHLEMAN

Wilson, N. C.	Mar.	18	Enfield, N. C.	Mar.	26
Mt. Olive, N. C.	"	19	Scotland Neck, N. C.	"	28
Clinton, N. C.	"	21	Kinston, N. C.	"	29
Rocky Mount, N. C.	"	22, 24	Trenton, N. C.	"	30
Tarboro, N. C.	"	23	Bridgeton, N. C.	"	31
Whitakers, N. C.	"	24	Vanceboro, N. C.	Apr.	1, 2

BROTHER H. E. HAZLETT

Defiance, O.	Mar.	17	Urbana, O.	Mar.	25
Lima, O.	"	18	Greenville, O.	"	26
Van Wert, O.	"	19	Wapakoneta, O.	"	28
Marion, O.	"	21	Sidney, O.	"	29
Delaware, O.	"	22	Piqua, O.	"	30
Springfield, O.	"	24	Troy, O.	"	31

BROTHER M. L. HERR

Kingston, N. Y.	Mar.	16	Brooklyn, N. Y.	Mar.	28
Poughkeepsie, N. Y.	"	17	Danbury, Conn.	Apr.	2
Newburgh, N. Y.	"	18, 21	Pittsfield, Mass.	"	4
Walden, N. Y.	"	19	Pownal, Vt.	"	5
Tarrytown, N. Y.	"	22	Rutland, Vt.	"	6
Yonkers, N. Y.	"	23	Burlington, Vt.	"	7

BROTHER W. M. HERSEE

Searchmont, Ont.	Mar.	17	Winkler, Man.	Mar.	29
White River, Ont.	"	19	Altona, Man.	"	30
Port Arthur, Ont.	"	21, 22	Morris, Man.	"	31
Oxdrift, Ont.	"	23	Roland, Man.	Apr.	2
Kenora, Ont.	"	24, 25	Portage La Prairie, Man.	"	4
Winnipeg, Man.	"	26, 28	Souris, Man.	"	5

BROTHER H. S. MURRAY

Mitchell, Ind.	Mar.	19	Montgomery, Ind.	Mar.	26
Ewing, Ind.	"	21	Vincennes, Ind.	"	28
Seymour, Ind.	"	22	Evansville, Ind.	"	29
Milan, Ind.	"	23	Cannelton, Ind.	"	30
Madison, Ind.	"	24	Boonville, Ind.	"	31
Washington, Ind.	"	25	Sullivan, Ind.	Apr.	1

BROTHER G. R. POLLOCK

Freeport, Ill.	Mar.	17	Sandusky, O.	Mar.	24
Rockford, Ill.	"	18	Painesville, O.	"	25
Elgin, Ill.	"	19	Ashtabula, O.	"	26
Chicago, Ill.	"	21	Erie, Pa.	"	28
Toledo, O.	"	22	Johnston, O.	"	29
Danbury, O.	"	23	Warren, O.	"	31

BROTHER V. C. RICE

Sealy, Tex.	Mar.	15	Driscoll, Tex.	Mar.	23, 24
Houston, Tex.	"	14, 18	Kingsville, Tex.	"	25
Waller, Tex.	"	17	Brownsville, Tex.	"	26
Victoria, Tex.	"	19	Harlingen, Tex.	"	28
Corpus Christi, Tex.	"	21	Mercedes, Tex.	"	29
Alice, Tex.	"	22	McAllen, Tex.	"	30, 31

BROTHER C. ROBERTS

Woodstock, N. B.	Mar.	16	Smith's Falls, Ont.	Mar.	28
Montreal, P. Q.	"	18	Stirling, Ont.	"	29
Ottawa, Ont.	"	19-21	Havelock, Ont.	"	30
Pembroke, Ont.	"	22, 23	Peterboro, Ont.	"	31
Flower Station, Ont.	"	24, 25	Hamilton, Ont.	Apr.	2-4
Carleton Place, Ont.	"	26	Milton, Ont.	"	5

BROTHER R. L. ROBIE

Midland City, Ala.	Mar.	17	Stella, Fla.	Mar.	25
Enterprise, Ala.	"	18	Pensacola, Fla.	"	28
Elba, Ala.	"	19	Brewton, Ala.	"	29
Opp, Ala.	"	21	Bay Minette, Ala.	"	30
Andalusia, Ala.	"	22, 23	Mobile, Ala.	"	31
Florala, Ala.	"	24	Biloxi, Miss.	Apr.	1

BROTHER W. J. THORN

Van Nuys, Calif.	Mar.	16	Bakersfield, Calif.	Mar.	26, 28
Santa Maria, Calif.	"	17, 18	Porterville, Calif.	"	29
Santa Barbara, Cal.	"	19, 21	Tulare, Calif.	"	30
Ventura, Calif.	"	22	Hanford, Calif.	"	31
Santa Paula, Calif.	"	23, 24	Selma, Calif.	Apr.	1
Los Angeles, Calif.	"	25	Fresno, Calif.	"	4

BROTHER T. H. THORNTON

Bristol, Tenn.	Mar.	21	Simms, Tex.	Mar.	29
Chattahooga, Tenn.	"	22	Texarkana, Tex.	"	30
Iuka, Miss.	"	23, 24	De Kalb, Tex.	"	31
Memphis, Tenn.	"	25	Paris, Tex.	Apr.	1, 4
Little Rock, Ark.	"	26	Wolfe City, Tex.	"	2
Texarkana, Tex.	"	28	Bonham, Tex.	"	5

BROTHER S. H. TOUTJIAN

Colo. Springs, Colo.	Mar.	18	Casper, Wyo.	Mar.	28
Denver, Colo.	"	19, 21	Fort Laramie, Wyo.	"	30
Boulder, Colo.	"	22	Slater, Wyo.	Apr.	1
Berthoud, Colo.	"	23	Cheyenne, Wyo.	"	4
Loveland, Colo.	"	24	Laramie, Wyo.	"	5, 6
Greeley, Colo.	"	25	Cheyenne, Wyo.	"	7

BROTHER J. C. WATT

Windsor, Ont.	Mar.	14	Racine, Wis.	Mar.	26
Toledo, O.	"	21	Milwaukee, Wis.	"	28
Roseland, Ill.	"	22	Waukesha, Wis.	"	29
Waukegan, Ill.	"	23	Madison, Wis.	"	30
Zion, Ill.	"	24	Lake Mills, Wis.	"	31
Kenosha, Wis.	"	25	Rockford, Ill.	Apr.	1-4

BROTHER J. B. WILLIAMS

Springfield, Ill.	Mar.	16	Rogers, Ark.	Mar.	24
St. Louis, Mo.	"	17	Springdale, Ark.	"	25
Monett, Mo.	"	19	Fayetteville, Ark.	"	26
Joplin, Mo.	"	21	Fort Smith, Ark.	"	28
Noel, Mo.	"	22	Potter, Ark.	"	29, 30
Siloam, Ark.	"	23	Fort Smith, Ark.	Apr.	1, 2

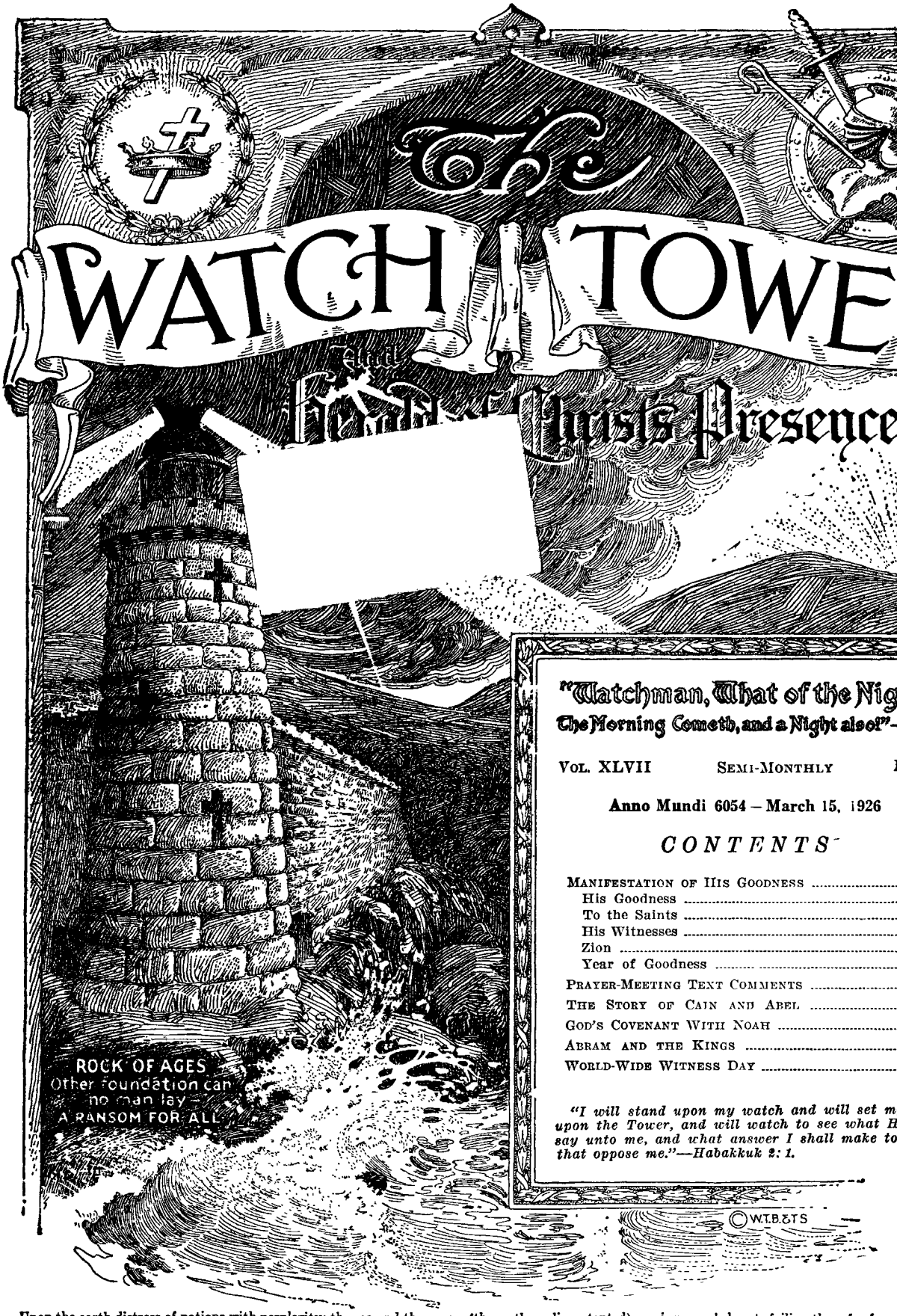
BROTHER L. F. ZINK

Macon, Mo.	Mar.	17, 18	Elkhart, Ind.	Mar.	26
Quincy, Ill.	"	19	Toledo, O.	"	28
Kewanee, Ill.	"	21	Danbury, O.	"	29, 30
Princeton, Ill.	"	22	Sandusky, O.	"	31
Aurora, Ill.	"	23, 24	Painesville, O.	Apr.	1
South Bend, Ind.	"	25	Ashtabula, O.	"	2

MEMORIAL

The New York congregation will celebrate the Memorial at Metropolitan Auditorium, Manhattan, at eight p. m., Saturday, March 27th. This hall is in the Metropolitan Annex, Madison Ave. and 24th St. Visiting friends will please take notice. All consecrated believers in the ransom sacrifice, who are striving to walk in the Master's footsteps, are invited to come.

The Watch Tower and Herald of Christ's Presence



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

VOL. XLVII SEMI-MONTHLY No. 6

Anno Mundi 6054 – March 15, 1926

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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

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, E. J. COWARD.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

Entered as Second Class Matter at Brooklyn, N. Y. Postoffice Act of March 3rd. 1879.

ANOTHER WORLD-WIDE WITNESS, MARCH 28

With each succeeding world-wide witness it has become more apparent that the Lord is pleased to have his people thus make concerted efforts in their work of witnessing for him and for his kingdom. His blessing has especially attended each of the witness days thus far arranged, and the hearts of his people have been refreshed and strengthened. Sunday, March 28th has been appointed as the next world-wide witness, the general topic for that date being "COMFORT FOR THE PEOPLE".

MORE BRETHREN FOR BETHEL

The SOCIETY will require several more brethren soon, for service in the factory and the office at Brooklyn,

Single brethren residing in the U. S. who desire to enter this branch of the Lord's work will please write for questionnaire blank. These blanks, properly filled out and returned to us, will be kept on file here; and the applicants called in as occasion require.

"STUDIES IN THE SCRIPTURES"

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. **More than eleven million copies are in circulation, in nineteen languages.** Two sizes are issued in English only: The regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7⅜"), and the maroon cloth pocket edition on thin paper (size 4" x 6⅛"); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, III, 75c each; Volumes IV, V, VI, VII, 85c each.

SERIES I, **The Divine Plan of the Ages,** giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 35c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

SERIES II, **The Time is at Hand,** treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 35c. Obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish. 75c a copy.

SERIES III, **Thy Kingdom Come,** considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 35c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

SERIES IV, **The Battle of Armageddon,** shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 40c. Also in Dano-Norwegian, Finnish, French, Greek, German, Polish, and Swedish, 85c.

SERIES V, **The Atonement Between God and Man,** treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 40c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE
VOL. XLVII MARCH 15, 1926 No. 6

MANIFESTATION OF HIS GOODNESS

"Thou crownest the year of thy goodness."—Psalm 65: 11, Margin.

THIS entire psalm is a prophecy. It was composed by David, one of God's approved prophets. A prophecy can be understood when it has been fulfilled or is in the course of fulfilment. The more nearly fulfilled the clearer will be the understanding and appreciation thereof.

2 The conclusion seems to be warranted that the Lord sometimes placed his prophets in environments that would naturally influence their thoughts and words. David was a lad of the soil. From his childhood he was familiar with the hills and the valleys, the brooks and the grazing land, the haunts of the wild beasts and the corral of the sheep. By experience he knew of the seeding time and the time of the harvest, and he knew how to rejoice with others of the land when there was an abundant crop. He saw many nights in the hills of Judea and there reveled in the glory of God's creation.—Psalm 8: 3-5; 19: 1-3.

3 In the evening he would stand upon the hilltop watching the sun sink beyond the great sea and the darkness creeping in, and then he was moved to say: "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth." Impressed with the wonderful scenes which from his point of vantage he beheld, 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 wide sea." (Psalm 104: 20-25) Leading his flocks into green pastures, and watching them rest by the brook of sweet waters, he was moved to say: "The Lord is my shepherd; I shall not want. He maketh me to lie down in preen pastures: he leadeth me beside the still waters." —Psalm 23: 1, 2.

4 Knowing the necessity and importance of the early and latter rains to grow and mature the crops, and seeing that the Lord furnished these, he was moved to give glory to God therefor. Watching the grapes and figs, the corn and other grain, growing in their respective seasons to maturity for the harvest, and that in abundance, he gave credit and glory to God for these; and when the year was ended and the granaries and wine vats were full, when the old folks were happy and the children romped with joy, he turned his grateful heart to God and said: 'Thou crownest the year of thy goodness, because all this we have comes from thy gracious hand.'

5 As David meditated upon the loving kindness of God he would take his harp with which he was experienced and, sweeping its strings with trained fingers, to its accompaniment he sang praises to the great and good Giver of every perfect gift. And then, marking the time when the people would march up to Jerusalem to indulge in feast and song, he was moved to say: "Praise waiteth for thee, O God, in Zion." But these words had a far deeper significance than David understood. He was a prophet and spoke as the mouthpiece of God and for the benefit of others. He left his psalms behind him to be used by those who should follow after and who loved Jehovah God.

6 In the course of time Hezekiah, a descendant of David, succeeded him and sat upon the throne of Israel. That was after the temple had been builded and was in use. David did not see the temple. This same sixty-fifth psalm was later used by Hezekiah for the temple service and it is known as the temple song of praise on behalf of Israel and all nations.

7 It seems quite impossible for one picture to mark out the entire course of the church, therefore sometimes one person was used by the Lord to show one thing while another person would be used by the Lord to show another thing or work in connection with his church. David's name, as we know, means beloved; and he was therefore a type of the beloved of God, which is Christ, Head and body. David, in composing this psalm, would be speaking in some measure for all the church throughout the age; but that would not mean that the church at all times would have an understanding of the psalm. Surely God intended for the antitypical David class to understand it. But when?

8 In view of the fact that this sixty-fifth psalm was prepared for use in the temple service, and was used for this purpose, may we not be warranted in suggesting that the understanding of the psalm would first begin with those who are of the temple class? Not until the Lord took his power and began his reign was the temple of God opened. (Revelation 11: 17-19) Then

it was that the Lord came to his temple. (Malachi 3:1) Is it not to be expected that the Lord would permit those of the temple class to see some of the beauties of these precious prophecies, which for a long while have been kept a secret?

[9] It is interesting to note the time that this psalm was first used as a temple song. The history of the Jewish people shows that it was first used at the time of the first full harvest reaped in Palestine after Sennacherib's army had fallen before Jerusalem. It was then sung, not only for Jews but for all nations. God intended that greater light should be thrown upon this picture sometime. May we then not also be warranted in concluding that the prophecy now beginning to be understood will be completely fulfilled after the happening of that which the fall of the Assyrian army did in fact picture? It seems well that we here consider what happened to Sennacherib's army and what that meant.

[10] The name Sennacherib means "Moon-god" and is a symbol of sin. This Assyrian king first directed his efforts to the crushing of the enemies of Assyria, and then he turned his attention to Samaria and later to Hezekiah, king of Judah. Sennacherib attacked the fenced cities of Judah and took them. Then Hezekiah removed the silver and the gold from the temple and from the king's house and gave it to Sennacherib, evidently for the purpose of appeasing his wrath and stopping his march on Jerusalem. Surely in this he showed lack of faith in God, but thereafter the Lord forgave him. Sennacherib determined to take Jerusalem; but before beginning the assault he sent messengers up to Jerusalem to deliver a message to King Hezekiah, for the evident purpose of destroying Hezekiah's confidence in God. He believed that he could break down Hezekiah's confidence and faith in Jehovah and that he would cease his rebellion and give his allegiance to the king of Assyria and that then Assyria would control all of Palestine.

[11] The messengers of Sennacherib appeared before the walls of Jerusalem and boasted of the great power of their king and reproached the Almighty God. When Hezekiah heard the insolent message from the Assyrian king he was greatly troubled. He rent his clothes and covered himself with sackcloth, and then he went into the house of the Lord. He called a messenger and sent him to Isaiah, the prophet of God, with the message that "this day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left".—2 Kings 19:3, 4.

[12] The Prophet Isaiah had confidence in God. He trusted him implicitly and the Lord directed him what to do. And then he sent King Hezekiah this message: "Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."—2 Kings 19:6, 7.

[13] King Hezekiah, being strengthened in faith because of the message received from God's prophet, sent away the messengers of Sennacherib. Then Sennacherib wrote another insolent letter to King Hezekiah and sent his messengers with it unto the king of Judah. In this letter he said: "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed: as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?"—2 Kings 19:10-12.

[14] Hezekiah received the letter and read it and then he went up in the house of the Lord and spread the letter before the Lord. In his extremity he laid the whole burden before the Lord and called upon him for needed help. No one has ever thus called upon the Lord without receiving some reward for his faith. "And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwelleth between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only."—2 Kings 19:15-19.

[15] Only the Devil could prompt such a contemptuous and insolent letter as that sent by the Assyrian king to Hezekiah. Up to that time there had never been such expressed insolence against Jehovah God. The Devil is the author of all such presumptuousness, arrogance and insolence. The time had come for the Lord Jehovah to rebuke this arrogance in order that the people might know and keep in mind that he is the great Jehovah. The Lord there directed Isaiah to prophesy against Sennacherib thus:

[16] "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and

hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders and into the forest of his Carmel. ... But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. ... Therefore thus saith the Lord, concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake."—2 Kings 19: 22, 23, 27-36.

[17] Now because of the faith of Hezekiah in Jehovah God, and because of his refusal to render obedience to the Devil and his representatives, the Lord God gave him assurance that this cruel and presumptuous invader should not prevail; and Hezekiah relied upon the Lord.

[18] There must have been much suppressed excitement in the holy city that night. Before its walls were now encamped a mighty army of warriors under the leadership of a general who had never before known defeat. The old men of Israel inside of the walls would be looking as best they could to the protection of their wives and little ones, while the younger and more vigorous men would keep watch on the wall, armed and ready for an attack. With trembling and fear the inhabitants of the city would wait for what might come before the dawn of another day. It was a night of great suspense. Some would have faith in King Hezekiah, and in Isaiah as God's prophet, and would believe that the Lord would hear their prayers and would speak to the people through the prophets and would protect them, while many others would be without faith.

[19] The Lord God pulled the curtains of night about the walls of the holy city and it lay wrapped in darkness. No one would dare go outside of the walls of the city that night. With the first grey streaks of morning light coming over the eastern horizon the watchmen on the walls and in the towers would be straining their eyes expecting that with the coming of day they would see the enemy in battle array moving against the city. But to their great amazement and surprise as they looked they saw no one stirring. There seemed to be no life in the camp of the enemy. With the light of day fully come, the sentinels discovered what had transpired. While the Israelites had waited breathlessly for the assault of the enemy the Lord had stretched out his right hand against the enemy, and now there lay prone in the dust the lifeless bodies of one hundred and eighty-five thousand of Sennacherib's bravest warriors. — 2 Kings 19: 35-37.

[20] The Assyrian army, under Sennacherib, was a type of the Devil's organization. Now at this time the Devil is gathering all of his forces to make war against the Lord. (Revelation 17: 14) Satan and his visible representatives, to wit, big business, big politics, and especially big preachers, arrogantly assume that the earth is theirs, that they are for the earth, and that they shall control the earth. They despise God and despise every one who proclaims the truth. In the great battle of God Almighty he will so completely rebuke these arrogant ones that all the haughty will be brought low. At this time he will get himself a name that the peoples of earth may know that Jehovah is God.

[21] The sixty-fifth psalm, as a temple song, was first sung at the full harvest following the downfall of Sennacherib. The first full and complete harvest, in a symbolic sense, following Satan's overthrow will be the end of the period of restoration, when the peoples will be brought back into harmony with God and all will have learned of God's glory. It will be a time when the knowledge of the glory of the Lord has filled the earth as the waters fill the deep. The fall of Sennacherib's army pictures the fall of Satan's empire. The year of God's goodness is the period of blessing that follows this.

HIS GOODNESS

[22] To be good, in the fulness of that word, means to be everything that is true, reliable, benevolent, gracious, pure, righteous, holy, and in everything and in every way opposed to that which is evil. God is good. His goodness has been from everlasting and will be to everlasting. He is merciful and loving. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." (Psalm 86: 5) "For the Lord is good, his mercy is everlasting; and his truth endureth to all generations." (Psalm 100: 5) "Praise ye the Lord. O give thanks unto the Lord; for he is good for his mercy endureth for ever." (Psalm 106: 1) "Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies."—Psalm 69: 16.

[23] To know God is to have life. (John 17: 3; Psalm 34: 8; 25: 8; 37: 23; 84: 11) God's goodness has been manifested to all who have sought to know him. "The year," in the psalm under discussion, evidently means the period of time in which the goodness of God will be manifested toward all; that is to say, all will come to a knowledge of the glory and goodness and loving kindness of our God.

[24] God was good to Adam. He gave Adam everything that an honest heart could desire. Adam became evil, and God manifested goodness to him even in entering judgment against him and causing him to meet it in the manner in which he did. Then God made manifest his goodness toward Abraham and to him promised that through his seed all the families of the earth should be blessed. The Lord God was good to the natural descendants of

Abraham. He delivered them from the oppression in Egypt; he fed them in the wilderness; he shielded them from their enemies; and notwithstanding that they repeatedly fell away from him he led them into the land of great riches, and had they been obedient to him they would have received everything that he promised them. "Truly God is good to Israel, even to such as are of a clean heart."—Psalm 73:1.

25 Why are there so few people in all the earth who know of God and his goodness? Because Satan has blinded the minds of the people and turned them away from God. (2 Corinthians 4:3, 4) Satan, through his emissaries, has induced the people for centuries to believe that God is a fiend who delights in torturing the wicked with endless fire and brimstone. Such is a foul defamation of the good name and reputation of God. The loving God takes no pleasure in the suffering of the wicked. He would have all men to be saved and come to a knowledge of the truth if they would so choose. Instead of being what Satan has made him appear to be, on the contrary "God is love". He so loved the world that he gave his only begotten Son that the peoples of earth might have an opportunity to live.—John 3:16; 10:10.

26 Everything God has done, or will do, is good. He is the perfect expression of unselfishness, which is love. Through the death and resurrection of his beloved Son he opened the way for those who have sought him that they might be brought back into harmony with him; and not only that, but he has made it possible for these to become members of the royal family of heaven.

27 God was under no obligation to provide for man a way to life. The first man possessed life, and had he shown an appreciation of the goodness of God he would have continued to live. Following solely the rule of justice God would have wiped out man for ever. It was his goodness that provided redemption for man. (Hosea 13:14) The ransom once provided, the Lord began to manifest his goodness toward those who desired to do right that they might seek after him and find him. (Acts 17:27) In due time he brought to these a knowledge of the truth.

TO THE SAINTS

28 During the Gospel Age there has been a proclamation of the message of truth so that those who have had a hearing ear might hear and learn of the goodness of God. Through his beloved Son he opened the way for men to learn of his goodness. (John 14:6) In the earth his beloved Son was and is the great light to enlighten those who have sought the right way. To such Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24) The Lord, through his prophet, to such has said: "Good and upright is the Lord: therefore will he teach sinners in the way." (Psalm 25:8) "O taste and see that the Lord is good: blessed is the man that trusteth in him."—Psalm 34:8.

29 Some have shown their faith in God's goodness and loving kindness and have consecrated themselves to do his will, trusting in the precious blood of Jesus. To such the Lord God has manifested his goodness by justifying them. (Romans 8:33; 5:1, 9) Then in the exercise of his loving kindness the Lord invites such to an exalted place in his kingdom as joint heirs with his beloved Son to whom he promised the kingdom. That these might enter the narrow way that leads to life and glory he begets them by his own Word of Truth to a hope of life with Christ Jesus.—James 1:18; 1 Peter 1:1-3.

30 Such consecrated ones God in his goodness anoints, thereby designating them to some position in his kingdom. (2 Corinthians 1:21) Thus begotten and anointed, these become new creatures in Christ. (2 Corinthians 5:17) "Every creature of God is good." (1 Timothy 4:4) Being in Christ Jesus their imperfections are covered by his merit. This is not the robe of righteousness that covers them but the merit of Christ which stands good for their imperfections.

31 If the Christian then obeys the Lord he will go in the way which the Lord directs and will receive his blessings. (Proverbs 3:5, 6) He is now a good man by reason of being in Christ. "The steps of a good man are ordered of the Lord; and he delighteth in his way." (Psalm 37:23) Those who walk humbly and uprightly before God shall always be the recipients of his goodness, "For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."—Psalm 84:11.

32 When one of his children, because of inherited weakness, stumbles and falls and then humbly seeks his help, God's loving kindness is quickly made manifest to such. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." (Psalm 86:5) The saint who thus walks with the Lord continues to learn of his goodness and desires to know more of his righteous ways. "Thou art good, and doest good: teach me thy statutes." (Psalm 119:68) As the saint experiences God's goodness manifested to him in so many ways on so many occasions his hope grows stronger and his heart in gladness finds expression in the words of David: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—Psalm 23:6.

HIS WITNESSES

33 Satan and all of his emissaries have testified against God and defamed his good name. The time approaches when God will make for himself a name in the earth, to the end that the people might know of the way to life. For this purpose he provides for himself witnesses. Whom should we expect that he would choose for his witnesses? Surely those, and those only, who love him. Those who really love the Lord keep his commandments. —John 14:15, 21; 15:10.

[34] When the Lord Jesus came to his temple, which the proof shows was in 1918, and began the examination of his saints, the approved ones he brought under the robe of righteousness. These entered into the joy of the Lord. These appreciate the goodness of God. These say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God." (Isaiah 61:10) To such who thus appreciate the goodness of God he says: "Ye are my witnesses ... that I am God." The Lord then indicates the time when those thus chosen for his witnesses might give testimony to his goodness. That time is when all the nations are gathered together. (Isaiah 43:9-12) That time is now, when all nations are assembled under their god, Satan the Devil. All are turned away from Jehovah God and all ignore his goodness.

[35] Only those who truly love the Lord are on his side. Those who govern the world not only ignore God but push him into a corner, and false prophets in the name of the Lord prophesy lies to the people to blind them. God will shortly give a demonstration of his power, that the people might learn that he is the true and living God who alone provides the way to life. He will rebuke the arrogance of Satan and bring low his haughty and proud representatives. This was foreshadowed by the destruction of Sennacherib's army.

[36] While the Lord is preparing for this great time of trouble upon the Devil's army his witnesses, those who love the Lord, will be singing his praises because he has called them out of darkness into his marvelous light. (1 Peter 2:9, 10) Now the saints realize that the Lord has come to his temple, that he has examined and found some faithful; and these that walk in the light of the Lord begin to have a clearer view of the prophecy of this sixty-fifth psalm as well as other prophecies. Being of the temple class they can see, to some extent at least, the meaning of this temple song and they join in its sweet refrain: "Praise waiteth for thee, O God, in Zion."

ZION

[37] The city of David was called Zion because it was typical of God's organization. (1 Kings 8:1) The chief corner stone of that blessed organization is Christ, the true and tried and faithful one. (Isaiah 28:16) It is Zion, symbolized by the woman, that gives birth to the kingdom or holy nation which shall rule all the nations of the earth. (Revelation 12:4; Isaiah 66:7, 8) It is the city [government] of the great King. (Psalm 48:2) God will never forget her, and his loving kindness will always be shown to her. (Isaiah 45:15) It is the habitation which the living God hath chosen for himself and through which he will bring back to himself all the peoples of earth who will obey his righteous laws. —Psalm 32:18.

[38] The government or righteous nation, the "man child", was born in 1914 when God set his king upon his holy hill of Zion. (Psalm 2:6; Revelation 11:17) After that others of the faithful, even the remnant, shall be born in Zion and become part thereof. (Revelation 12:1-17; Isaiah 66:7, 8) These will for ever sing of the loving kindness of our God.

[39] In due time those who will be of the great company class will be born, and these shall be servants of the government before the throne of the Lord. God shall wipe away all tears from their eyes and they shall be glad and sing his praises and tell of his goodness.—Revelation 7:9-17.

[40] In due time the ancient worthies, who were tried and proven faithful and true unto God, shall be brought forth perfect men and be given a place in this blessed government of Zion, the new nation, because God hath prepared a place for them in that government. (Hebrews 11:16) The new government, or kingdom, will then be complete and a new heaven and a new earth will then constitute the new world.

YEAR OF GOODNESS

[41] Then will begin the year of goodness mentioned by the prophet, during which time God's loving kindness and goodness will be manifest to all. That year of goodness is a period of time marked by the reign of the Messiah. This will begin to be made manifest to the world after the great time of trouble in which God will make for himself a name, and which was foreshadowed in the destruction of the Egyptian army (Exodus 14:13-25); in the fall of the Assyrian army (Isaiah 37:1-35); and in other instances.–2 Chronicles 20:1-20.

[42] The temple class now see the beginning of the fulfilment of the prophecy spoken by David, and they rejoice. So seeing they appreciate that it is their privilege,in obedience to God's command, to go through the gates and point the people to the way of the kingdom; to give a witness to the good name of Jehovah God and thus prepare the people to receive his loving kindness; to tell the people that God will have a highway for their return to him and a way of holiness, which way of holiness will mark out the rules by which the people may walk if they would receive of his goodness. They see now that it is their privilege to gather out the stumbling stones, to wit, the false doctrines by which the enemy has blinded the people and defamed the good name of God. They see then their privilege to lift high God's standard for the people and thus be witnesses in obedience to his commands.

[43] In his due time the Lord God will gather together all under Christ. "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) Then all who have ever been of the human race, and who have tasted of the loving kindness of our God and who have proven faithful under the test, will be brought into and become a part of Zion. They will enter God's organization.

[44] Then Zion will be a monument to the everlasting

praise of our God. When "the year" of his goodness, namely the Millennium, is done, that year will be crowned and its crown will be God himself, who is the perfect expression of goodness. Then will the prophecy spoken by David have its complete fulfilment: "Thou crownest the year of thy goodness." The way of the Lord shall provide an abundance of blessings and joy for all of his creatures: "And thy paths drop fatness." (Psalm 65:11) Then David, the perfect man on earth and a glorious prince, will smile at his own prophecy. He will see that the environment in which God had placed him when he was king of Israel was conducive to his uttering the prophecy: "Praise waiteth for thee, O God, in Sion." He will rejoice to see its fulfilment.

45 When David composed this prophetic psalm the people marched to the city of Jerusalem, called Zion, and sang praises unto Jehovah God. At the first bountiful harvest following their deliverance they sang this song for themselves and for all other nations. At the end of "the year" of the manifestation of God's goodness the temple class will be singing the song of praise; and all the nations of earth, and everything that hath breath, will join together in that song of praise.—Psalm 150.

46 Now the temple class can see the great privilege of being witnesses for God, testifying to his goodness and telling the people that Jehovah is God. While so doing they can, with gladness of heart, lift their heads to heaven and say: "Praise waiteth for thee, O God, in Zion." That blessed day shall come when every thing in heaven and in earth shall praise him.

QUESTIONS FOR BEREAN STUDY

When is prophecy understandable? How did the Lord sometimes influence the thoughts and words of his prophets? ¶ 1, 2.

Mention some phrases of the Psalmist which were doubtless based on personal experience. Did David's utterances have a deeper meaning than he realized? How do we know? ¶ 3-5.

How was this sixty-fifth psalm later used and what was it then called? Whom did David, voicing the praises of this song, represent? ¶ 6, 7.

When and by whom did God intend that this psalm should be understood? When was it first used as a temple song? Mention the circumstance. ¶ 9-12.

How was King Hezekiah strengthened in his distress? How did he then reply to Sennacherib and what was the latter's response? How did Hezekiah then pray to God? ¶ 13-15.

How did Isaiah prophesy against Sennacherib? Portray the situation in the holy city that night, and tell what the Israelites beheld at the break of day. ¶ 16-19.

What was typified by the Assyrian army and its downfall? What would the following harvest, when this temple song was first used, represent? ¶ 20, 21.

What is goodness? What is "the year" which is crowned thereby? ¶ 22, 23, 41.

Mention some special instances of God's goodness since the fall in Eden. Why is not God's goodness generally recognized? ¶ 24-27.

Why are various truths hidden in past ages now being made known? How is a proper appreciation of God's goodness manifested, and how does the Lord specially favor those who do so? How does he treat those of his children who stumble? ¶ 28-32.

Why does the Lord need witnesses, and who are they? Are any others than these on the Lord's side? What is now the duty of the saints? ¶ 33-36, 42.

Why was the name Zion applied to the city of David? Are any born in Zion after she gives birth to the man child or new government? If so, who? ¶ 37-40.

What will Zion eventually consist of? How is "the year", the Millennium, to be "crowned"? ¶ 43, 44.

Who will eventually sing this temple song? Who only can sing it today? ¶ 45, 46.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR APRIL 7

"Glorious things are spoken of thee, O City of God."—Psalm 87:3.

THE original word here rendered "glorious" is sometimes used to convey the thought of extremely bad things as well as the thought of extremely good things. The city of God is symbolically used to represent God's organization. Satan the enemy, and his emissaries, have always indulged in speaking the worst things possible about Zion and have made it appear as black in the eyes of all those who are under the Devil's control. (Psalm 121:5-7) The enemy accused those of Zion before God until he was cast out of heaven. His emissaries on the earth continue to speak evil against those of Zion. Thus we see how the word "glorious" is sometimes used to express the worst things.

But one who is so fortunate as to be of Zion rejoices under such slander and persecution because glorious, yea, extremely *good* things are spoken of the faithful by all who have the spirit of the Lord. For this reason St. Peter says to the faithful: "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.

Those who are not faithful to the Lord will not be the objects of the evil darts of the enemy; but those who suffer the assaults of the enemy, because of their faithfulness to the Lord, have every reason to rejoice.

When the peoples of the earth are relieved of the blindness caused by Satan the enemy they will turn to Zion and come with songs of praise upon their lips and they will say glorious things concerning Zion.—Revelation 3:9; Isaiah 49:23.

The holy angels of heaven and the saints beyond the vail are now rejoicing over Zion. (Revelation 12:10, 12) The saints this side the vail are rejoicing also because of the birth of the new government and their privilege of declaring the praises of Jehovah. Hence now glor-

ious (good) things are being said of Zion, and the time will come when all will speak of her glory. The saints have the privilege now of seeing this coming glory and of using the faculties with which they are endowed to praise Jehovah God by being his witnesses.

TEXT FOR APRIL 14

"Rule thou in the midst of thine enemies." — Psalm 110: 2.

THE chief corner stone of Zion is Christ Jesus. When the due time came for him to take his power and reign, which we understand to have been in 1914, Jehovah sent him forth with full power and authority to oust Satan and to take possession. The command of the heavenly Father is found in the words of the text: "Rule thou in the midst of thine enemies." There Zion, the organization of God, gave birth to the new government or nation, symbolized by the man child which is to rule all the people of the earth. Then came the time for great rejoicing in heaven, because Satan the enemy was cast out.—Revelation 12: 10, 12.

That rejoicing is now taken up by the saints on this side the vail, and it is their privilege and duty to represent God and to sing his praises by telling the people that the kingdom of heaven is at hand. Singing the praises of God means to perform faithfully the office of witness for him. (Isaiah 43: 10, 12) All the anointed now can participate in this witness by placing in the hands of the people the printed message, advising them of the standard which the Lord is raising up for the people, and pointing them to the highway and the way of holiness by which they may return to life. With joy these saints are now proclaiming: "Blessed be the Lord out of Zion."

TEXT FOR APRIL 21

"The Lord will roar from Zion."—Amos 1: 2.

ONE part of the commission given by the Lord to those of Zion is to declare the day of the vengeance of our God and to comfort all that mourn. (Isaiah 61: 2) Those who love the Lord and who are faithful to him will obey his commandments. To declare the day of vengeance of our God is to plainly tell the people that Jehovah is the only true God, the Creator of heaven and earth; that his disloyal son, Lucifer, the Devil has blinded the people and put stumbling stones in their way and brought great reproach upon God's name; that the time has arrived when God has sent forth his beloved Son, Christ Jesus, who reigns; that Satan has been cast out of heaven and that God's righteous indignation is about to be expressed against Satan's earthly organization. This must be told in no uncertain terms. The faithful will be volunteers, in the day of God's wrath, to tell this message to the people. (Psalm 110: 3) To know these great truths and fail or refuse to tell them would mean to be unfaithful. The Lord will roar from Zion by having his faithful witnesses in the earth to declare this message of his righteous indignation.

But how can the witness of God be a comfort to those who mourn and at the same time declare the message of his vengeance? It is the oppressed people of earth who mourn. They mourn because of the oppressor, the Devil, and his instrumentalities; because of the wickedness that is upon every hand and because they see no relief therefrom. To tell the people that God's kingdom is here and that his kingdom will relieve them from the oppressor and deliver them from all their sorrows, and that if they are obedient they will receive the blessings of peace, prosperity, life, liberty and happiness; such will bring comfort to their hearts.

By faithfully so representing the Lord the saints who are members of Zion will be sending forth the praises of God out of Zion. Therefore let all the saints lift up the standard for the people and say to them that the day of deliverance is here and that God now will get for himself a name such as the people for ever shall remember.

TEXT FOR APRIL 28

"The Lord is my light and my salvation."—Psalm 27: 1.

THE words of David here recorded applied to him in time of danger of the enemy. The saints this side the vail, and who are in Zion, are now in the greatest of danger because the Devil, that old Dragon, goes forth to make war against those who keep the commandments of God and who have the testimony of Jesus Christ. (Revelation 12: 17) While in greatest danger the saints know of their absolute and certain safety. Each one of the faithful knows that our God is all-powerful and that no power can prevail against him. Therefore they rest in full assurance of faith that if they remain faithful to the Lord he will preserve them and keep them from all harm.—Psalm 31: 23.

All the light of truth which is theirs, and which is shed upon their pathway, is from the Lord God. (Psalm 119: 105) For the benefit of these faithful ones the light is shining with increased brilliancy as the perfect day approaches. (Proverbs 4: 18) The threats, bluffs, and bluster of the enemy and his visible emissaries are sufficient to frighten to death the negligent ones if they could really see and appreciate the power of the Devil's organization. But to the faithful these threats and bluffs and noise are as nothing. They rest in full confidence in the Lord and continue to sing his praises out of Zion and say: "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? ... And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."—Psalm 27: 1, 6.

THE STORY OF CAIN AND ABEL

——APRIL 25—GENESIS 4:1 TO 26—
—(TEMPERANCE LESSON)

"Am I my brother's keeper?"—Genesis 4:9.

WHILE in the garden of Eden Adam and Eve retained their continence; it was only after their expulsion that the original command, "Be fruitful and multiply and replenish the earth," was obeyed. In course of time Cain was born; and Eve, perhaps expecting that her son would be the one of whom God had spoken, the seed to bring deliverance, said, "I have gotten a man with the help of Jehovah." (Genesis 4:1, *A. S. V.*) She attributed the birth of this first child born into the world to the blessing of their Creator. Later Abel his brother was born.

[2] Nothing is related of the earliest days of the family; but when they grew up the brothers took the necessary two phases of the pastoral-agricultural life; these men were not wild hunters fearing for their lives, or killing for pleasure and in order to eat. Abel became a keeper of sheep and Cain a tiller of the ground. There is nothing whatever to indicate that Adam guided his children to serve Jehovah or to make offerings to him; it may be assumed that such instruction was entirely lacking. But in the process of time both Cain and Abel decided to offer to Jehovah. How long a period elapsed before Cain brought of the fruit of the ground and Abel of the firstlings of his flock, as an offering to Jehovah, we do not know. Evidently a considerable time had elapsed; for the expression "in process of time" (Genesis 4:3) reads in the margin, "at the end of days."

[3] In a way not stated Jehovah had respect to Abel and his offering, but to Cain and to his offering he had not respect. Cain was very angry, and went about with a fallen countenance. God asked him why these things were, and said, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." (Genesis 4:7) The full import of the words is not easy to comprehend, but the main idea to be conveyed is apparent. Cain was assured that if he sought to do well he would have God's blessing in being made able to overcome any evil suggestions, and that he should have rule over his spirit and have power over the enemy.

[4] Cain did not correct himself but allowed hatred of his brother to possess him, until finally he determined to kill Abel. He talked with Abel, and (according to the Sinaitic and other versions) he asked Abel to go into the field. While there Cain slew him. John says he did this because Abel's works were righteous and his own were evil.—1 John 3:12.

[5] Jehovah now said to Cain, "Where is Abel thy brother?" Cain replied, "I know not," and in rudeness of spirit said, "Am I my brother's keeper?" God then said to him, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." (Genesis 4:9-11) From that time whenever Cain tilled the ground it should not yield its increase to him, and he was made a fugitive and a wanderer in the earth.

[6] Cain apparently expressed no regret for what he had done, but complained of his punishment. He said, "My punishment is greater than I can bear." Even if the softer marginal reading, "My iniquity is greater than that it may be forgiven," is taken, the sense is unaltered. Like his father Adam, Cain was an unrepentent sinner. He further said, "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me." (Genesis 4:14) Cain was seized with the weakness and fear which come upon those who do injury to others. The slayer was afraid lest he himself should be slain; the one who had taken his brother out in the field was afraid he might be caught in a lonely place.

[7] Jehovah, while not extending compassion to him, yet gave him a measure of protection from such death as he feared. The Authorized Version says God set a mark on Cain lest any finding him should smite him, and this has come down as "the brand of Cain". But there is a different reading (See *A. S. V.*) which says that God appointed a sign for Cain lest he should be slain, as he feared. God neither branded Cain nor gave him an assurance that he should not be slain. His assurance was rather that it should be known that whoever should slay Cain vengeance should be taken on him sevenfold, and none would readily involve himself in such a penalty.

[8] The presence of the Lord from which Cain feared to be driven was almost certainly the cherubic representative of Jehovah placed at the east of the garden to keep the way of the tree of life. (Genesis 3:24) It is reasonable to think that this representative of God, which also represented man and his dominion, the chief of the beasts of the field, of cattle, and of birds, remained for a considerable time, that the children of Adam might realize the fact that mankind was not enjoying the primeval happiness because of his wilful sin against God. There is some proof of this in the fact that the cherubic representation of God is one of the chief traditions of the race. It is found in Assyria in the winged lion and the winged bull, in Egypt in the sphinx, which is a representation of a lion with a human head. Its true symbolism is, of course, found in the Hebrew Scriptures. (Exodus 25:20; Ezekiel 10:14) The first home of the human race would be as near the garden as possible, and surely it was to this presence that Cain and Abel *brought* their offering, and from which Cain feared to be sent. He feared not for his loss of any communion, but only for his life. Probably God's acceptance of

Abel's offering was as if fire came from the glittering sword and consumed the sacrifice.—See Leviticus 9:24; 2 Chronicles 7:1.

[9] The Apostle Paul tells why Abel's sacrifice was acceptable to God while Cain's was not. It was because Abel's was offered in faith. (Hebrews 11:4) Abel believed that God in due time would deliver them from the curse of sin and death. Evidently Cain had no faith in such deliverance, and did not look for a seed who should deliver them. Abel's sacrifice was offered in view of what God had done in Eden when he had provided Adam and Eve with the covering. He offered a life as a covering for his need. Cain's offering was bloodless; he paid to God his homage of the fruits of the ground, but his offering had no possible acknowledgment of sin.

[10] These two phases of mind are those which even yet make the distinction between those acceptable to God and those not acceptable. There are even yet comparatively few who follow the way of Abel and faith, who acknowledge their need of a covering for sin and that they have no right of themselves to live, and who look in faith to God, both for his promised reward for their own faith, and the fulfilment of his promise to save mankind. But there are many who follow the way of Cain, however unconsciously. These will now and again acknowledge their indebtness to God for such good things as come to them, but they content themselves with such acknowledgment and think that God also should be satisfied. These do not acknowledge their need of a ransom and that a sin-offering should be made on their behalf.

[11] Cain's complaint of his punishment, and his fear of being slain by whosoever should find him, indicates a measure of public disgrace and also that the brothers were now well along in years; and that the first family was fruitful. As Seth whom Eve received as from the Lord in place of Abel (Genesis 4:25) was born when Adam was 130 years old, it is probable that the murder of Abel, which resulted in the loss of both sons to the family, did not long precede the birth of Seth.

[12] Without doubt Cain was made a type of those who, rejecting God, must be cast off by him, cast from his presence, and at the mercy of any destructive forces without any further protection from him. (See 2 Thessalonians 1:9; Jude 11.) Cain went away, evidently taking with him as his wife a sister who sympathized with him. He began to prosper, and from him came men of energy and ability, those who first made a business of agriculture, who were first to learn the arts of music and the use of mechanical instruments. Cain and his immediate descendants are typical of the world of humanity, those who use the advantages and pleasures of nature and human life.

[13] The question raised by Cain, "Am I my brother's keeper?" is very frequently quoted as if it should be answered in the affirmative. While no man can be responsible for another man's moral rectitude, yet each follower of Jesus is called to help his brother in all needful things; he must follow Paul's word, "Bear ye one another's burdens, and so fulfil the law of Christ." —Galatians 6:2.

[14] We have already noted that, like his father Adam, Cain manifested an entire absence of any regret or sorrow for what he had done. Adam was evidently rebellious against God, and made no call for any remission of his sentence, nor made any offer to do better. Neither did Cain. He expressed sorrow, but it was for himself. Human nature has not changed, and those who have Cain's spirit are never sorry for their transgressions; their only sorrow is for what may happen to themselves. Both Adam and Cain sinned wilfully in that their sin was done willingly and in defiance of God. Cain is made in Scripture a type of those who sin against God to their own destruction.—Jude 11; 1 John 3:12.

[15] God said that Abel's blood cried from the ground for vengeance. Justice must be maintained; Cain must suffer for his sin. But the apostle shows that the blood of a Redeemer substitute is found, and that the blood of Jesus, speaking better things than the blood of Abel (Hebrews 12:24), is used as a ransom price for the deliverance of all who will come to God by him. A Redeemer is provided for Adam and for Cain; and both these men will yet have opportunity of getting back into harmony with God, in the kingdom of the Redeemer now being established.

[16] This sad incident of hatred and murder was not, as is sometimes said, the result of momentary envy and jealousy. Cain was not envious of his brother's acceptance with Jehovah. It was the first instance of that condition so plainly described by Jesus when he said, "Men loved darkness rather than light, because their deeds were evil." (John 3:19) Cain was evil in heart and had the spirit of the Devil; he hated the goodness of Abel. (1 John 3:12, 14) Then when the time came that they offered to God, and Abel found acceptance while he did not, Cain determined not to bear it any longer; he put his brother to death. And in fear, pleading for his life, he only lengthened his punishment.

QUESTIONS FOR BEREAN STUDY

What did Eve say when Cain was born, and why? What vocations did Cain and Abel follow, respectively? What offerings did they each make? ¶ 1, 2.

What did God say to Cain when the latter's offering was not accepted? Why did Cain slay Abel? ¶ 3, 4, 16.

What was Cain's punishment, and how did he meet it? Did God set a mark on Cain? What is meant by Cain's going out "from the presence of the Lord"? ¶ 5-8.

Why was Abel's sacrifice acceptable and Cain's was not? Explain how Cain's view is shared by most people today. ¶ 9, 10.

What indications are there that Cain and Abel were about a hundred years old when the murder occurred? ¶ 2, 11.

What did Cain then do? Whom does he typify? In what sense should we be our brother's keeper? ¶ 12, 13.

What was Adam's attitude after his fall and sentence? Does God forgive wilful sin? Will Adam and Cain be redeemed? ¶ 14, 15.

GOD'S COVENANT WITH NOAH

——MAY 2—GENESIS 9:8 TO 17——

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Genesis 9:13.

THE words of the golden text are part of God's first covenant with fallen man. No doubt a covenant between God and man was implied in man's perfect condition as he came forth from the hand of his gracious Creator, and in the law which was given to Adam. But after the flood there was a more definite covenant between God and man and the earth, both of law and of promise.

[2] The children of Adam apparently degenerated rapidly. The history of Cain's family is related first, and it is only of these that any detail is given. There was in those days little faith and probably no open worship of Jehovah. Of Adam nothing is recorded except the increase of his family; he evidently looked for nothing from God. But Eve, at least for a time, continued to look for that "seed" which should restore them to that which they had lost through their sin. When Seth was born Eve accepted him as from the Lord and as his substitute for Abel.

[3] It is recorded that in the days of Seth's son Enos, men began to call on the name of the Lord; but probably the marginal reading that "then began men to call themselves by the name of the Lord" (Genesis 4:26) is correct. There is no reason for thinking this indicates a beginning of real worship of Jehovah, but rather that then was a profession of righteousness, the beginning of organized hypocritical worship such as in later times has proved so hurtful to men.

[4] The race degenerated and became easy victims to the scheme by which Satan planned to thwart God in his purpose for men. Later scriptures show that the race was still under the care of Satan as overlord and that he had with him angels willing to cooperate with him. He conceived the idea of defilement of the human race by a mixture of angelic beings with them. With the power of materialization which was then unrestrained, but which later they were hindered from using, many angels intermarried with the daughters of men. The result of this cohabitation was that giants were born among men, almost certainly those beings known in mythology as the gods and the sons of gods, who lived among men.

[5] There followed such a time of wickedness, violence, terror, and corruption of man's heart, that the Scripture record is, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Genesis 6:5) The corruption of nature was almost complete. Noah and his family were evidently the only ones uncontaminated, and so great was the pressure of evil, it was humanly impossible that they in their own strength could have withstood it. If the human family was to be preserved, and a true seed come out of it, there was necessity that the saving power of God be manifested.

[6] God determined to destroy all who were thus contaminated and all who were on the side of the evil angels and under their influence; and this meant all except Noah's family. But previous to the time when God would do this, perhaps 120 years before (Genesis 6:3), God told Noah what he purposed, and commanded him to build an ark. Noah obeyed and thereby manifested both his faith and his loyalty. Thus he became a preacher of righteousness, and it is said of him that he walked with God.—Genesis 6:9; 1 Peter 3:20.

[7] It was surely in the providence of God that Noah's children (Shem, Ham and Japhet) were not born till after Noah was 500 years old. They were thus saved from the evil in the world by reason of the fact that they were brought into it at that late date—after God had disclosed his purposes to their father Noah. They were brought up in the knowledge of the impending disaster; in "present truth" as we of today would express it. Thus Noah's obedience in building the ark saved his sons as well as himself. Noah prehaps employed help from those who laughed at his idea, but this only made his witness more definite.

[8] Contrary to common thought Noah was not called upon by the Lord to get as many people as possible into the ark; it was built for himself and his family, and for the preservation of such species of animal life as should be pleasing to God. In due time the animals came, brought by God; of the beasts and birds, two by two; but of the clean animals seven of each kind were brought.—Genesis 6:19, 7:2.

[9] Warned by God, Noah and his family went into the ark and shut the door. Seven days later the fountains of the great deep were broken open. The vaporous canopy which had encompassed the earth condensed and fell upon the planet. (See STUDIES IN THE SCRIPTURES, Volume Six, pp. 24, 25.) It was the mightiest of cloud bursts. For forty days the waters increased until at last all the high hills under heaven were covered.—Genesis 7:17, 19.

[10] The Bible does not say whether or not the flood was universal. Its purpose was to destroy the now mixed progeny of angels and women, and there is little reason for supposing that the race was then scattered all over the earth. For 150 days the waters prevailed. Then they began to assuage and gradually lessened in depth, until within a little more than a year after Noah had entered the ark he was free to leave it. (Genesis 7:11; 8:13, 14) When Noah and his family came out of the ark he built an altar to Jehovah and offered a sacrifice

of every clean beast and every clean fowl; and God manifested his pleasure with this offering which denoted allegiance, confidence and honor.

[11] Then God determined, so the record says, that he would never again curse the ground for man's sake, though the imagination of man's heart should be evil from his youth; nor would he again smite every living thing as he had done; but promised that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease". (Genesis 8:22) A new order of things was there inaugurated. Peter describes it as the coming in of a new heavens and earth, and says that the previous heavens and earth were destroyed in the flood. Noah and his family now stood before God as Adam had done at the beginning; and then, even as God had blessed Adam, so now he blessed Noah and his sons.

[12] There was now a change in manner of life; evidently the breaking of the ring of waters round the earth had altered climatic conditions. Man was now given animal food, excepting only the blood, as freely as previously he had been given the green herb. But God charged the community with the sanctity of human life and with retributive justice; for the shedding of man's blood was to be followed by the death of the murderer. God would require this because man was made in the image of God. Man might slay the beasts, but neither beast nor man might slay mankind.—Genesis 9:1-6.

[13] God now entered into a covenant with mankind, who were represented in Noah and his sons. He said that he would never again destroy all flesh by the waters of a flood, nor again by a flood destroy the earth. (Genesis 9:11) By reason of the vaporous canopy there had been no rain prior to the deluge (Genesis 2:5, 6); but now God made the rainbow, which can be seen only during or as a result of rain, which became his token of the covenant which is between God and man and every living creature of all flesh that is upon the earth. —Genesis 9:17.

[14] Such wholesale destruction of life as was caused by the flood is said by critics to be incompatible with the attributes of God, and the Modernist declines to believe that any such event took place as a purpose of Jehovah. He may admit the calamity and that great waters swept the earth, but he is an unbeliever in the Bible record. He knows no reason why God should do this thing, and he rejects the Bible's own reason. He cannot say with the Psalmist, "The works of his hands are verity and judgment: all his commandments are sure."—Psalm 111:7.

[15] The account of the flood is more than a record of a fact in human history. It is written also because the conditions of life which preceded and caused the flood, as well as the flood itself, were typical of things to be. Jesus said that the days of his return would be like those of Noah's day. The people then were utterly indifferent to Noah's witness of the coming catastrophe; so on the Lord's return the world would be utterly indifferent to and scornful of the message of his second presence. They would carry on as if his return to control affairs were an impossibility.—Matthew 24:37-39; 2 Peter 3:4.

[16] With the return of the Lord Jesus there comes a destruction of the world order as complete as that of the flood. As then the present heavens and earth took the place of the former, so at the return of the Lord these heavens and earth give place to the new heavens and earth wherein dwelleth righteousness. Peter says the elements that make up the present world organization shall be consumed by fire.—2 Peter 3:6, 10, 12, 13.

[17] As then, so at the present time; the conditions of the world and the heartless indifference to God and to righteousness which obtains throughout the world, reveal such a state of opposition to God that there is no hope of amendment. But the fire of trouble will purge the world even as the flood cleansed it, and will prepare it for the new order, the new heavens and earth under the direct rule of the Prince of Peace.

[18] Noah's sons have transgressed and broken the covenant which God made with them, as Adam transgressed and broke his covenant. God put the responsibility for general welfare upon all, but himself made no attempt to shepherd or protect condemned mankind. Soon they went their own ways, making only one attempt at unification, namely, when they undertook to build the tower of Babel; and that was done in a spirit of opposition to God, without any sincere purpose for mutual help or benefit. Since those ancient days large and small dominions have arisen among men, and the history of mankind has been written as with a pen dipped in blood. Men have had no respect for the fact that God made a covenant with them and the earth; human life has been held very cheap, and the earth considered as if it belonged to whoever could get the mastery thereof.

[19] The World War may be considered as man's latest sin against his covenant. Civilized nations have professed to hold life most sacred, and have had laws which carried out the injunction of the covenant; murder has been punished by taking the life of the murderer. But these nations were wholesale transgressors in this last and greatest outrage on the covenant; and this has again brought necessity for God to act in a universal way for the recovery of his honor and glory and for the salvation of mankind, as is plainly seen by those who faithfully follow the Bible as the God-given guide. The many nations of earth which are considered Christian have little regard for the honor and glory of God among men. The world is rapidly becoming indifferent to God. No nation is conducted on Christian lines, but all on pagan indifference to Jehovah.

[20] That God purposes to shortly clean the earth and prepare it for the millennial reign of Christ is clearly stated by many scriptures, and that Satan who has

attempted to defile the minds of the people and to lead them away from God by erroneous creedal teaching is to be checkmated, is also clearly shown. He succeeded in convincing the first parents that the oral Word of God was not to be relied upon; now he has persuaded the so-called Christian nations to believe that the written Word of God is not to be trusted. But soon the vail that is spread over all nations shall be removed.—Isaiah 25:7.

QUESTIONS FOR BEREAN STUDY

What was God's first covenant with fallen man? Did mankind worship the Lord prior to the flood? ¶ 1-3

What means did Satan adopt prior to the flood to thwart God's purpose concerning humanity? Were all contaminated? What did God do in consequence? ¶ 4-6.

Why is it apparent that God overruled respecting the time of birth of Noah's sons? Was Noah directed to urge the people to enter his ark? What were the cause, nature and purpose of the flood? ¶ 7-10.

What was God's promise to man following the flood? What new order of things ways there inaugurated? What is the significance of the rainbow as a pledge? ¶ 11-13.

Is the flood, and its destruction of life, compatible with the attributes of God? The flood and attending conditions were typical of what? ¶ 14-17.

What course did man take subsequent to the flood? What does God purpose to do in consequence? What has Satan succeeded in doing for more than 6,000 years? How will his deception be overcome? ¶ 18-20.

ABRAM AND THE KINGS

——MAY 9—GENESIS 14:1-24——

"In all these things we are more than conquerors through him that loved us."—Romans 8:37.

THE increase of Noah's family after the flood was much more rapid than at the first under Adam. When the race began again there were three families of Noah's children, and an account is given of each. The whole earth was of one language and one speech; but because the human mind was perverted it was soon necessary for God to do something to save them from themselves, lest mankind should get out of hand. This he did when, on their attempt at Babel to make a central government apart from and really in opposition to God, he threw them into confusion by causing them to speak differently one from the other.

[2] There were but few who retained any desire to honor God, and apparently these were limited to the descendants of Shem. Shem's descendants dwelt chiefly in Mesopotamia, the land lying between the two great rivers, Euphrates and Tigris. The name Mesopotamia, however, was applied to the northern portion, the southern part being known in Scripture as Chaldea and Shinar.

[3] Eight generations from Noah came Terah of Chaldea, to whom were born three sons, the youngest being Abraham who became the father of God's chosen people. In Genesis 11:31 it is said that Terah removed with his family from Ur of the Chaldees, with the intent to go to the land of Canaan; and that he settled at Haran in Mesopotamia and died there. He did not cross the Euphrates. Stephen tells that God had already spoken to Abraham and told him of the purpose he had for him. Abraham was to leave his father's house and kindred and was to follow the lead of God into a land which God would tell him of, and God would reward him by making him the means of that blessing which had been foreshadowed in the garden of Eden when God said that the woman's seed should bruise the serpent's head. (Genesis 3:15) It would be through Abraham's *family* that the seed of promise should come.—Genesis 12:1, 2; Acts 7:2.

[4] When Terah died God removed Abraham into the land which he had for him, and promised it to him for an everlasting inheritance. Abraham was accompanied from Haran into Canaan by Lot his nephew. When he got to Shechem in Canaan he built an altar to Jehovah. Later he removed further south to Bethel, where also he built an altar. Then because of a famine he went down into Egypt, and there through lack of faith he fell into temptation; he failed to trust God in respect to Sarah his wife. But God delivered them, and brought them out of Egypt with increased riches.

[5] Abraham and his nephew Lot now settled in the land of promise. Both increased in substance, and as there was not enough pasture for both their requirements, and their herdsmen quarreled, Abraham gave Lot freedom of choice. Lot selfishly and thereby unwisely chose the well-favored valley of Siddim and dwelt near Sodom.

[6] It happened that about that time a combination of four kings of the east came over the same route that Terah and Abraham had traveled when they left Ur. Why they were attracted to the small country of Palestine is not recorded. The vale of Sodom was rich, and five towns occupied by these kings were evidently storehouses of goods. Perhaps they had eyes also on the rich country of Egypt further south. They conquered the five kings of the valley of Siddim and held them in tribute for twelve years; but in the thirteenth year the Siddimites rebelled.

[7] In the fourteenth year the four kings of the east returned to subdue their rebellious subjects; but first they went further south, well on to the borders of Sinai, smiting all the peoples of the lands. They returned by Kadesh, smiting all the country of the Amalekites and the Amorites. Then the five kings of the valley fought them in the vale of Siddim, but were conquered. Then the cities were rifled and many people were taken captive.. Some escaped, amongst them the king of Sodom.

[8] Amongst those taken captive was Lot. All his goods

were taken, and apparently his wife and daughters also. One who escaped told Abraham, known as the Hebrew living then at Hebron not far away. Abraham at once armed his trained servants, born in his own house, 318 of them (Genesis 14:14); and with some help from Aner, Eshcol and Mamre, the Amorites, he pursued the four kings and came up with them at Dan. With strategy he attacked them by night. They fled, and he pursued them unto Hobah, not far from Damascus, delivered the captives, both men and women, and brought back his nephew Lot and his goods, and all the goods of the Sodomites.

9 The king of Sodom hearing of this gratefully went out and met Abraham in the king's dale. Then Melchizedek, king of Salem, brought forth bread and wine. He was both king and priest of the most high God, and he blessed Abraham. To him Abraham, in recognition of Melchizedek's priestly office, gave a tenth of all he had taken.

10 The king of Sodom then said to Abraham, "Give me the persons, and take the goods to thyself." (Genesis 14:21) But Abraham replied, "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich."—Genesis 14:22, 23.

11 There are interesting points to be noted in this portion of Scripture. For a long time the self-appointed critics of Genesis disputed this account, saying there was no such movement of the kings of the east; but recent archæological discoveries are all on the side of the Scriptures. It will be well when men learn that reverence for God is the beginning of wisdom.

12 The Bible student is interested in the care of God in preserving Abraham from attack by these predatory kings. Rich in cattle and flocks and in jewels of silver and gold, he might have been considered fine prey for them. They would hardly have kept away from him through fear that he was well able to defend his flocks; the probability is that they had not heard of him, and that by this means God preserved him. These kings took a road which led them about fifteen miles away from where Abraham lived in Mamre near Hebron. Thus God protects and keeps his own.

13 Lot was not protected by the Lord. He had selfishly chosen the valley of Siddim because it happened to be well watered. It is not at all likely that Abraham, knowing of its wickedness, would have chosen to move to Sodom. But Lot being the younger should nevertheless have given his uncle the privilege of choosing. Also he should have gratefully remembered that the reason they were in the land at all was because God had made a covenant with Abraham. Further, the wickedness of those cities of the Siddim valley was notorious; and Lot should have known that any increase to his prosperity would be at the expense of his spirit.

14 The introduction of Melchizedek to the sacred record is most interesting to the Bible student. Melchizedek was king of Salem, probably the Jerusalem of later days. (See Psalm 76:2.) It may be that the king of Sodom met Abraham near the city, and that Melchizedek came out to bless him: indeed the expression "brought forth" bread and wine lends some weight to this. Melchizedek is described as priest of the "Most High God", a title of Jehovah not previously disclosed. Evidently Abraham learned that title of God from Melchizedek at that time. Nothing more is said of the ministry of this royal priest, and yet he is one of the important typical persons of the Bible.

15 In the Epistle to the Hebrews Melchizedek is spoken of as having neither father nor mother. This does not mean that he was a supernatural being, but rather that he came on the scene just for the time and left it when his work was done. In this Melchizedek was a type or figure of the Son of God, who was made a priest according to the power of an endless life. (Hebrews 7:16, 17) Speaking by the holy spirit David had foretold this ministry. He told of One who should minister for God, who would be a priest after the order of Melchizedek whose ministry so far as Scripture record is concerned was not inherited from man nor passed on to others; One who would wield kingly power.

16 Another point worthy of note and containing an important lesson is that Abraham refused to be enriched by Sodom; he would not have it said that he shared in the riches of Sodom. He realized that had he taken any of the spoils belonging to Sodom the king would have said that he had made Abraham rich. (Genesis 14:23) But Abraham here said even more than he knew. Without doubt the Devil, who was Sodom's real ruler, would have said that Abraham's riches were not the result of the blessing of the most high God, but that he had had a share in giving them.

17 This battle is the first conflict between God's people and the kings of the far east noted in Scripture. In later days there were many conflicts, mostly to the hurt of Abraham's seed. But ultimately the would-be destroyers of Abraham and his seed shall themselves be destroyed, according to the declaration of God to Abraham.—See Genesis 12:1, 2; Revelation 18:20, 21.

QUESTIONS FOR BEREAN STUDY

What notable blessing in disguise came to man after the deluge? Which branch of Noah's family apparently retained some desire to honor God? ¶ 1, 2.

Where did Abram live when he received God's promise? Why did he then go to Egypt? What happened there before his return to Canaan? ¶ 3, 4.

Who was Lot and why did he locate in Sodom? What happened to him while there? ¶ 5-7.

How and why did Abraham rescue the Sodomites? When did he meet Melchizedek? Who was this kingly priest, and what does St. Paul say of him? ¶ 8, 9, 14, 15.

Why did Abraham refuse the proffered spoils of Sodom? ¶ 10, 16.

Why are we interested in this account? Why was not Lot protected by the Lord? ¶ 11-13.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Greensboro, N. C.	Apr.	1, 2	Charleston, S. C.	Apr.	11
Spartansburg, S. C.	"	4	Florence, S. C.	"	12, 13
Greer, S. C.	"	5	Columbia, S. C.	"	14
Greenville, S. C.	"	6	Rock Hill, S. C.	"	15, 16
Anderston, S. C.	"	7	Charlotte, N. C.	"	18
Augusta, S. C.	"	7	Kannapolis, N. C.	"	19

BROTHER J. A. BOHNET

Salt Lake City, Utah	Apr.	1, 2	Nampa, Ida.	Apr.	11
Ogden, Utah	"	4	Emmett, Ida.	"	12
Pocatella, Ida.	"	5	Ontario, Ore.	"	13
Twin Falls, Ida.	"	6	Weiser, Ida.	"	15
Buhl, Ida.	"	7, 8	La Grande, Ore.	"	16
Boise, Ida.	"	9	Joseph, Ore.	"	19

BROTHER C. W. CUTFORTH

Harrisburg, Pa.	Apr.	1	Chester Springs, Pa.	Apr.	8
Hanover, Pa.	"	2	Linfield, Pa.	"	9
York, Pa.	"	4	Boyertown, Pa.	"	11
Lancaster, Pa.	"	5	Pottstown, Pa.	"	12
Rheems, Pa.	"	6	Lansdale, Pa.	"	13
Downingtown, Pa.	"	7	Norristown, Pa.	"	14

BROTHER H. H. DINGUS

Somerset, Pa.	Apr.	1	Monessen, Pa.	Apr.	8
Connellsville, Pa.	"	2	Monongahela, Pa.	"	9
Leckrone, Pa.	"	4	Bentleyville, Pa.	"	11
Point Marion, Pa.	"	5	Elizabeth, Pa.	"	12
Rice's Landing, Pa.	"	6	Buena Vista, Pa.	"	13
Brownsville, Pa.	"	7	McKeesport, Pa.	"	14

BROTHER A. D. ESHLEMAN

Lancaster, O.	Mar.	23	New Philadelphia, O.	Mar.	30
Crooksville, O.	"	24	Dennison, O.	"	31
Zanesville, O.	"	25	Urichsville, O.	Apr.	1
Dresden, O.	"	26	Steubenville, O.	"	2
Coshocton, O.	"	28	Pittsburgh, Pa.	"	4
Dover, O.	"	29	New Brighton, Pa.	May	2

BROTHER A. J. ESHLEMAN

Vanceboro, N. C.	Apr.	1, 2	Washington, D. C.	Apr.	11
Wilmington, N. C.	"	4	Roanoke, Va.	"	18
Salemburg, N. C.	"	5	Winston Salem, N. C.	"	19
Hayne, N. C.	"	6	Liberty, N. C.	"	20
Fayetteville, N. C.	"	7	High Point, N. C.	"	21
Moncure, N. C.	"	8	Welcome, N. C.	"	22

BROTHER H. E. HAZLETT

Tippecanoe City, O.	Apr.	1	Cincinnati, O.	Apr.	9, 11
Dayton, O.	"	2, 4	Wilmington, O.	"	12
Middletown, O.	"	5	Lancaster, O.	"	13
Hamilton, O.	"	6	Crooksville, O.	"	14
Covington, O.	"	7	Zanesville, O.	"	15
Mowrystown, O.	"	8	Dresden, O.	"	16

BROTHER M. L. HERR

Danbury, Conn.	Apr.	2	Morrisville, Vt.	Apr.	11
Pittsfield, Mass.	"	4	St. Johnsbury, Vt.	"	12
Pownal, Vt.	"	5	Newport, Vt.	"	13
Rutland, Vt.	"	6	Hanover, N. H.	"	14
Burlington, Vt.	"	7, 9	Wilder, Vt.	"	15
Waitsburg, Vt.	"	8	Keene, N. H.	"	16

BROTHER W. M. HERSEE

Portage La Prairie, Man.	Apr.	4	Earl Grey, Sask.	Apr.	13, 14
Souris, Man.	Apr.	5	Regina, Sask.	"	15, 16
Brandon, Man.	"	6	Moose Jaw, Sask.	"	18
Butler, Man.	"	7, 8	Mossbank, Sask.	"	19
Wawota, Man.	"	10, 11	Mazenod, Sask.	"	20
Regina, Sask.	"	12	Assiniboia, Sask.	"	21, 22

BROTHER H. S. MURRAY

Evansville, Ind.	Apr.	1	New Goshen, Ind.	Apr.	8
Sullivan, Ind.	"	2	Brazil, Ind.	"	9
Dugger, Ind.	"	4	St. Louis, Mo.	"	11
Linton, Ind.	"	5	Springfield, Mo.	"	12
Jasonville, Ind.	"	6	Joplin, Mo.	"	13
Terre Haute, Ind.	"	7	Wichita, Kans.	"	14, 15

BROTHER G. R. POLLOCK

Niles, O.	Apr.	1	Lisbon, O.	Apr.	8
Rosemont, O.	"	2	Power Point, O.	"	9
Youngstown, O.	"	4	East Liverpool, O.	"	11
Columbiana, O.	"	5	Negley, O.	"	12, 13
East Palestine, O.	"	6	Alliance, O.	"	14
Salem, O.	"	7	Louisville, O.	"	15

BROTHER V. C. RICE

Corpus Christi, Tex.	Apr.	1	Tarplay, Tex.	Apr.	11
Mathis, Tex.	"	2	San Antonio, Tex.	"	12, 15
San Antonio, Tex.	"	4	Kingsbury, Tex.	"	13
Comfort, Tex.	"	5, 6	Gonzales, Tex.	"	14
Kerrville, Tex.	"	7	San Marcos, Tex.	"	16
Pipe Creek, Tex.	"	8, 9	Austin, Tex.	"	18

BROTHER C. ROBERTS

Hamilton, Ont.	Apr.	2-4	Gravenhurst, Ont.	Apr.	15
Milton, Ont.	"	5	Bracebridge, Ont.	"	16
Brampton, Ont.	"	6	North Bay, Ont.	"	18, 19
Toronto, Ont.	"	11	MacLennan, Ont.	"	20, 21
Barrie, Ont.	"	13	Sault Ste. Marie, Ont.	"	22, 23
Orillia, Ont.	"	14	Searchmont, Ont.	"	25

BROTHER R. L. ROBIE

Biloxi, Miss.	Apr.	1	Waynesboro, Miss.	Apr.	12, 13
Lyman, Miss.	"	2	Enterprise, Miss.	"	14
Saucier, Miss.	"	4	Meridian, Miss.	"	16
Hattiesburg, Miss.	"	5	Columbus, Miss.	"	18
Laurel, Miss.	"	7	Okolona, Miss.	"	19, 20
Lucedale, Miss.	"	8, 11	West Point, Miss.	"	21

BROTHER W. J. THORN

Selma, Calif.	Apr.	1	Tuolumne, Calif.	Apr.	13, 14
Fresno, Calif.	"	4	Oakdale, Calif.	"	15
Orosi, Calif.	"	7	San Francisco, Calif.	"	16, 18
Reedley, Calif.	"	8	Hollister, Calif.	"	19
Modesto, Calif.	"	9, 11	San Jose, Calif.	"	20
Stockton, Calif.	"	12	Santa Cruz, Calif.	"	21

BROTHER T. H. THORNTON

Paris, Tex.	Apr.	1, 4	Plano, Tex.	Apr.	12
Wolfe City, Tex.	"	2	Dallas, Tex.	"	13, 18
Bonham, Tex.	"	5	Winnsboro, Tex.	"	14, 15
Sherman, Tex.	"	6, 7	Terrell, Tex.	"	19
Denison, Tex.	"	8, 9	Grand Saline, Tex.	"	20, 21
McKinney, Tex.	"	11	Alba, Tex.	"	22

BROTHER S. H. TOUTJIAN

Slater, Wyo.	Apr.	1	Sterling, Colo.	Apr.	12
Cheyenne, Wyo.	"	4, 7	Alliance, Nebr.	"	13
Laramie, Wyo.	"	5, 6	Whitman, Nebr.	"	14
Sterling, Colo.	"	8	Litchfield, Nebr.	"	15, 16
Haxtum, Colo.	"	9	Ravenna, Nebr.	"	18
Holyoke, Colo.	"	11	Grand Island, Nebr.	"	19

BROTHER J. C. WATT

Rockford, Ill.	Apr.	1-4	Oshkosh, Wis.	Apr.	11
Freeport, Ill.	"	5	Appleton, Wis.	"	12
Gratiot, Wis.	"	6	Manitowoc, Wis.	"	13
Monroe, Wis.	"	7	Two Rivers, Wis.	"	14
Monticello, Wis.	"	8	Green Bay, Wis.	"	15
Madison, Wis.	"	9	Black Creek, Wis.	"	16

BROTHER J. B. WILLIAMS

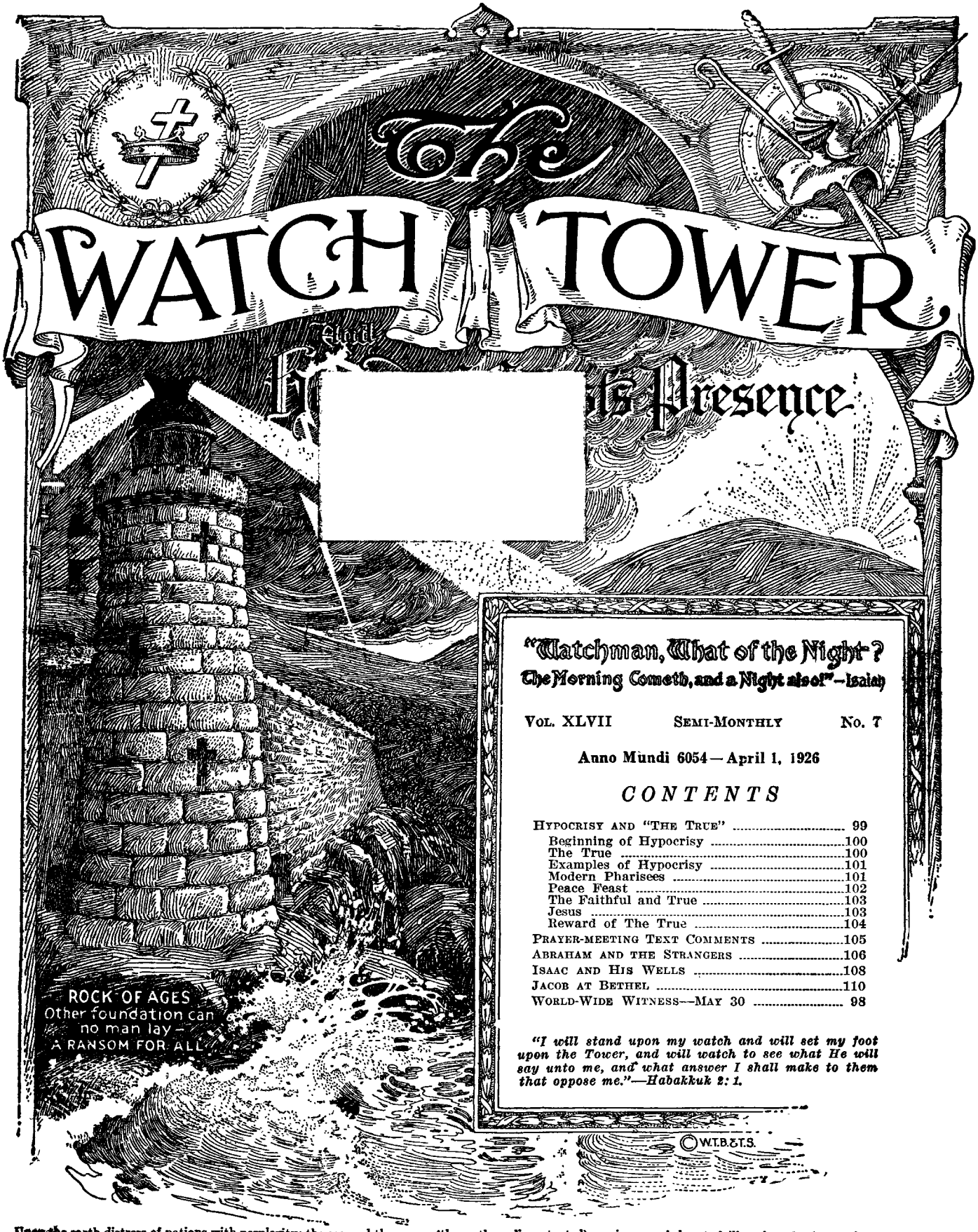
Fort Smith, Ark.	Apr.	1, 2	Roland, Ark.	Apr.	12
Lamar, Ark.	"	4	Ferndale, Ark.	"	13
Russellville, Ark.	"	5, 6	Scott, Ark.	"	14
Havana, Ark.	"	7, 8	England, Ark.	"	15
Danville, Ark.	"	9	Pine Bluff, Ark.	"	16
Little Rock, Ark.	"	11	Hot Springs, Ark.	"	18

BROTHER L. F. ZINK

Kewanee, Ill.	Mar.	21	Danbury, O.	Mar.	29, 30
Princeton, Ill.	"	22	Sandusky, O.	"	31
Aurora, Ill.	"	23, 24	Painesville, O.	Apr.	1
South Bend, Ind.	"	25	Ashtabula, O.	"	2
Elkhart, Ind.	"	26	Erie, Pa.	"	4
Toledo, O.	"	28	Niagara Falls, N. Y.	"	11

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLVII SEMI-MONTHLY No. 7

Anno Mundi 6054—April 1, 1926

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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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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

THE ROBE OF RIGHTEOUSNESS Z Feb. 15, 1925.	THE BIRTH OF THE NATION Z March 1, 1925
Week of May 2 . . . ¶ 1-30	Week of May 23 . . . ¶ 1-19
Week of May 9 . . . ¶ 31-45	Week of May 30 . . . ¶ 20-48
Week of May 16 . . . ¶ 46-70	

WORLD-WIDE WITNESS—MAY 30

The topic selected for the next world-wide witness, Sunday, May, 30th, is *"Why World Powers are Tottering. The Remedy."* The SOCIETY has received such splendid reports of the last two world-wide witnesses in particular that it is unquestionable that the Lord's blessing is upon our united efforts along this line. This has encouraged us to propose that on Sunday, May 30th, another concerted witness be given, and that every ecclesia and every elder possessing speaking ability prepare for this special opportunity, that we may further simultaneously advertise the King and the kingdom on this occasion. Orders for handbills should be placed early.

RADIO SOUVENIRS

About Christmas time the SOCIETY issued a Souvenir of two of its radio stations. The original cost of the plates made it necessary to sell these Souvenirs for One Dollar. Another edition has been made from the same plates, and it is now possible to sell them for sixty-five cents each, carriage paid. Send in your orders quickly while the supply lasts, as there is only a limited number.

BETHEL HYMNS FOR MAY, 1926

Sunday			**2**	41	**9**	203	**16**	310	**23**	264	**30** 195
Monday			**3**	265	**10**	288	**17**	134	**24**	256	**31** 202
Tuesday			**4**	160	**11**	85	**18**	106	**25**	252	
Wednesday			**5**	104	**12**	82	**19**	73	**26**	99	
Thursday			**6**	191	**13**	218	**20**	322	**27**	263	
Friday			**7**	275	**14**	305	**21**	22	**28**	133	
Sat.	**1**	225	**8**	117	**15**	331	**22**	111	**29**	129	

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.
KFWM, Oakland, Calif., 207 meters, Sun., Mon., Thurs., Sat.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII APRIL 1, 1926 No. 7

HYPOCRISY AND "THE TRUE"

"With hypocritical mockers in feasts, they gnashed upon me with their teeth."—Psalm 35: 16.

HYPOCRISY is the act of feigning to be that which one is not. It is downright dishonesty. It is the practising of fraud and deceit. It is mockery. It is often used for bringing reproach on others. Like all other evil practices hypocrisy originated with the Devil and is used chiefly in connection with so-called religion. It is one of the practices which Satan the enemy uses to reproach God and every one who diligently tries to be true to God. It is the very opposite of a true and sincere worship of Jehovah. A hypocrite is one who practises hypocrisy. Anyone who is used as a tool by the Devil to reproach the Lord God in the name of the Lord is a hypocrite.

[2] "The true" is a title or term that applies to those who are unwavering, loyal and faithful to the principles of righteousness. It means that the course of such is always in harmony with the truth. So true and faithful has the Lord Jesus always been to God, his Father, that God gave him as one of his titles "the Faithful and True".—Revelation 19: 11.

[3] The Devil and his willing emissaries have followed the course of hypocrisy and mockery toward God. By this means many reproaches have been brought upon the Lord Jehovah. In the same way the enemy of truth and righteousness reproached the Lord Jesus when he was upon the earth and has likewise ridiculed, reproached and covered with ignominy those who have tried to follow in Jesus' footsteps.

[4] Hypocrisy ultimately leads to disgrace and destruction. Faithfulness ultimately leads to life and glory. The Christian is privileged to learn these great truths in advance of the world. Happy is the man who follows the honest, sincere and faithful course.

[5] The beginning of hypocrisy, as recorded in the Bible, was in connection with religious worship. The practice has been employed by Satan throughout the ages. In the latter days hypocrisy has reached its greatest height. Truly hypocrisy has gone to seed, and the time for the harvest thereof is due. It is both interesting and instructive to search out from the Scriptures the beginning and working of hypocrisy as practised by the enemy. Much of the Bible is written in symbolic language and could not be understood until God's plan had progressed in course of fulfilment, and not then until God's due time.

[6] It is recorded of the serpent that he was more subtle than other beasts. The serpent was employed by Satan to deceive Eve. The serpent is therefore used as a symbol of Satan the enemy. Those who willingly yield to the influence of the Devil and support his cause are designated as "the seed of the serpent". Those who willingly practise hypocrisy, particularly in connection with religion, of necessity would have to be placed in this class.

[7] A pure and chaste woman is used in the Scriptures as a symbol of the righteous organization of Jehovah God. Zion therefore is designated as "the woman". It is Zion that gives birth to the kingdom of God; that is to say, to the nation that shall rule all the peoples of the earth. It is Zion also that gives birth to the individual members, the one hundred and forty-four thousand and one who go to make up the royal family and who constitute the officials of the new nation or government. For this reason all those who love righteousness and hate iniquity, and who strive to follow in the way of righteousness after having consecrated themselves to do God's will and who are begotten of the holy spirit, are spoken of as the "seed of the woman". When God pronounced judgment at the time of the rebellion in Eden he said to the Devil, as represented by the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3: 15.

[8] Satan is the greatest of all hypocrites. Since Eden he has followed the course of unrighteousness. God hates iniquity, and all in harmony with God hate iniquity. From the time of Eden Satan, the Devil, has opposed God and fought against every one who has diligently tried to serve God. To accomplish his purposes he has resorted to various methods and employed divers means. These include ridicule, mockery and hypocrisy, by which means the Devil has delighted to reproach God in every possible manner.

[9] Be assured that God could have imprisoned or destroyed the Devil at any time, but his Word discloses that it has been the purpose of Jehovah to let the Evil

One come to a full in his evil course before he executes his final judgment against him. While he is doing this the Lord permits others of his intelligent creatures to choose either to follow the Devil in his wrongful course or to war against iniquity and follow righteousness and be classed as "the true".

BEGINNING OF HYPOCRISY

[10] Adam was a wicked man because he deliberately disobeyed God and continued in that course. He had one son who loved righteousness, and the Devil caused him to be murdered by his brother. About two hundred and fifty years thereafter a grandson of Adam, named Enos, was born. By that time, as far as the Scriptures disclose, every man on earth was following the course of wickedness. This of course warrants the conclusion that all the human race by that time was under the control of the Devil. Satan must have thought that he had succeeded in having all men worship him and that he had turned them all away from God; and therefore he set about to mock God by establishing a system of hypocrisy. It was in the days of Enos that hypocrisy began to manifest itself for the first time and then in connection with religious worship.

[11] It is recorded in the Scriptures: "Then began men to call themselves by the name of the Lord." (See Genesis 4:26, margin.) Why should they desire to call themselves by the name of the Lord if they were wicked? The answer is that such was a scheme of the Devil to have the people pretend to be sons of God and yet to pursue a course in exact opposition to God, and thereby to ridicule and reproach God and hold his name up to scorn.

[12] The reason why it is important to call attention to this ancient occurrence is that it discloses a scheme of Satan which he has followed and practised ever since; namely, to have as a part of his government some kind of organized system of religion by which he could bring ridicule and reproach upon the name of Jehovah. Furthermore, Satan knew that man was so constituted that he would need to worship some higher being. He, of course, wished to always keep man under his control and have man to worship him; but should he not be able to keep man completely under his control and have his worship then he would establish amongst men hypocrisy, and thus while they would pretend to worship their Creator they would be unfaithful to God. This practice of hypocrisy in religion would be a reproach upon the name of Jehovah and a ridicule of God. Subsequently a few men did turn to the worship of the true God, but it is observed that throughout the ages the major portion of religion has been the practice of hypocrisy.

[13] Seemingly now the time has come when the Lord will give his people a clearer vision of Satan's methods of operation. This would indicate that a final and crucial test is about to be placed upon those of earth who claim to follow the Master's footsteps, and that all shall fall under the test except those who in honesty and in sincerity follow the truth and keep close to the Lord.

THE TRUE

[14] The first man mentioned with favor in the Scriptures after Abel was Enoch. He was of the seventh generation from Adam. (Jude 14) The Scriptures hold him forth in great contrast to Enos and men of his time. Enoch belongs to the class known as the true. (Genesis 5:22) Aside from Abel every man from Adam to Enoch was undoubtedly evil.

[15] The human race was going the road of corruption and wickedness. Enoch was the exception. He believed in Jehovah God. He believed that some day God would reward all those who would obey him. Satan the Devil had been so active that the people of earth by that time even doubted the existence of Jehovah God. It was necessary for Enoch to exercise faith that God actually exists. This was necessary in order for him to please God. "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6) That he pleased God is shown by the following statement: "And Enoch walked with God; and he was not; for God took him." (Genesis 5:25) To the same effect St. Paul testifies: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."—Hebrews 11:5.

[16] Enoch, because of his faith in God, was an outstanding figure amongst all the men of his day. He was a witness on the earth for God. Surely he was known amongst the other men and known by the fact that he believed on God and served him, while all others were against the Lord. Such faith under such adverse conditions was pleasing to God, and God rewarded that faith by translating Enoch. In those days it was usual for men to live for seven or eight centuries. Enoch lived only three hundred and sixty-five years, and then God took him away. No one saw him go, no one buried him, and no one knew where he went.

[17] Satan the Devil had the power of death, and without doubt he would have killed Enoch had not God prevented him from so doing. Of course God has the power of death, but he did not put Enoch to death for any wrongful act on Enoch's part. Nor did Enoch die because of sickness, the result of the inheritance from Adam, his grandfather. The Devil had nothing to do with putting Enoch to death. He was a young man compared to other men of his day. While in the vigor of youth and while he walked with God and joyfully conformed himself to God's righteous law, the Lord manifested his pleasure in the faith of Enoch by taking him away, by putting him to sleep without his having to

pass through the bitter waters of a lingering or agonizing death.

18 It seems reasonable that Enoch never saw any one die, because St. Paul testifies that he did not "see death". (Hebrews 11:5) St. Paul, after enumerating a number of faithful ones, including Enoch, states: "These all died in faith." (Hebrews 11:13) It follows, of course, that Enoch was not taken away to live on some other planet, but that God took him by quietly and suddenly putting him to sleep without pain or anguish and without fear of the terrible monster death. Here God began to indicate that at some time he would destroy death and deliver all those who have faith in him from all their enemies, including the enemy death.—1 Corinthians 15:25, 26.

19 It is recorded that Enoch prophesied that in some future time the Lord would come with a mighty host of saints and execute judgment upon the ungodly. (Jude 14, 15) Of course he would give utterance to this prophecy in the presence of other men, and they would mock and jeer and taunt him, and then the Devil would use every power at his command to destroy him. But the Lord Jehovah held his hand over Enoch. From this scripture it seems quite evident that God had told Enoch, or by some means had put it into Enoch's mind, that some time in the future he was going to send his mighty representative to execute judgment upon all the enemies of God and to deliver the people from bondage. The spirit of the Lord moved upon the mind of Enoch and caused him thus to prophesy, because his heart was right toward God. This was the first prophecy of a coming Deliverer.

20 Thus by these two men, Enos and Enoch, is made manifest hypocrisy, a detestable thing in the sight of God, and true faith, which is pleasing to God. Hypocrisy, the fruit of wickedness, is from the Devil; faith is a gift from God. Thus God early made manifest his rule, from which he will never deviate, that those who have faith in him and walk with him in the way of righteousness, in obedience to his command, shall be rewarded by deliverance from the enemy and be given the blessings of life. The goodness and mercy of the Lord endureth for ever. His loving kindness is marked by his every act.

EXAMPLES OF HYPOCRISY

21 Since the days of Enos hypocrisy has been on the increase. Satan has devised scheme after scheme by which he might deceive the people and reproach God. At the birth of Jesus the Devil directed savants of the east to seek the babe Jesus and worship him. Then he steered them directly to Herod, the then petty ruler of the Jews, who was ambitious and wicked. Learning that the prophets foretold that the birth of Jesus would be at Bethlehem, Herod employed hypocrisy in order to destroy the babe. "And he sent them to Bethlehem; and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." (Matthew 2:8) Of course Herod had no thought of worshiping the babe Jesus.

22 When the Devil saw his scheme had failed he caused Herod to have all the children in that vicinity under two years old killed. Had Herod been sincere in his expressed desire to worship the Lord such worship would have been proper, but his insincerity and hypocrisy are shown by what followed.

23 Judas walked with the Lord Jesus for three and one-half years. With others he sat at the Master's feet and listened to the gracious words that fell from his lips. He saw the great work the Lord did. He knew that Jesus was the Son of God sent from heaven and that he was The Christ. While carrying into operation his wicked scheme to have our Lord put to death Judas still feigned to be a follower of Jesus. When Jesus was celebrating the last passover he announced that one present would betray him; and Judas had the effrontery and dishonesty to ask, "Is it I?" When Judas had concluded his wicked arrangement with the clergy to betray Jesus into their hands for the paltry sum of thirty pieces of silver he led the mob to the place where Jesus was found, and approaching the Lord, said, "Hail, Master," and kissed him. Judas met the fate of a hypocrite.

24 The Pharisees, scribes and priests, composing the clergy of Jesus' day, piously claimed to be representatives of God and the spiritual guides of the people. They knew that Jesus was the Son of God and that he was the Anointed One of God. (John 3:1, 2) These clergymen knew the law of God and knew that it commanded that they should not kill. While claiming to be God's representatives and preaching his Word they deliberately planned to murder his beloved Son.—Matthew 12:14; John 8:37-47.

25 Then Jesus told them in plain phrase that they were hypocrites; that they devoured widows' houses, and for a pretense of righteousness made long prayers, that they might be seen and heard of men and be called pious. He told them that they hypocritically encompassed sea and land to make one proselyte and that when he was made he was twofold more a child of death. He told them that they made a pretense of meeting the letter of the law but deliberately avoided its spirit; that they made clean the outside of the cup and of the platter but that within they were full of extortion and excesses. He denounced them as whited sepulchres, which appear beautiful on the outside but within are full of dead men's bones. He told them that they were serpents and a generation of vipers and the children of their father, the Devil.—Matthew 23:13-34; John 8:43, 44.

MODERN PHARISEES

26 These clergymen of that time, like their counterpart of the present time, by the use of hypocrisy de-

ceived many people. As the hypocrites in Enos' time called themselves by the name of the Lord, so the modern Pharisees practise hypocrisy in the name of Christ. The hypocrisy practised in Christ's name at the present time is the worst of all ages.

[27] Jesus Christ is the Head over his church which is his body. (Colossians 1:18) He is the chief corner stone in God's organization and also the foundation. No other foundation can be laid.—Isaiah 28:16; Acts 4:11, 12; 1 Corinthians 3:11.

[28] Shortly after our Lord began the development of his church Satan, the enemy, began the development of the "mystery of iniquity" or of lawlessness which, following his usual custom, he founded upon hypocrisy. By this means he has reproached the name of Christ and of God. With blasphemous effrontery ambitious men teach that the Roman Catholic system is the church of Christ, founded upon St. Peter; and that all the popes in their regular order are the successors of St. Peter, and that the pope is the representative of Christ on earth with full authority to act as such. Great multitudes of people have been deceived by this stupendous hypocrisy.

PEACE FEAST

[29] Now the Lord Jesus has taken his power and reigns. The Devil has been ousted from heaven, and he sees that he must act quickly in order to keep the people deceived and not permit them to see and hear and understand the message concerning the Lord's kingdom. The peoples of earth have suffered long from strife and war, and they would now welcome peace coming in any reliable manner. The Devil would now make the people believe that their desire for peace can be had only by following the lead of his system of iniquity, the Roman Catholic system.

[30] The subsidized press, which forms a part of the Devil's organization, with a great blare of trumpets announces that at the end of the year 1925 the "Holy Father" instituted a new festival day, to be known as "The Feast of the Kingdom of Christ", which will be observed on the last Sunday of October of each year hereafter. The following quotations are taken from the press dispatch from Rome:

The new festivity, says the Pope, is a part of the program of his Pontificate—"The Peace of Christ in the Kingdom of Christ." By recalling each year to every one's mind that Christ is King of all the peoples of the world, it will be an efficacious remedy against "the pest of our age", namely, laicism.

Laicism, continues the encylical, by lowering Christianity to the level of all other religions, even false ones, causes "discord between nations, unleashing of passions often disguised as patriotism, covetousness for earthly possession, contempt of domestic duties, discord and instability in families, threatens society itself with ruin".

Then the encyclical exhorts all Christians "to militate courageously under the banner of Christ the King, to go back with apostolic fervor to the rebels and misguided ones and strive to maintain the rights of God himself intact"; for "when in international meetings and parliaments the sweet name of our Redeemer is passed in shameful silence it is highly necessary to acclaim it publicly, announcing everywhere the rights of his sovereign dignity and power"!

In conclusion, the encyclical states that the church claims as its right complete liberty and independence from civil power, the same conditions being extended to religious [Catholic] orders and organizations of both sexes. The Pontiff closes with the reminder that not only private individuals must publicly venerate and obey Christ, but also magistrates, law-makers and princes, as one day they will be "called to account to God if they do not obey the divine commands".

The Pontiff declares that for a long, long time the empire of Christ over all the peoples has been denied; even "the right of the church, which springs from the right of Christ to teach the people, give them laws and rule them in order to lead them to eternal happiness", has been denied.

[31] On the face of it this will appear to many as a laudable move to get all the people to recognize Christ as King, and therefore that this encyclical is the proper thing. It will sound well to millions who will be deceived thereby. Some who claim to be consecrated to the Lord will be deceived. If it were possible "the elect" would be deceived, but that is impossible. If they are deceived they cannot be of the elect.

[32] To the child of God this is a plain hypocritical move of the Devil, through his organized system, to turn the minds of the people toward the Catholic system and away from the true kingdom of God. Examination of the encyclical issued by the pope shows that he regards himself as the true representative of Christ on earth and that thereby the people giving allegiance to the kingdom of Christ must do it through him. Truly the hypocrisy of Enos is surpassed a thousandfold at the present time.

[33] The pope, as above quoted, says: "Laicism lowers Christianity to the level of all other religions." The manifest purpose is to keep all the people, aside from the clergy, in ignorance of the Scriptures by holding, as the Papal system has always held, that only the clergy can interpret the Scriptures. Stated in plainer phrase the clergy want the people to lie supinely on their backs while the clergy bind them hand and foot and rob them.

[34] Hypocrisy has matured and gone to seed. Of all the reproaches that have been brought upon God's holy name, of all the insolence and vainglory on the part of men and religious systems, of all the presumptuous sins committed against God by men or organizations, those in times past pale into insignificance when compared with the present time. Modern wickedness is worse because evil-doers perform their evil deeds in the name of the Lord. A great religious system, steeped in wickedness and crime, is headed by one man; and it is claimed for his office that he is the vicegerent of Christ on earth and possesses power equal to that of Jehovah God. The clergy of this system fraudulently represent to the people that their loved ones who have died are now consciously suffering in purgatory because of the wrath of God; and these clergy claim to be able

by their prayers, and for a sufficient consideration, to relieve the suffering ones from purgatorial fires. Thus under false pretenses they receive money from the people and turn the minds of the people away from the true and living God. This system is spoken of in the Scriptures as "the great harlot".

35 The offspring of this impure religious system, the daughter, likewise claims to represent God but defames his name by teaching that God is tormenting millions of unfortunate souls in a lake of eternal fire. The clergy of these religious systems hypocritically call themselves by the name of the Lord and pose before the people as God's representatives, at the same time denying the Word of God and repudiating the blood of Jesus Christ given for man's redemptive price. These religious systems have illicit relationship with the commercial and political powers of the world; and the Lord himself denounces the one as the mother of harlots and the other as the daughter, both of equal unchastity and unrighteousness.

36 And now let the Lord's people be fully forewarned and forearmed, that they may not be deceived by the wily enemy. Hypocrisy is practised in such a manner that it will be necessary for each one to be on the alert who desires to escape the deception and its wicked influence.

THE FAITHFUL AND TRUE

37 The right and true course taken by Enoch has been followed by a few others. At all times since Enoch's day it seems safe to say that God has had some faithful witnesses on the earth. St. Paul enumerates a list of these in the eleventh chapter of Hebrews. Those faithful men conformed to the rules of God insofar as it was possible for them to do so. For their fidelity they suffered at the hands of the enemy. They were tortured, not accepting deliverance, that they might obtain a better resurrection. "And others had trial of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth."—Hebrews 11: 36-38.

38 These worthy men refused to compromise with any part of the Devil's organization. "And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." (Hebrews 11: 15) They preferred to bear the reproaches cast upon them as witnesses for the Lord rather than to receive anything that the organization of Satan might give to them. Because of their faithful devotion to God they received his approval, and God has provided for them a place in his kingdom of righteousness and glory. (Hebrews 11: 16) These men the apostle cites as examples of faithfulness, and holds them up before the followers of Christ as true models of fidelity and faithful devotion to the Lord.

JESUS

39 Before he came to earth Jesus was known by the title Logos. He was the only begotten son of God. He was entrusted with the work of the creation of all things that were created. (John 1: 1-4) God sent him to earth to perform the great work of carrying out the divine program of redemption and devotion to mankind. As soon as he began his ministry Satan set before him the three great temptations, and used all of his wiles and blandishments to induce the Master to be untrue to Jehovah.—Matthew 4: 1-11.

40 Jesus refused to receive honor from men. He refused to claim honor for himself, and declared that if he testified of his own honor his testimony would be untrue. (John 8: 54) He did not try to make the people believe that the message he preached was his own message. He plainly told them that it was from his Father. (John 5: 31) He misled no one. He was always honest and true. For three and one-half years he endured the contradiction of sinners against himself. He knew that the reproaches that came upon him were from Satan. He was fully aware of the fact that Satan had for centuries heaped reproaches upon his Father. The prophet represents Jesus as saying, "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."—Psalm 69: 9.

41 In everything Jesus was faithful to his Father and unswerving in his allegiance and devotion to God's righteous cause. By his full and complete obedience to God he gained and received at his Father's hands the title "the faithful and true". The honor conferred upon the Lord Jesus is the greatest in all the universe, God's alone excepted.

42 As God was reproached by the Devil even so Christ is reproached by those now who call themselves by his name and fraudulently and hypocritically claim to advocate his kingdom, but who in truth and in fact are drawing the people away from God's great plan through Christ for the establishment of the kingdom of righteousness. Thus the "false prophet", as an instrument in the Devil's hands, with pious face and sanctimonious phrase is proclaiming before the people a fraudulent message; and like a great, windy bullfrog with assumed wisdom (Revelation 16: 13, 14), it is announcing that this is the only way to establish peace on earth.

43 The Lord plainly sets forth in his Word that only a "remnant" of the professed Christians will be faithful unto the end. The remnant means those who continue faithful, and who are separate and distinct from those who feign to be lovers of God. Such are finally of the remnant class and will be the ones who are called and chosen and faithful even unto death.

44 The hypocrisy practised by the "false prophet" and its two allies, big business and big politicians, the other

two "unclean spirits", are preparing for the great day of God Almighty. (Revelation 16:16) In this conflict that portion of consecrated Christians of earth who compromise in some degree with the Devil's organization, and who are pictured as a part of the "city of Jerusalem", will fall in that great battle; but "the remnant" shall not be cut off from God's organization. (Zechariah 14:1, 2) Only those who show their fidelity and love for the Lord will finally be of the remnant.

REWARD OF THE TRUE

45 Men who practise hypocrisy deceive the people and often deceive themselves by reason of the seductive influence of Satan, but they never deceive the Lord. The heavenly reward is not promised to those who merely believe on the Lord Jesus Christ and confess his name. Many are called but few are chosen to membership in the royal family. Those who will share with Jesus in his kingdom and receive the high reward will be subjected to a severe and crucial test, which test manifestly includes loyalty to God. Each one must faithfully serve the Lord. There can be no compromise with any part of the Devil's organization. Love for God is the principal thing; and this does not mean feigned love but it means an unfeigned, honest and sincere devotion to the Lord.—2 Corinthians 6:1-6; 2 Peter 1:7.

46 Now since Satan is cast out of heaven he is using every means within his grasp to destroy the last members of the body of Christ on earth, known as the remnant. (Revelation 12:17) No doubt he will try to induce all who profess consecration to merely call themselves by the name of Christ and not to be extremists; that is, causing them to be careful to say little or nothing about the ecclesiastical, hypocritical systems. Among the professed followers of Christ who believe in his presence and his kingdom there will be found some who will say: Why should we say anything in particular about the Devil's organization now? Let us continue in the love of God and be good, and the Lord will take care of everything. Such will be lulled to sleep by the enemy.

47 Let the consecrated remember that the time has come when God will make for himself a name in the earth, and that he will have a witness of himself and his kingdom given in the earth by those who are devoted to him; that those who are approved finally as faithful will be the ones and only ones who show an unfeigned allegiance to the Lord and who will have boldness in the proclamation of his message.—1 John 4:17, 18.

48 It is written concerning the Lord Jesus that he "loved righteousness and hated iniquity". He hesitated not to tell the hypocrites of their unrighteous course. It is not for us to single out individuals and call them hypocrites, but it is the duty of the consecrated to plainly point the people to the kingdom of God as the only solution of man's ills. All faithful ones must hold themselves aloof from every alliance or entanglement with Satan's organized world, meanwhile speaking against it.

49 Let no Christian now be content by merely calling himself by the name of Christ. Let him remember that he must be faithful unto death if he would receive the Lord's approval. There could be no title more desired than that of "Faithful and True". Let each one of the followers of Christ now diligently endeavor to manifest his devotion and love to the Lord so fully that the Lord may be able to say of him: He is faithful and he is true. In this hour of great stress upon humankind none others have the assurance of preservation except the faithful. Everyone who is faithful will love the Lord. The greatest thing is love. Love means an unselfish, unreserved, unfeigned, honest and faithful devotion to God. "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

QUESTIONS FOR BEREAN STUDY

What is hypocrisy and where did it originate? Who are designated "the true", and what does the title imply? ¶ 1, 2, 5.

Who practises hypocrisy, and why? To what does such a course lead? ¶ 3, 4.

Why has not Satan's scheme of religious hypocrisy been clearly understood in times past? Who constitute "the seed of the serpent"? ¶ 5, 6, 13.

How is God's organization symbolized? To what does Zion give birth? Who constitute "the seed of the woman"? ¶ 7.

In what ways does Satan reproach God? Why does not God destroy him? ¶ 8, 9.

Who is the first righteous man mentioned after Abel? What hypocrisy was instituted in the days of Enos, and why? ¶ 10-12, 14.

What does the Bible say about Enoch? How was he rewarded? ¶ 15-18.

Who was the first to prophesy a coming Deliverer? What is made manifest by the lives of Enos and Enoch respectively? ¶ 19, 20.

What hypocritical worship did Satan suggest at the birth of Jesus, and why? What other notable case of religious hypocrisy occurred 33½ years later? ¶ 21-23.

Did the Pharisees and rulers who opposed Jesus know who he was? (John 3:1, 2) What did Jesus say of them? Is there such a class on earth today? ¶ 24-26.

How has Satan counterfeited God's organization? What is one of Satan's latest pronouncements? ¶ 27-30.

How is this encyclical hypocritical? ¶ 31-33.

Why is modern hypocrisy in both "mother" and "daughter" systems especially reprehensible? What should be our attitude relative thereto? ¶ 34-36.

Has God always had witnesses on earth since Enoch's day? Name some of these. ¶ 37, 38.

What was Jesus' title before he came to earth? How was he tempted when he began his ministry? When he resisted, what did Satan proceed to do? ¶ 39-41.

What is the "false prophet" of Revelation 16:13? Who are represented in the other "unclean spirits"? Who constitute "the remnant", and will all remain faithful? ¶ 42-44.

Who only are promised heavenly reward and how may they attain it? How does Satan now seek to overreach these? ¶ 45, 46.

What is our present duty as witnesses for Jehovah, and what title will the loyal ones receive? ¶ 47-49.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MAY 5

"City of the great King."—Psalm 48: 2.

THIS song was sung at the temple service. While it had some reference to the natural city of Jerusalem it is a prophecy relating to Jehovah's great organization of which Christ Jesus, the King of glory, is the head. We are now witnessing the beginning of the transition period. Satan's organization is crumbling before the onward and victorious march of the great King whom God has set upon his throne. In the near future, as we believe, the Lord's kingdom will be in full sway in the earth. Gradually the people will learn of the mighty and righteous organization of God. This organization is spoken of in poetic phrase as "the city of the great King".

As the people learn of the goodness and loving kindness of the King of kings they will come to Zion with songs of praise upon their lips. To them Zion will be a place of refuge, refreshing and blessing. As the people become obedient to the law of the government of righteousness, and are the recipients of the blessings thereof, the beauty of the city of God will be greatly enhanced in their minds. It will then become to them what the Psalmist here prophetically says: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." (Psalm 48: 2) That the people will recognize it as God's kingdom is shown by the expression, "on the sides of the north," which is the position of Jehovah with reference to all of his creation.

By faith the anointed of the Lord now see and appreciate the city of the great King; and it is their privilege to sing the King's praises and to tell the people of the blessings that will be brought to them through this kingdom. Thus they are blessing God out of Zion.

TEXT FOR MAY 12

"Out of Zion shall go forth the law."—Isaiah 2: 3.

LAW means rule of action commanding that which is right and prohibiting that which is wrong. It is the will of God that when a creature learns of God's law and obeys the same he is converted or returned to the favor of God. "The law of the Lord is perfect, converting the soul."—Psalm 19: 7.

Zion being the official part of God's government as related to man, Jehovah's rule of action will be expressed through that organization. For this reason it is written that "out of Zion shall go forth the law". Likewise the message or announcement of the law will be from Jerusalem, which is another name of God's organization. It is the place of authority from which proceeds the expression of God's law. To Zion will be committed the authority of declaring the law of God to mankind.

"The word of the Lord from Jerusalem" seems merely to be a poetical manner of expressing the fact that it will be from the organization of God that will go forth the message to the people, announcing to them what is the law by which they must be governed. The obedient ones of the people will learn to delight in the law of God that proceeds from Zion. They will say: "Give me understanding and I shall keep thy law; yea, I shall observe it with my whole heart."—Psalm 119: 34.

Before the kingdom is in full operation in the earth some one must give to some of the people a witness of the coming blessings. This privilege is committed to the anointed ones designated by the Scriptures as "the remnant". These must now lift up a standard for the people by telling them that God's kingdom is at hand and will relieve them from all their woes. They must be pointed by these messages to the highway that leads to life. Those who truly love the Lord will engage in this proclamation with joy. From the depths of the heart they now are saying, "Blessed be the Lord out of Zion." They are saying this by word of mouth and by placing in the hands of the people the printed message concerning his kingdom.

TEXT FOR MAY 19

"Heirs of God, joint-heirs with Christ."—Romans 8: 17.

CHRIST Jesus, the King of glory, is the chief corner stone of Zion. He is also the heir of all things. (Hebrews 1: 2) Because of his loyalty and faithfulness unto Jehovah he attained to this most honorable of all places in the universe. It was necessary for him to go through suffering that he might learn obedience and thereby be made perfect. (Hebrews 5: 8) All those who will be joint-heirs with Christ Jesus must of necessity meet the terms the Lord has provided before they can be of that favored class. To meet such requirements entails suffering upon those who are striving for this great prize. Being in an environment that is wicked, dwelling in the midst of a wicked and perverse generation, the ones who give a true and faithful witness for the Lord must expect to have some suffering, even as their Master suffered.

Gladly these meet such requirements because they know it is the Father's will. So great is Jehovah's interest in each one who is thus running for the prize that he overrules all things for their good. Because of their faithful devotion to the Lord he delights in them. Appreciating his privilege and his blessings the anointed child of God in these days of turmoil and the disintegration of Satan's kingdom, delights to sing "Blessed be the Lord out of Zion." He appreciates the fact that this is now his work upon the earth and that he may thereby be a witness that Jehovah is God.

ABRAHAM AND THE STRANGERS

——MAY 16—GENESIS 18:1-8, 16-19——

"All the nations of the earth shall be blessed in him."—Genesis 18:18.

AFTER the events related in connection with the rescue of Lot God said to Abraham in a vision by night, "Fear not, Abram: I will be thy shield, and thy exceeding great reward." Perhaps Abraham feared that his conquest of the kings would bring fear of him amongst the people of the land, and that they might combine against him.

[2] Abraham, already rich in cattle and goods, reminded God that he was childless, and that one of his servants was his heir. God assured him that he should have a son of his own who should be his heir. He took Abraham out of his tent and bade him tell the number of the stars, and said, "So shall thy seed be." (Genesis 15:1, 3, 5) Abraham believed in the Lord, and it was counted to him for righteousness. God then entered into a solemn covenant with Abraham that his seed should inherit all that land, from the river of Egypt to the Euphrates.—Genesis 15:18.

[3] But the years passed and still Abraham had no son. Following an accepted custom he took Hagar to wife, and Ishmael was born. But when the boy was about thirteen years old God told Abraham that Ishmael could not be the promised seed and that Sarah should bear a son to him. It was at that time God changed Abram's name, calling him Abraham instead of Abram; then also he made the covenant consequent on circumcision: none should share in the covenant if uncircumcised. At once Abraham, now ninety-nine years old, obeyed. At that same day he and all the men of his household were circumcised.

[4] Not long after this, as Abraham sat in his tent door in the heat of the day he saw three men standing near him. With quick hospitality he hastened to them; and as there was that about them which seemed to call for honor, he bowed himself to the ground before them. As if there was a movement to pass on Abraham begged of the one who seemed to be chiefest that he would stay and take rest and refreshment. They agreed. Abraham hastened to Sarah to tell her to bake cakes, then to the herd, and selecting a tender calf, had it prepared.

[5] To Abraham's surprise they asked for his wife by name, saying, "Where is Sarah thy wife?" (Genesis 18:9) And then came the promise that she should have a son. Sarah close by, behind the tent door, heard this and laughed to herself; she had no longer any expectation of having such pleasure. Challenged as to her laughter she denied that she had laughed; for she was afraid. There was no rebuke except in the plain statement, "Nay; but thou didst laugh."—Genesis 18:15.

[6] In accordance with the custom of the Bible which makes a messenger speak as its sender, the speaker is now said to be Jehovah. The Scripture does not intend us to understand that the invisible God was now on the plains of Mamre, eating meats and cakes and drinking milk; for God never describes himself as changing into human form. We may properly suppose that it was he who ever represented Jehovah and had the right to use his name as representative, and who elsewhere is called the angel of the Lord and the angel of his presence. (See Exodus 23:23; Isaiah 63:9) That these were angels (even though such an angel as the glorious Logos) is clear from Hebrews 13:1.

[7] The men rose and made as if they would go to Sodom; and Abraham, continuing his hospitality, went with them to bring them on the way. As Abraham was on the point of leaving them, and as if the question only now arose, the Lord said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" And the Lord added, speaking not to Abraham but to those with him, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Genesis 18:17-19.

[8] The disclosure was in respect to Sodom. The cry against Sodom and Gomorrah was great because their sin was very grievous, and Jehovah by his representative had come to make inquiry. The two men now went on their way towards Sodom, but Abraham stood before the Lord as if he would detain him. Abraham knew of the wickedness of Sodom, but took upon himself thus to stand before the Lord and make an appeal. He asked first if God intended to destroy the righteous with the wicked, and that if there should be fifty righteous within the city that it might be spared.

[9] Abraham was moved with kindly feelings; and as he had even then been reminded that all the nations of the earth should be blessed in him, he presumed that he had some privilege of being a mediator, and that here he might venture on his privilege. He continued his supplication from fifty until he got down to ten, and then left off. There were not ten righteous persons there.

[10] If we consider that Abraham somewhat presumed in speaking thus to Jehovah's angel, certainly he was not blamed for standing before the Lord. This is the first recorded instance of prayer, and it is appropriate that it should be a petition of mercy offered by the one whom God had appointed as the earthly holder of the covenant by which all the families of the earth are to be blessed.

[11] There are those who think that Abraham failed; that he should have continued pleading for God to spare the cities even if no righteous person was found in them. These little understand the way of the Lord. They indeed presume, and that through failure to take the instruction of the Word of Truth.

12 The promise made to Abraham when he entered into the land is like a grand bow of promise stretching over all human history, over all nations, and all the families of all nations. The preparation for the fulfilment of that covenant promise is the main theme of the Bible, both how the seed is gathered, and how, then by means of the kingdom of righteousness, it shall be fulfilled.

13 Today the Christian world pays little heed to these things. The numbers of those who have faith in the Word of God spoken to Abraham, in which he trusted and whereby he became the father of believers (Romans 4:11), are very small in comparison with the multitude of professors. The Modernist has no place for them as realities; to him they are vain imaginings. The Fundamentalist accepts them as facts, but he emasculates the promise of blessing the world by saying it was fulfilled when Jesus died for mankind.

14 The close of the present order of human history is now on the world, and only a few even of earth's present millions have heard of Jesus. Comparatively few know why he died, and still fewer trust in him as their Savior. The Fundamentalist by adhering to the creedal teaching effectively prevents himself from seeing that the covenant with Abraham calls for the blessing of the multitudes of the human family.

15 Abraham is given a chief place in the world, but his day is yet to come. Paul speaks of him as "heir of the world". (Romans 4:13) Yet Abraham becomes second to his seed; for the seed is Jesus Christ, and the consecrated who faithfully follow in his steps are chosen with him, as Paul says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3:29.

16 Also the apostle declares that the oathbound promise made to Abraham respecting his seed is primarily for those who come into Christ. (Genesis 22:18; Hebrews 6:18) These, the seed of Abraham according to the faith, are with Christ exalted to divine glory, and by these, his spiritual children, even Abraham himself is to be placed in his position of favor.

17 Abraham had no promise of heaven, and when he died he did not go there. He lies asleep, "gathered to his people" (Genesis 25:8), and sleeps until awakened in the resurrection. When he shall be awakened his promise is still his. His inheritance, his land of promise, is the land of Palestine, waiting for him and his children, sharers with him in his covenant. Isaac and Jacob were partakers with him; also with him will be those who shared his faith. It is evident that God will restore these to perfect manhood, and that these are the princes who will rule and guide the nations of the earth under the guidance of Abraham's spiritual seed.—Psalm 45:16; Isaiah 32:1.

18 Abraham, Isaac, and Jacob lived as strangers in the "land of promise" but looked forward to the time when it would be their homeland. God has provided this for them in that city (organization or government) called the city of God, that government which will bring all God's promises to fulfilment.—Hebrews 11:9-16.

19 The way in which this account of the immediate promise of a seed is given leaves the impression that had Abraham not offered hospitality to the strangers they might have passed him by. Evidently this is what the apostle meant when he urged that hospitality should be a prominent feature of the disciple's life. (Hebrews 13:2) Evidently the grace of hospitality is a necessity to a complete life; failure to have it as a grace of life means that many of God's blessings will be missed.

20 But there is a further demonstration of Abraham's grace revealed in this incident. It is seen in his willing desire to serve. First he entertained the strangers, then he would take them on their way. But it was only as they were about to part that he got the favor of hearing what was to happen to Sodom.

21 Very probably there was no other man at that time who was of such a disposition towards God and righteousness, and who would train his children in the way of righteousness, as Abraham. This is indicated in Jehovah's words, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." God always rewards righteousness.

QUESTIONS FOR BEREAN STUDY

After the rescue of Lot what special encouragement did Abraham receive? Why should he need such encouragement at that time? ¶ 1.

What were the terms of the covenant which God then made with Abraham? Why was his name changed at that time? Upon what condition could his descendants share in that covenant? Has this covenant yet been fulfilled? Why? ¶ 3, 4.

Relate how Abraham entertained angels unawares. On what mission had they come to him? Had his hospitality any bearing upon the further promise that he should have a son within the year? ¶ 4-7, 19.

Why were Sodom and the other cities of the plain to be destroyed at this time? In what way do Abraham's words seem to indicate that he thought the judgment upon them a hasty one? Does the Lord criticise him for pleading in their behalf? ¶ 8-11.

Of what importance is the covenant made with Abraham? Why may the preparation for its fulfilment be said to be the main theme of the Bible? ¶ 12.

Why do so few professing Christians know anything about the Abrahamic Covenant? What prevents them from seeing its importance? ¶ 13.

How do we know that the world has reached the climax of its history? How widespread is the knowledge of the work accomplished at our Lord's first advent? Of the purpose of the return of our Lord to set up his kingdom? ¶ 14.

What light has the Apostle Paul thrown upon the Abrahamic Covenant? ¶ 15, 16.

Where is Abraham now? What will be his reward when he returns to earth? Who will share with him in his covenant? ¶ 17, 18.

What graces of life did Abraham evidently possess, as suggested in this lesson? Why probably were the angels sent to him rather than to Lot or any other man? ¶ 20, 21.

ISAAC AND HIS WELLS

——MAY 23—GENESIS 26:12-25——

"A soft answer turneth away wrath; but a grievous word stirreth up anger."—Proverbs 15:1.

ABRAHAM lived in the land of Canaan for one hundred years, and died at the age of one hundred and seventy-five "in a good old age, an old man, and full of years; and was gathered to his people". (Genesis 25:7, 8) Isaac was then seventy-five years of age, the same age that his father was when God brought him unto the land of Canaan. When forty years old he had married Rebekah, his cousin.

2 Soon after his father's death there was again a famine in the land; and, naturally, this would be a test to him as the previous famine had been to his father. Isaac seems to have purposed doing as his father had done, namely, move on to Egypt; but God appeared to him and told him not to go down to Egypt but to sojourn in the land of promise, and God would bless him there. Then God repeated to him the covenant already given to his father. God said, probably as both an assurance and an encouragement to Isaac, that he now received this oath-bound covenant promise because Abraham had kept the obligation which the covenant laid upon him: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." —Genesis 26:5.

3 Isaac remained in Gerar of the Philistines, where God had spoken to him. But owing to the same lack of faith his father had shown, he made the same kind of arrangement with Rebekah his wife as his father had made with Sarah; they were to pose as brother and sister, for he was afraid that he would be slain if he said she was his wife. Rebekah did not get involved in such danger as that into which Sarah fell, but the deception was discovered; for Abimelech the king saw Isaac sporting with Rebekah, and that their relationship was more familiar than that which usually obtained between brother and sister. Abimelech reproved Isaac and saw that he and Sarah were protected.—Genesis 26:11.

4 Isaac sowed in that land and was blessed of God; he reaped the fullest crops. Also he had great possessions of flocks and herds, and a great store of husbandry. The Philistines envied him, and to injure him filled up the wells which his father had digged. At last King Abimelech requested Isaac to leave them. He did so, but did not go far away. He digged again other wells which had also been stopped, and gave them the names his father had given them; also in the valley he found a spring, a well of living water. The Philistines contested his right to the water, and there was strife between the herdsmen. Precious though it was, Isaac let the Philistines have it. He digged another well, and they strove for that also. Then he removed further away and digged another well, and for that there was no strife. He called the name Rehoboth, meaning room; for he now had room to live in peace.

5 But from there he went northward to Beer-sheba; and, as if God accepted his action, that same night God appeared to him and told him that he would be with him and would multiply him for Abraham's sake. Isaac built an altar there, pitched his tent, and there his servants digged a well. Here also Abraham had digged a well. Both were called Beer-sheba, or the well of the oath. The two wells are said to be there even today.

6 To him there came Abimelech, the king of the Philistines, and desired to make a covenant of peace, and to gain a promise that Isaac would not seek to hurt them, and saying, what was hardly true, that they had done him nothing but good and had sent him away in peace. They also said, "*Thou* art now the blessed of the Lord." (Genesis 26:29) They saw and acknowledged him as in Abraham's stead, and that the blessing of the Lord was upon him. Isaac entered into agreement with them, and they departed in peace.

7 Besides the later very full account of Isaac's attempt to bless Esau and to make him his heir in opposition to the known will of God, and though he knew that Jacob was the holder of the birthright, Esau having shown that he despised it (Hebrews 12:16), the foregoing is almost all we know of Isaac's life. Isaac does not bear the stamp of a strong man; but that he was a man of faith waiting upon the Lord we know. God made him a sharer with his father Abraham in the great covenant which is God's instrument for conveying a blessing to all the families of the earth, in fulfilment of the hope he gave to the fallen pair ere yet they were sent out of the garden of Eden.—Romans 8:20.

8 It should be noted that in both the instances when God spoke to Isaac promising blessings, they were promised because Isaac was the son of his father, of course with the condition that Isaac was obedient. Isaac was a mild man, a man of peace; and it was by this characteristic that he received his guidance from God. When the Philistines strove with his servants Isaac, instead of continuing the fight and contending for his rights, took each occasion as if it were an order from God to move on.

9 That Isaac represents the church of God, the true followers of Jesus, is stated by the Apostle Paul when he says, "Now we, brethren, as Isaac was, are the children of promise." (Galatians 4:28) There the particular correspondency is that of the birth of Isaac and that of the members of the church, new creatures in Christ Jesus. Isaac was born by the power of God; for Abraham had grown old beyond the expectation of having a son and Sarah his wife had gone past the time when she could have any expectation of giving birth to a child. Isaac therefore was a type of those who are brought forth by the power of God according to the spirit, the spiritual class.—John 1:14; Romans 8:1.

[10] No evolutionary process can produce new creatures in Christ Jesus; neither knowledge, nor desire, nor development from within avail. The life is the gift of God. True discipleship of Jesus is more than being moved by good desires; it means the active operation of the spirit of God in the heart and the mind. No man may command this, but God has given the holy spirit to all who have come to him in full consecration through Christ.—Acts 2:38, 39.

[11] Also Isaac's sheltered and protected life represents the care of God over his own, whether the individual as he seeks to walk with God in spirit, or the company of the consecrated as they seek to represent him in an alien world. For as Isaac was a stranger in the land, so the follower of Christ is a pilgrim and a stranger in this world. (Hebrews 11:13; 1 Peter 2:11) Evilly disposed men have ever sought to destroy the followers of Jesus, and still seek to do so. Satan ever seeks their destruction in such ways as are possible to him. But God cares for his own and directs their way.

[12] The consecrated are enjoined to have the same spirit as Isaac had when he moved out of the way rather than fight for what were undoubtedly his rights. The truth as it is revealed and the service of God they cannot give up; but they may not fight for those things which after all only prove they are yet strangers and pilgrims in the world. They seek to honor God both in their warfare for truth and in living peaceably with all men as far as it is possible.—Romans 12:18.

[13] Apparently Isaac moved into the land of the Philistines with some danger to himself and Rebekah, even as was the case with his father and mother. But when there God told him to remain; yet when circumstances came which caused Isaac to move he saw them as providences, and instead of striving he took their leading. There is no reason for thinking that Isaac desisted from strife through fear or lack of energy; he wanted peace, and God blessed him and renewed the covenant to him.

[14] This lesson shows us that though God's blessing was manifested upon Isaac, it was no part of his plan to keep him free from the things which would test his faith. Hence even the land of promise and hope was stricken with famine. To Isaac must have come the question as to whether the land was all that should be expected of a God-given everlasting home, and could really be considered as a land having God's special favor.

[15] Besides the correspondency between Isaac and the spiritual children of God through Christ Jesus, begotten of the holy spirit, in that both are born out of the order of nature and also in that the experiences of Isaac are like those of the members of the church in that they are blessed with all spiritual blessings in Christ Jesus (Ephesians 1:3), there is in this lesson that which has a very close connection with the church of God at this day when we are gathered together as one body to him.

[16] The connection is seen in the golden text for the study, "With joy shall ye draw water out of the wells of salvation." (Isaiah 12:3) It is also made in the meaning of Isaac's name "laughter", given to him because his father laughed, and his mother did also, when it was promised that the child should be born to them.

[17] In the beautiful song of praise from which the golden text is taken (Isaiah 12) the people of God restored to favor are heard voicing their praise. The song is for "that day", the day of the Lord's favor to his church, that which comes to them with the time of his return. Till the time of the return of Jesus the Lord's people had difficulty in finding the truth, so deeply was it hidden under the creedal rubbish heaps; and there was but little of the water of life to be found in the desert places of the church systems. But with the return of the Lord came the blessings and fulness of joy in the disclosing of the plan of God. The Bible was made plain. The Lord's people began to meet together in study; and with joy they found continuous supplies from the wells of truth, the knowledge of the salvation of God then made known. This joy began to be realized in the year 1878, when present truth began to be made known; and truth seekers rejoiced in it; and since that time the joy of drawing the water of truth from God's wells of salvation has been ever increasing in quantity.

[18] Also when in the Psalms or the Prophets there is mention of a time of joy for the people of God, it will be found that there is a reference to the time or fact of the setting up of the kingdom of God; for that is the time when the promises of God are to be realized by his waiting people. Weeping endures during the night of waiting, but joy comes with the morning.—Psalm 30:5.

[19] There is sadness while the Lord, the Bridegroom, is away, and when evil powers seem as if they were set forever; but with the morning comes deliverance, and laughter comes with the joy. They say, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them" (Psalm 126:1, 2. See also Psalm 47:1; 98:4-8.), a prophecy which the Lord's people realize is fulfilled in their experiences in their deliverance from "Babylon".

[20] Isaac's enjoyment of the wells of water after the time of strife, coupled with the fact that he was the promised seed of Abraham, shows that he was a figure of the spiritual seed of Abraham, clearly manifested to be so by the blessings of God, and discerned by the Philistines. This type or figure shows then that there would come a time when God would give his people the joy of rest in undisturbed possession of the truth, the water of life. This is indeed the present privilege and the experience of those who watch the way of the Lord and seek to know it in order to do his will.

JACOB AT BETHEL

——May 30—Genesis 28: 10-22——

"I am with thee, and will keep thee whither thou goest."—Genesis 28: 15.

ISAAC married his cousin Rebekah when he was forty years old, but until twenty years later there were no children of the union. Then in response to Isaac's entreaty of the Lord on his wife's behalf she became a mother. Twins were born, two boys, whom the parents named Esau and Jacob.

[2] Esau became the favorite of his father, but for no better reason than that Isaac loved the venison and the savory dishes which Esau brought him. Jacob was loved by his mother and for the reason which ought to have attracted his father to him, for Jacob was a plain man; that is, an upright man, no roamer, but a dweller in tents. He saw the need of care of his father's property, and sought to live in harmony with a people called to be separate to God.

[3] The revelation of the attitude of the parents to the children discloses their attitude to the covenant. Isaac cannot be commended in his treatment of his sons. He saw Esau growing up without any respect to the promise, and yet because he loved the savory meat which Esau brought he indulged himself in that son's ways. Jacob on the other hand lived according to the tradition of the covenant and sought the interests of the family. But as to both Jacob and his mother we must think of them as being concerned in the hope of the family. Rebekah the mother, who had left home to share in the promise, must have asked herself the question, What if Esau becomes the inheritor? Is he the kind of man to live in harmony with it?

[4] Developing into manhood Esau, spending his time and strength in hunting instead of caring for the things of home, one day came from the the field faint; and finding his brother Jacob preparing a meal for himself, he asked for it. The brothers, so different in temperament, were not specially loving toward each other; and probably Jacob realized that Esau had no regard for the hope of his grandfather Abraham. Jacob took the occasion to ask for a trade deal. He said, "Sell me this day thy birthright." (Genesis 25: 51) Esau showed at once that Jacob rightly appreciated Esau's estimate of the birthright, namely that Esau was without respect to God or the covenant. He was ready to barter his birthright with which was associated the hope of the promise, for the savory food he smelt. Jacob, untrustful, asked him to swear to his word, and the transaction was completed.—Genesis 25: 34.

[5] It should not be understood that Jacob drove a hard bargain with his brother. Esau said he was ready to die, but that was merely an expression of a tired, faint man. He had 100 years of strong healthy life before him, and he would not have died if Jacob had not happened to be there preparing some food for himself. That Jacob took advantage of the circumstances cannot be questioned, but that he took an unfair advantage of his brother cannot be held. The camp was near, Esau could have gotten all the food he needed.

[6] Very many years later, when Isaac was 137 years old, and thinking his end was not far distant, and without notice to his family of what he purposed, he called Esau to him, and telling him he knew not the day of his death, he asked him to go out into the field and "make me savoury meat such as I love, and bring it to me, that I may eat: that my soul may bless thee before I die."—Genesis 27: 4.

[7] Rebekah heard this and was immediately concerned and distressed. She was confident that a great wrong was about to be done. Jacob was surely the one who was God's choice for the continuance of the Abrahamic hope to whom Isaac should give his parting blessing. Esau was still a hunter apparently caring little for the family interests, and she would know that Esau had sold his birthright blessing to Jacob.

[8] We must think of Rebekah not as a designing, selfish woman, but as a good woman of energy and ability, sincerely desirous of doing right. Believing as she did, what was she to do? Isaac was set in his purpose. The peculiar situation caused by the elder son showing continued despite of the family hope did not seem to affect him. Should Rebekah protest to Isaac? The wifely attitude which obtained amongst the patriarchs almost prevented her from taking that course. She immediately decided on a subterfuge in order to get for Jacob that which now by right belonged to him.

[9] Rebekah told Jacob of her plan. She would prepare savory food, and Jacob was to act as Esau and to cover his wrists and the smooth of his neck with goat's skin, so that if Isaac touched him he would feel like Esau. Jacob agreed. Their action cannot be commended, but their course was as right as that which Isaac and Esau took. All the four are seen as committing wrong. Isaac paid no notice to the fact that his son was not of the right spirit to inherit the birthright, and he must have known that Esau had sold his birthright. Esau was certainly acting dishonorably; he had sold his birthright for what he thought was a good equivalent, but was nevertheless ready to defraud his brother.

[10] The scheme succeeded, for though Isaac was doubtful he gave his blessing to Jacob. (Genesis 27: 23) When Esau on returning discovered that Jacob had got their father's blessing for himself he cried bitterly, and asked his father for a blessing for himself. He said that as soon as their father died he would slay Jacob. He said his brother was rightly named Jacob, or supplanter, for he had now supplanted him twice; he had taken his birthright and now his blessing. Esau did not speak the truth. He had despised that which he now cried for and which he had lightly sold for a meal. He

had no right to the blessing which he would now have taken from his brother.

[11] Esau wept bitterly. Tears in full flowing from a grown man bring sympathy; but bitter tears arise from resentment and disappointment. If he sought a place of repentance his tears were not for the wrong he had done, but for the loss he had sustained. Had he been really repentent he, like all others, would have found the favor of God, for God is near to the contrite heart. That there was no change of mind in Esau is evident, for he said that he would slay his brother.—Gen. 27:41.

[12] This was told to Rebekah, and she urged Jacob that he would go away till Esau's anger had softened and he had forgotten "that which thou hast done to him". (Genesis 27:45) In order to accomplish bringing this about she went to Isaac, saying that her life was made weary by reason of Esau's two Canaanite wives, and if Jacob should also take a Canaanite wife to himself "what good shall my life do me?" This apparently roused Isaac, and he called Jacob and charged him that he should not take a wife of the daughters of Canaan, but he was to go to his own people, his mother's brother, and take a wife from amongst them. Sending him away he called God's blessing upon Jacob.—Genesis 28:4.

[13] It seems necessary to state these matters in some measure of detail because of the wrong conception which has obtained as to Jacob's action, and because immediately afterwards when Jacob left home God appeared to him at Bethel and made him a sharer in the covenant given to Abraham and Isaac. The fact that God did this without calling upon Jacob for a repentance from evil ways, and without any suggestion that he was a selfish, grasping man who sought to get rich even at the expense of others, should be sufficient for any devout Bible reader to come to the conclusion that God did not see in Jacob that for which unimaginative interpreters have condemned him.

[14] Jacob's first day's journey took him to Bethel. Tired with the day's hard walking through the hill country he lay down to sleep. He took of the stones of that place, perhaps those of the altar Abraham had built there 100 years before, and made himself a pillow. As he slept he dreamed. He saw a ladder set on earth, and the top of it reached to heaven, and the angels ascending and descending on it. He heard the voice of Jehovah speaking to him, and saying, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."—Gen. 28:13-15.

[15] When Jacob awoke, he said, "Surely the Lord is in this place; and I knew it not." He was afraid and said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." (Genesis 28:17) Very early in the morning he set up the stone upon which he had slept as a pillar, and poured oil on it, and called the name of that place "Bethel" because to him it was the house of God. He then vowed a vow.—Genesis 28:20-22.

[16] The covenant of promise to Abraham, that in him and his seed all the families of the earth should be blessed, had now been given to Isaac and to Jacob. The covenant is expressed a little differently to each of these three, and as such it was never spoken to any but these three. To Abraham the covenant was full and general. When God gave it to Isaac he said, "I will make thy seed to multiply as the *stars of heaven.*" (Genesis 26:4) To Jacob he said, "Thy seed shall be as the *dust of the earth.*" (Genesis 28:14) This marks a difference in the holders of the covenant, and also the corresponding phases of the salvation of God.

[17] Isaac, as we have already seen, is typical of the spiritual seed of Abraham, that seed of which Jesus was the first member and which is composed of all those who in the days of the holy spirit have come to God by him and have been begotten of that spirit. Jacob in this connection represents the earthly phase of the Abrahamic promise. Abraham has two seeds; the one consisting of those who are his children according to the spirit, the other his children according to the flesh.

[18] This great covenant of blessing is shortly to be put into full operation, for the spiritual seed represented by Isaac is now almost gathered. With the close of the call to the Narrow Way, which means full consecration to God, there will come a return of the favor to earthly Israel with which will be associated the return from the dead of Abraham and of those with him who were faithful to God before the call to follow in the footsteps of Christ was made known. This gracious work of spreading abroad the knowledge of the Most High will then go on until all mankind have been brought to a saving knowledge of the truth of God.

QUESTIONS FOR BEREAN STUDY

Why were the twins which were born to Isaac and Rebecca so named? Which son was Isaac's favorite and which was Rebecca's favorite? ¶ 1, 2.

What does this attitude of the parents toward their children reveal? Were the twins fond of each other? Under what circumstances did Esau sell his birthright? ¶ 3-5.

How and why did Rebekka and Jacob conspire to obtain Isaac's blessing? Are they blameworthy for their deception? ¶ 6-9.

What attitude did Esau assume when he learned of the scheme? Was his resentment justifiable? ¶ 10, 11.

Why did Isaac charge Jacob to marry among his kinsmen, and what parting blessing did he give him? Why did not God call upon Jacob for repentance? ¶ 12, 13.

Where and under what circumstances did Jacob's ladder dream occur? What did he see in the dream and what did he say and do when he awoke? ¶ 14, 15.

How was the covenant of promise expressed to Abraham, to Isaac and to Jacob respectively? Whom did Isaac and Jacob typify? When will the promise be fulfilled? ¶ 16-18.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Weiser, Ida.	Apr.	15	Pendleton, Ore.	Apr.	25
La Grande, Ore.	"	16, 19	Weston, Ore.	"	26
Joseph, Ore.	"	18	Pomeroy, Wash.	"	27, 28
Pendleton, Ore.	"	20	Waitsburg, Wash.	"	29
Hermiston, Ore.	"	21	Dayton, Wash.	"	30
Heppner, Ore.	"	22, 23	Walla Walla, Wash.	May	2

BROTHER C. W. CUTFORTH

Chester Springs, Pa.	Apr.	8	Chester, Pa.	Apr.	15
Linfield, Pa.	"	9	Camden, N. J.	"	16
Boyertown, Pa.	"	11	Philadelphia, Pa.	"	18
Pottstown, Pa.	"	12	Wilkes Barre, Pa.	"	19
Lansdale, Pa.	"	13	Buffalo, N. Y.	"	20
Norristown, Pa.	"	14	Niagara Falls, N. Y.	"	21

BROTHER H. H. DINGUS

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Waynesburg, Pa.	"	19	Butler, Pa.	"	26
Washington, Pa.	"	20	Elwood City, Pa.	"	27
Canonsburg, Pa.	"	21	New Brighton, Pa.	"	28
Kittanning, Pa.	"	22	New Castle, Pa.	"	29
New Kensington, Pa.	"	23	West Middlesex, Pa.	"	30

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Roanoke, Va.	Apr.	18	Salisbury, N. C.	Apr.	25
Winston Salem, N. C.	"	19	Kannapolis, N. C.	"	26
Liberty, N. C.	"	20	Concord, N. C.	"	27
High Point, N. C.	"	21	Charlotte, N. C.	"	28
Welcome, N. C.	"	22	Gastonia, N. C.	"	29
Barber, N. C.	"	23	Hickory, N. C.	"	30

BROTHER H. E. HAZLETT

Zanesville, O.	Apr.	15	Portsmouth, O.	Apr.	23 25
Dresden, O.	"	16	Ironton, O.	"	26
Newark, O.	"	18	Ashland, Ky.	"	27
Hebron, O.	"	19	Huntington, W. Va.	"	28
Columbus, O.	"	20	Gallipolis, O.	"	29
Chillicothe, O.	"	21	Wellston, O.	"	30

BROTHER M. L. HERR

Hanover, N. H.	Apr.	14	Moultonville, N. H.	Apr.	23
Wilder, Vt.	"	15	East Wolfboro, N. H.	"	25
Milford, N. H.	"	16, 18	Springvale, Me.	"	26
Nashua, N. H.	"	19	Sanford, Me.	"	27
Pittsfield, N. H.	"	20	South Windham, Me.	"	28
Manchester, N. H.	"	21, 22	Portland, Me.	"	29, 30

BROTHER W. M. HERSEE

Moose Jaw, Sask.	Apr.	18	Chaplin, Sask.	Apr.	27
Mossbank, Sask.	"	19	Herbert, Sask.	"	28
Mazenod, Sask.	"	20	Swift Current, Sask.	"	29, 30
Assiniboia, Sask.	"	21, 22	Cabri, Sask.	May	1
Viceroy, Sask.	"	23	Maple Creek, Sask.	"	3
Luella, Sask.	"	25	Medicine Hat, Alta.	"	5

BROTHER H. S. MURRAY

Joplin, Mo.	Apr.	13	El Paso, Tex.	Apr.	26
Wichita, Kans.	"	14, 15	Alamogordo, N. Mex.	"	27, 28
Shattuck, Okla.	"	16, 18	El Paso, Tex.	"	29
Arch, N. Mex.	"	20	Deming, N. Mex.	"	30
Taiban, N. Mex.	"	22	Safford, Ariz.	May	2, 3
Albuquerque, N. Mex.	"	23, 25	Tucson, Ariz.	"	4, 5

BROTHER G. R. POLLOCK

Wooster, O.	Apr.	16	Ravenna, O.	Apr.	23
Canton, O.	"	18	Akron, O.	"	25
Dalton, O.	"	19	Mansfield, O.	"	26
Massillon, O.	"	20	Galion, O.	"	27
Barberton, O.	"	21	Crestline, O.	"	28
Kent, O.	"	22	Shelby, O.	"	29

BROTHER V. C. RICE

San Marcos, Tex.	Apr.	16	Waco, Tex.	Apr.	30
Austin, Tex.	"	18	Gustine, Tex.	"	27, 28
Bastrop, Tex.	"	19, 20	Purmela, Tex.	"	29
Taylor, Tex.	"	21	Waco, Tex.	May	2
Temple, Tex.	"	22, 25	Alvarado, Tex.	"	3
Kempner, Tex.	"	23	Midlothian, Tex.	"	4

BROTHER C. ROBERTS

Bracebridge, Ont.	Apr.	16	Oxdrift, Ont.	Apr.	29
North Bay, Ont.	"	18, 19	Kenora, Ont.	"	30
Maclennan, Ont.	"	20, 21	Winnipeg, Man.	May	2, 3
Sault Ste. Marie, Ont.	"	22, 23	Portage La Prairie, Man.	"	4, 5
Searchmont, Ont.	"	25	Alonsa, Man.	"	6, 7
Port Arthur, Ont.	"	27, 28	Altona, Man.	"	10

BROTHER R. L. ROBIE

Lucedale, Miss.	Apr.	7	Okolona, Miss.	Apr.	19, 20
Mobile, Ala.	"	8, 11	West Point, Miss.	"	21
Waynesboro, Miss.	"	12, 13	McCool, Miss.	"	22
Enterprise, Miss.	"	14	West Point, Miss.	"	23, 25
Meridian, Miss.	"	16	Houlka, Miss.	"	26
Columbus, Miss.	"	18	Maben, Miss.	"	27

BROTHER W. J. THORN

Oakdale, Calif.	Apr.	15	Palo Alto, Calif.	Apr.	23
San Francisco, Calif.	"	16, 18	Redwood City, Calif.	"	25
Hollister, Calif.	"	19	San Bruno, Calif.	"	27
San Jose, Calif.	"	20	Oakland, Calif.	Apr. 28, May	2
Santa Cruz, Calif.	"	21	Healdsburg, Calif.	May	3
Mountain View, Calif.	"	22	Eureka, Calif.	"	4, 5

BROTHER T. H. THORNTON

Terrell, Tex.	Apr.	19	Tyler, Tex.	Apr.	27
Grand Saline, Tex.	"	20, 21	Rusk, Tex.	"	28
Alba, Tex.	"	22	Keltys, Tex.	"	29
Canton, Tex.	"	23	Broaddus, Tex.	"	30
Big Sandy, Tex.	"	25	Trevat, Tex.	May	2
Kereus, Tex.	"	26	Shreveport, La.	"	3, 4

BROTHER S. H. TOUTJIAN

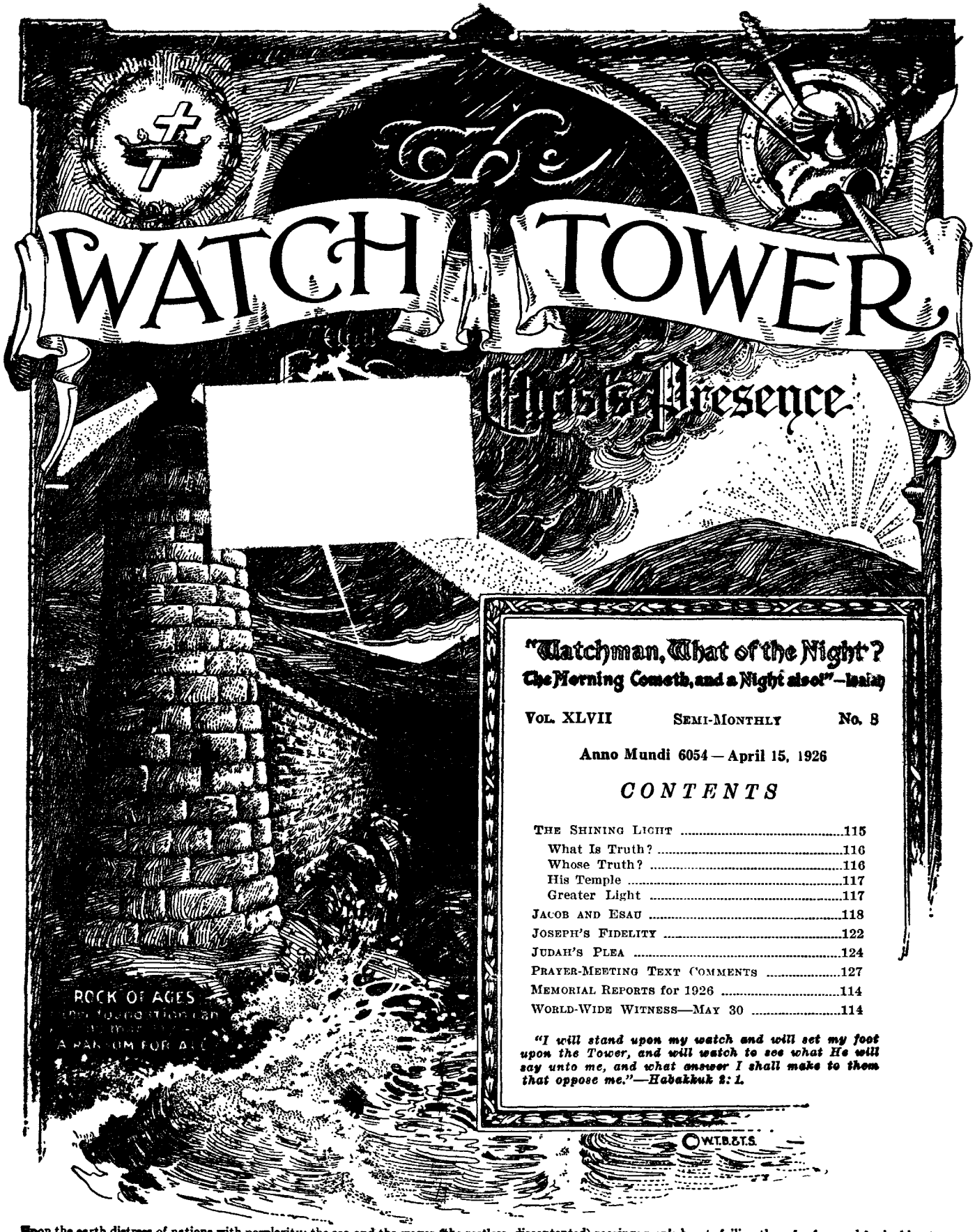
Ravenna, Neb.	Apr.	18	Clearwater, Neb.	Apr.	26
Grand Island, Neb.	"	19	Stanton, Neb.	"	27
Ericson, Neb.	"	20, 21	Omaha, Neb.	"	28, 29
Columbus, Neb.	"	22	Nebraska City, Neb.	"	30
Winside, Neb.	"	23	Lincoln, Neb.	May	2
Norfolk, Neb.	"	25	Beatrice, Neb.	"	3

BROTHER J. C. WATT

Black Creek, Wis.	Apr.	16	Auburndale, Wis.	Apr.	27
Plover, Wis.	"	18	Athens, Wis.	"	28
Black River Falls, Wis.	"	19, 20	Withee, Wis.	"	29
Tunnel City, Wis.	"	21, 22	Unity, Wis.	"	30
Junction City, Wis.	"	23, 26	Marshfield, Wis.	May	2
Stevens Point, Wis.	"	25	Loyal, Wis.	"	3

BROTHER J. B. WILLIAMS

Pine Bluff, Ark.	Apr.	16	Pyatt, Ark.	Apr.	23
Hot Springs, Ark.	"	18	Cotter, Ark.	"	25
Malvern, Ark.	"	19	Bensett, Ark.	"	26, 28
Batesville, Ark.	"	20	Judsonia, Ark.	"	27
Marcella, Ark.	"	21	Rondo, Ark.	"	29
Turkey, Ark.	"	22	Helena, Ark.	Apr. 30, May	2



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

VOL. XLVII SEMI-MONTHLY No. 8

Anno Mundi 6054 — April 15, 1926

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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 21:28-31

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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MEMORIAL REPORTS FOR 1926

It is requested that reports of the numbers who participated in the Memorial services this year be sent in to the SOCIETY promptly. We desire the count to be as complete as possible, and to include all classes irrespective of size or nationality and all isolated brethren as well. Friends in foreign countries will, of course, make their reports to their nearest branch office, as usual; and they will, in turn, tabulate them and forward promptly to the main office at Brooklyn.

WORLD-WIDE WITNESS—MAY 30

The topic selected for the next world-wide witness, Sunday, May, 30th, is "*Why World Powers are Tottering. The Remedy.*" The SOCIETY has received such splendid reports of the last two world-wide witnesses in particular that it is unquestionable that the Lord's blessing is upon our united efforts along this line. This has encouraged us to propose that on Sunday, May 30th, another concerted witness be given, and that every ecclesia and every elder possessing speaking ability prepare for this special opportunity, that we may further simultaneously advertise the King and the kingdom on this occasion. Orders for handbills should be placed early.

"STUDIES IN THE SCRIPTURES"

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued in English only: The regular maroon cloth, gold stamped edition on dull finish paper (size 5″ x 7¾″), and the maroon cloth pocket edition on thin paper (size 4″ x 6¾″); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, III, 75¢ each; Volumes IV, V, VI, VII, 85¢ 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, 35¢. Magazine edition 20¢. 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 75¢.

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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, 35¢. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75¢.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII APRIL 15, 1926 No. 8

THE SHINING LIGHT

"But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble."—Proverbs 4: 18, 19.

LIGHT means illumination that enables one to see. When the sun rises in the morning it is not full light; but as it rises higher and higher it sheds forth greater light, and at noonday it is said to have reached fulness of light. A light day is properly said to be a beautiful day and it brings gladness to the heart of man.

[2] Darkness is symbolically used to represent the way that leads to unhappiness and death. It is the way of the wicked. Those who walk in the way of darkness stumble and do not know the reason why. Fear takes hold of all such who walk in darkness, and groping on they go to despair.

[3] Light is a symbol of life, and they that walk in the light of God walk in the way that leads to life and happiness. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3) "Light is sown for the righteous." (Psalm 97: 11) Happy is the man who walks in the way of light.

[4] In the text of Proverbs 4: 18, "the just" means those who are justified and who are therefore counted by the Lord as righteous in his sight. This text is intended for the benefit of the saints during the Gospel Age. The saints are just and righteous, not because of their own intrinsic virtue or value, but their righteousness results by reason of the merit of Christ Jesus imputed to them at the time of consecration and justification. Being in Christ as new creatures they are counted righteous in his sight. (1 Timothy 4: 4) It is for such that the light is sown. These are they who start to walk in the pathway of light; and all such who continue to walk in that way, in obedience to God's commands, will in due time reach the fulness of light, which is designated by the Lord as the perfect day.

[5] Jesus, the beloved Son of God, is the great Light that came into the world, and through him all must be enlightened who receive the light. (John 1: 9; 3: 21) He that walks in the light must therefore follow in the footsteps of Jesus in obedience to God's commands. (1 Peter 2: 21; John 12: 46) The pathway of the just is the way which the Lord provides for the Christian, in which way he must walk. The promise is that to such the light shall increase as time draws on and nears the end of the way.

[6] It was not the purpose of the Lord that all light upon his plan should shine forth at one time. Not even Jesus, when on earth, was given all the light. (Matthew 24: 36) The promise is that greater light shall shine at the end of the age. (1 Corinthians 10: 11) Even then the light is progressive.

[7] In the time of darkness, during which the Papacy was holding full sway, the plan of God was obscured under the débris of false teachings. Then it pleased God to turn on the light and begin to open the door so that those who desired the light might see. It pleased him to use Martin Luther to start a reformation. The special truth magnified by Luther was justification by faith in the blood of Jesus Christ. It was in October, 1517, that Luther began his great fight against Papacy. Those who were truly devoted to the Lord in that day walked in the light as it was then shining and as the light continued to increase.

[8] But before many years passed the leaders in the church fell to the seductive influence of Satan the enemy and began to walk in the way of the wicked and stumbled in the darkness. Many people who had a tendency towards serving the Lord became followers of Luther and have since been known by the name of Lutherans. Many of these concluded that all the light upon God's Word was given to Martin Luther and that after his day there would be no more light to be had. The true followers of Christ knew that such a conclusion was erroneous. The same thing may be said of the Methodist, Baptist, Presbyterian, Congregationalist and other denominational organizations. All of these held some truth, and many of each congregation thought that all the truth was held by their respective organization and by none other. But it is well known that these systems go to make up what the Scriptures term Babylon.

[9] Then came "the time of the end". God's Word testifies that until then the time prophecies, particularly concerning the Lord's coming, would be sealed, but that in due time the wise would understand. "Many shall

be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."—Daniel 12:10.

[10] God promised a special blessing to those who should be following in the narrow way at that time. Many experienced this promised blessing. And then, true to his promise, the Lord turned on more light; he used Brother Russell to bring to the attention of Christians this light upon his Word and plan. The light of God, shining upon the pathway of the justified, then disclosed the beauties of the ransom sacrifice, the mystery, and the restoration of the human race during the reign of Christ. This was a time of restoration of truth. That marked the beginning of the time of gladness on the part of those who were following in the footsteps of Christ Jesus.

[11] The Psalmist had previously composed, for the benefit of the saints, a song of gladness which now they could sing. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." (Psalm 126:1-3) Truly this prophecy here is, that that which first made glad the hearts of Christians then was the revealing of the great truth that God has provided restoration blessings for all the nations of the earth.

[12] In 1881 TABERNACLE SHADOWS was published, and many thought that it contained all the truth on the divine plan. Then came volume one of STUDIES IN THE SCRIPTURES, and others thought that surely there is no more truth to be learned. In their turn followed the other volumes of STUDIES IN THE SCRIPTURES, and with each edition there was some change made by the author because of greater light.

[13] For a long while Brother Russell held that the church is under the new covenant. As the light increased he saw that this position could not be true, and he so announced. Some became offended because of his change of views and turned away from following the Lord and forsook the truth and walked in the way of the wicked. Their way became darkness, and they stumbled and knew not at what they stumbled. It will be observed that those who thus stumble are never able to give a good reason why. In fact they become so blind that they do not know they are stumbling.

[14] For some years Brother Russell held and taught that one may be justified and remain in that justified condition for a long period of time before consecration. In later years, as the light increased and he as a just man walked therein, he saw that his position was incorrect and he set forth the reasons then why consecration must precede justification. He saw it would be unreasonable for God to justify any man who would not first humble himself by agreeing to do God's holy will. Now everybody in the truth can see it. But at that time a number became offended at this change in position and turned away from following in the light, joined the wicked and stumbled on in the darkness, not knowing at what they stumbled. Now they have gone back into the world and great is the darkness thereof.

[15] In 1916 Brother Russell died. As there were Lutherans who followed Luther, now some became Russellites and followed Brother Russell. They reasoned that all the light of truth promised in the Word of God had been given to the church through Brother Russell and no more light would follow. They refused to walk in the light as it shines more and more, and some of these became offended at some things that have appeared in THE WATCH TOWER since Brother Russell's death and have turned again to the world and walk in 'the way of the wicked and darkness, and know not at what they stumble'.

WHAT IS TRUTH?

[16] Jesus declared concerning the will of God, as expressed in the Holy Scriptures: "Thy word is truth." (John 17:17) The prophets of old wrote the Word of God as they were moved upon by the spirit of the Lord God. They recorded God's will and Word, and not their own. What they wrote was God's Word and not the word of man. When Jesus was on earth he was clothed with power and authority from the Father to speak; and thus he spoke, but not for himself. He taught the will of God, his Father.

[17] The apostles wrote a portion of the Scriptures, but what they wrote was not their own message but the message of the Lord. When Jesus arose from the dead he was clothed with full power and authority in heaven and in earth. This carried with it the authority in him, as the active agent of Jehovah, to direct the minds of the apostles in what they wrote. This is what he promised to do and did. (Matthew 18:18) Not one of the writers in the Bible claim any credit or authority for the truth. All give credit therefor to Jehovah God.

WHOSE TRUTH?

[18] Lutherans have proceeded upon the theory that all the truth belonged to Luther. The same may be said of Methodists, Baptists, Presbyterians, Congregationalists and others in regard to their founders. Others who saw that the Lord had chosen Brother Russell for a special service, and had used him to bring meat to the household of faith in due season, concluded that all the truth belonged to Brother Russell. Of course Brother Russell made no such claim. In St. Paul's day some were saying: "I am of Paul"; and others, "I am of Apollos." St. Paul rebuked them, and said: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God giveth the increase. Now he

that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."—1 Corinthians 3: 5-8.

[19] The Word of Truth belongs to God. It belongs to no man. But why have so many good men and women followed certain men and w hiped them and concluded that all the truth resided in them? It is due to the influence of the enemy Satan. He is a wily foe. With Satan it is anything to turn the minds of the people away from Jehovah God. That has been his policy from Eden until now. St. Paul saw the reason for this in his day, and what he spoke then has been true ever since. He spoke of those who "worshipped and served the creature more than the Creator". (Romans 1: 25) The same error is still practised among men.

[20] There is but one Jehovah God, and his glory is not to be given to another. (Isaiah 42: 8) The true saints are told that they have been chosen by Jehovah as his witnesses, and their duty and privilege is to give testimony that Jehovah is God and to give him the honor that is due his holy name. (Isaiah 43: 10-12; Psalm 29: 2) This is exactly what Jesus did when he was on earth. He did not claim that the message of truth was his, but he taught that it was his Father's Word. "If I bear witness of myself, my witness is not true." (John 5: 31) "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." (John 7: 17, 18) "If I honour myself, my honour is nothing." (John 8: 54) "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."—John 14: 10.

[21] We do well to follow the example of Jesus. Those who honor God are the ones who are pleasing to him. The claim that all the truth is committed to one man is presumptuous, to say the least. It is God's truth and God's light that shines on the pathway of the just to guide them in the right way. It is presumptuous to give credit to man for any of it. "Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119: 105.

[22] Then the prophet of God speaks concerning the chosen ones who are of Zion: "I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed." (Psalm 132: 16, 17) The time of clothing the priestly class with garments of salvation is when the Lord comes to his temple and covers the temple class with the robe of righteousness, and those thus covered enter into the joy of the Lord.

HIS TEMPLE

[23] The temple of the Lord is made up of the living members who are the faithful saints, and whom the Lord finds to be faithful when he comes to take an account with them. (1 Corinthians 3: 16) It must be conceded that the Lord would come to his temple some time, because the Scriptures specifically so state. (Malachi 3: 1; Psalm 11: 4) It is equally well settled by the Scriptures that he comes to his temple and that the temple is opened after he takes his great power and reigns. (Revelation 11: 17-19) All who are now really consecrated and devoted to the Lord, begotten and anointed, understand that the Lord began his reign in 1914. Before coming to his temple he prepared the way before him.

[24] The purpose of coming to his temple is for judgment. This judgment must begin at the house of God. (1 Peter 4: 17) That the coming of the Lord to his temple would be a trying time to the consecrated is conclusively proven by the words of the prophet of God: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." (Malachi 3: 1, 2) The physical facts show that a great trial came upon the church at the beginning of 1918. That marks the time when the temple of God was open, and being open those of the temple class would be given greater light, and which light would shine upon their pathway even as promised.—Revelation 11: 19; Proverbs 4: 18.

GREATER LIGHT

[25] True to his promise greater light has come to the church of God since 1918. It is upon the pathway of those justified ones who have been awake and desirous of walking in the light that the greater light has been shining and continues to shine. It was in the year 1919 that the Lord permitted the church to see for the first time that Elijah pictured the work of the church prior to 1918 and that Elisha pictured the work of the church thereafter. When Elijah was about to be taken up he said unto Elisha: "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing, nevertheless, *if thou see* me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."—2 Kings 2: 9, 10.

[26] Elisha did see Elijah when he was separated from him by the fiery chariot and taken away by the whirlwind. When the fiery chariot came in 1918, marking the great time of fiery trial upon the church, the Elijah work ceased. There was a separation there between the Elijah and Elisha work. There was a period of waiting. Then a number of the consecrated were privileged to "see" from the light of God shining on their pathway that this fiery trial of 1918 marked the dividing point between the Elijah and Elisha work; and true to the prophecy and the promise they received a greater measure of the

spirit of the Lord and entered into his work with greater zeal and joy than ever before. It is to be expected therefore that the Elisha class, to wit, those now zealously and joyfully engaging in the service of the Lord, would enjoy the increased light and in proportion as they walked therein would continue to enjoy it. True to what might be expected, since that period of time the church has had a clearer vision of the truth.

27 Since 1919 the church has clearly discerned the parables of the Pounds and Talents and has seen that these parables mark the time when the Lord comes to his temple for the examination of his servants. They see that those whom the Lord then found faithful he invited to enter into his joy, and that the joy of the Lord results from a knowledge of the fact that the time has come for him to vindicate the name of his Father; and this the true Christians are doing at the command of their Father. (Psalm 110:1, 2) Many of the saints have entered into the joy of the Lord according to his invitation.—Matthew 25:14-29.

28 Since 1919 the church has also had a clearer vision of the parable of the Virgins and of the parable of the Sheep and Goats. (Matthew 25:1-13, 31-46) Since then the light of the Lord, shining upon the pathway of the justified, has enabled them more clearly to discern their own position and the work that they must do as the servants of the Lord, and that this work includes the declaring of the day of the vengeance of our God, proclaiming the message of the kingdom, and comforting those that mourn.—Isaiah 61:1-3; Z 1925, 3-10.

29 Then the Lord has given the church a clearer understanding of the "garments of salvation" and the "robe of righteousness" and that these are received at the hands of the Lord when he comes to his temple. (Isaiah 61:10) And the Lord also has enabled the church to see more clearly the meaning of the "wedding garment" and how it is the privilege of each one to put on this wedding garment by doing the Lord's work in the Lord's appointed way.—Matt. 22:1-12; Z 1925, 35-40.

30 Then the Lord, shedding his gracious light upon the pathway of the just, enabled the church to see the "two great wonders" in the heaven; namely, Zion giving birth to the nation or kingdom of God, and the great red dragon, the Devil's organization, warring against the same.—Revelation 12th chapter; Z 1925 67-74.

31 Likewise the Lord has enabled the church to see how that he had held back the great time of trouble by stopping the war and giving a period of comparative peace that the gospel of the kingdom might be preached in all the world as a witness, and that this had been done for the elect's sake.—Matthew 24:14-22; Z 1925, 131-135.

32 The Lord has shown the church since 1918 a clearer vision of the Devil's organization than ever before. It has been particularly pointed out in THE WATCH TOWER how the Devil is making a warfare to destroy "the remnant", and the manner of the Lord's special protection for them; and being thus forewarned they are forearmed.—Z 1925, 179-183; 211-217.

33 God's Word, more and more illuminated, and which illuminates the pathway of the just, enables the saints to now see that the Lord Jesus was to remain inactive until 1914, and that then he would stand up and take his power and oust the enemy from heaven and prepare for the great and final conflict on the earth. Thus the church now sees the King in action.—Z 1925, 275-279.

34 The Lord has also permitted his church, since that time, to have a clearer vision of the prophecy of Joel concerning the outpouring of the holy spirit; and this enables the consecrated to understand why so many have come to a knowledge of the truth since 1918 and why these are greatly rejoicing to make proclamation of the King and his kingdom.—Z 1925, 339-342.

35 Why has the Lord blessed his people with a clearer understanding of these great truths? Is it because a man or men are gifted with the powers of interpretation of the Scriptures? Emphatically, No. The Scriptures are not of private interpretation. (2 Peter 1:20) The Word of Truth belongs to God. He is his own interpreter. In his own good way and time he gives interpretation to his church through the Head of the church, our beloved Lord Jesus Christ. It is God's light which shines upon his Word and which also gives a clearer vision to his anointed ones. To claim that the light belongs to man or that men bring forth new light or that man interprets the Scriptures because of his superior wisdom is presumptuous before the Lord. The giving of glory to the creature when it justly belongs to the Creator is a presumptuous sin. Evidently this is why the Psalmist prayed: "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins." (Psalm 19:12, 13) This prayer he uttered not for the benefit of himself but for the benefit of the saints.

36 A good deal of the habit of giving credit to man for the truth is due to secret faults. A secret fault, within the meaning of the foregoing text, is a fault secret to one's self. When the Lord reveals a fault to one, and the fault is still indulged in, it becomes a presumptuous sin before God. Many are inclined to give credit to man for the truth and for the light of the truth, and this may be classed as a secret fault. But when one clearly sees that all truth belongs to Jehovah God and all light emanates from him and that he brings it all to his church through his beloved Son, Christ Jesus, then to give credit to man therefor is a presumptuous sin before God within the meaning of the above scripture.

37 The Lord has put on watch those who are of the temple class. Those who are faithfully watching are clothing themselves with the wedding garments; that is to say, they are doing the Lord's work in his appointed way. These the Lord clothes with the garments of salvation and covers them with the robe of righteousness

Isaiah 61:10) These are watching and walking together in the light and they see eye to eye. To these the Lord says: "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 foundation of the earth, and say unto Zion, Thou art my people."—Isaiah 51:16.

38 These, in obedience to the command of the Lord as his witnesses, lift up the voice and sing together. (Isaiah 52:8) The voice represents the message of the King and the kingdom which they are joyfully proclaiming. These grasp every possible opportunity to serve the Lord and his cause by telling others of the goodness of our God and of his kingdom now beginning. Upon the pathway of these the light shines brighter and brighter and leads them on to the perfect day.

39 If there has been no additional light on the plan of God since 1916 then it must be admitted that we reached the perfect day in 1916, because the Lord promised that the light should continue to shine unto the perfect day. Does any saint believe that we reached the perfect day in 1916? Surely not. Does any saint believe that we have yet reached the perfect day? Manifestly not. If we have not yet reached the perfect day, then as surely as the Word of God is written just that surely the light will continue to shine, illuminating the pathway of the saints until the day is perfect. The perfect day will be realized when all the saints have finished their course on earth and have been received into glory, when Satan's organization is eliminated from the earth, and when the kingdom of righteousness is in full sway throughout the earth.

40 The words of God's prophet indicate that even now, before the day is perfect, the light upon the pathway of the faithful will be greatly increased. "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.

41 The moon is a symbol of the law of God, therefore a symbol of the will of God toward his people. In times past Christians have had some difficulty in determining what is the will of God concerning them. Now they can see his will more clearly than ever before. Now they know the King is here and has begun his reign, and therefore with them time is no more. They know that it is a time of rejoicing because the Lord invites them to enter into his joy, and that his joy began when he stood up and took his power to vindicate the name of his Father. They know that the time is now here when the good news of the Lord's kingdom must be proclaimed to all nations as a witness before the final end. They know then the will of God is that they should be his witnesses, and they respond with gladness. They know that it is the will of God that they should have boldness now in proclaiming the message of the kingdom, and this they do have.—1 John 4:17, 18.

42 The sun is a symbol of the light of the kingdom. The Sun of Righteousness is arising; and the light of God is shining round his organization, Zion, and particularly upon the Head thereof. This increased light the Lord Jesus, the Head of Zion, transmits to those who are of Zion walking in the path of light. It seems clear from the Scriptures that before all the saints have passed from the earth God will give such a great demonstration of his power and majesty that the people may know that he is God; and that approximately at that time or before, the sun will shine with sevenfold brightness.

43 With the light the Lord is causing to shine upon the pathway of the Christian does it not seem that the saints are nearer that time of brightness of the perfect day? The great fundamental truths which were restored to the church during the Elijah work have not and will not be changed nor altered. At no time has THE WATCH TOWER even intimated a change. No one who is really in the truth desires a change. THE WATCH TOWER desires to be used only to call the attention of the people of God to the increased light shining upon the pathway of his children. The Lord will see to it that his people have the light in his own good time and way, that to them new beauties may appear and that they may have a greater appreciation of his love.

44 Those who love the Word of God and love him and walk in his light will not be offended. (Psalm 119:165) Let the saints then be mindful of the fact that the truth is the Lord's and rejoice therein. Let them remember that the Lord takes pleasure in those who serve him faithfully. These he will beautify with increased light upon their pathway. Let all such then walk in the light of the Lord and rejoice in the sunshine of his love. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."—Psalm 29:2.

QUESTIONS FOR BEREAN STUDY

Is full light ever experienced at dawn? At what time of day is fulness of light attained? What is symbolized by darkness and light respectively? ¶ 1-3, 6.

Who are "the just" mentioned in Proverbs 4:18? What is their pathway? ¶ 4, 5.

What special light shone out in Luther's day? What mistake was then made by many? ¶ 7, 8.

What was God's promise for "the time of the end", and how has it been fulfilled? ¶ 9, 10.

What song of gladness especially applied to the saints at this time? When "present truth" came to the church what did many conclude? ¶ 11, 12.

What two great doctrines became clearer as the harvest progressed, and why were some stumbled thereby? ¶ 13, 14.

What is a Lutheran? What is a Russellite? Did truth originate with the prophets or the apostles or with any other men? What did St. Paul say about this? ¶ 15-18.

What has caused the sectarian spirit amongst Christians? What example did Jesus give us contrary thereto? ¶ 19-21.

When and how does the Lord of Zion "clothe her priests with salvation"? (Psalm 132:16) What is the temple of the Lord? When and why does he visit and open it? ¶ 22-24.

What light has the church received concerning the Elijah and Elisha pictures? ¶ 25:26.
What four parables have been clarified since 1919? Explain briefly. ¶ 27, 28.
What do we now understand to be signified by "the robe of righteousness" and "the wedding garment" respectively? ¶ 29, 37.
What are the "two great wonders" of Revelation 12? How and why was the great time of trouble "shortened"? ¶ 30, 31.
How and why do we now have a clearer vision of Satan's organization and of the King in action? ¶ 32, 33.
What clearer light has shone on Joel's prophecy concerning the outpouring of the holy spirit? Why has the Lord blessed his people with a clearer understanding of these great truths? ¶ 34, 35.
What are "secret faults" and "presumptuous sins"? ¶ 36.
How are the saints now lifting up the voice and singing together? (Isaiah 52:8) Was the light to shine only until 1916 or unto the perfect day? What is the "perfect day"? ¶ 38, 39.
When and how is it that "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold"? (Isaiah 30:26) What do the moon and sun symbolize respectively? ¶ 40-42.
Will the increasing light alter the fundamental truths of the divine plan? Why are some offended at the increasing light, and who will not be offended? ¶ 43, 44.

JACOB AND ESAU

—JUNE 6—GENESIS 33:1-11—

"Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:32.

THE subject for today's study is the experiences of Jacob during twenty years' absence from his father's dwelling while he was in Padan Aram, of his return to the land of Canaan with his family and flocks, and of the meeting of the two brothers when he was on the road journey. It is probable there had not been any direct communication between the brothers during all those twenty years, but there is no reason for thinking that either of them lacked knowledge of what had happened to the other. Indeed, the statement that Jacob sent messengers to Esau in Mt. Seir to inform Esau of his return (see Genesis 32:3) indicates that he knew his brother was not then living in the land of Canaan. Both had increased in riches, though while Jacob got his increase by hard labor Esau seems to have gotten his by raiding.

[2] When Jacob left home to seek a wife from amongst his mother's people and to wait until such time as his brother's anger towards him had cooled, he did not expect to be away for so long a time as circumstances under providence determined for him. His introduction to Rachel and his immediate and persistent love for her make one of the beautiful love stories of the Bible. It is not generally realized that Jacob was over seventy-six years old when he left his father's house. But that was not a great age in those days; he was then in the strength of manhood. His activity of spirit and strength of body are shown by the incident which gave him his introduction to Rachel and her father. When he reached Laban's settlement he found flocks waiting around the well. This seemed wasted time to Jacob and he asked the reason. He was told they must wait until the shepherds could together roll the stone from the well's mouth. Rachel then came with her flocks to join those who were waiting; and Jacob, inspired by her presence, himself rolled the stone away and watered her flocks.

[3] Jacob at once found a wife; but he could not get her at once, for he had no dowry to offer her. Her avaricious father, taking advantage of Jacob, agreed that Rachel should become Jacob's wife if he would give his labor for seven years. Jacob gladly agreed, and because of the love he had for her the years seemed short. But when the marriage was to be consummated Jacob was tricked, apparently a comparatively easy matter owing to the customs of the time. The veiled bride presented and accepted in the dimmed light proved to be Leah, Rachel's sister. The treacherous uncle drove another hard bargain, and so sure was he of Jacob's love for Rachel and his fidelity to his word that Rachel was now given in marriage on the promise that Jacob should serve another seven years for her. Thus Jacob's marriage to Leah and to Rachel were not separated by more than a few days' time.

[4] During these years Jacob's family increased rapidly. At the end of that time he entered into an agreement of service for wages, so that he would have sufficient means to care for his family. But Laban frequently changed his wages, ever to Jacob's disadvantage; and had not Jacob been an industrious man and had not the blessing of God been upon him, he would have remained a poor man.—Genesis 31:42.

[5] At the end of twenty years Jacob realized that the time had come when he should return to the land of Canaan. Laban's attitude had changed; also Jacob got a message from the Lord. (Genesis 31:3) He decided to leave his uncle secretly; not, as is so frequently said, because Jacob was treacherous, but because Laban was a jealous man and was not to be trusted. Jacob was in a difficult position; he was leaving behind him a treacherous father-in-law, and ahead he must almost certainly meet his brother Esau, who had threatened to kill him, and with whom there must be some agreement made. As he neared the land of promise, where his hopes were set, and which was home to him as much as could be where yet he was but a stranger and a pilgrim, he was

told that Laban came after him. It is improbable that Laban intended to raid Jacob's flocks, but knowing Jacob's mildness of disposition he no doubt expected to browbeat Jacob into yielding up some of the flocks and herds for which he had wrought so arduously.

6 Laban claimed that Jacob had stolen his gods. The fact was that Rachel had taken some small images, which she still succeeded in hiding from her father, even though he and Jacob made careful search. Laban was suspicious, and Jacob felt he was unjustly treated. They made a covenant with each other, but it was a covenant based upon mistrust. A stone was set up as a pillar, and round it they gathered stones in a heap. Laban said, "This heap is a witness between me and thee this day." (Genesis 31:48) And they called it Mizpah, that is, the heap of witness, for Laban said, "The Lord watch *between* me and thee, when we are absent one from another." The word "Mizpah" is often engraved on brooches and tokens of remembrance as if it meant "The Lord watch in care over thee"; but Mizpah in its origin is rather a remembrancer of suspicion than of mutual love.

7 Jacob went on his way, evidently traveling more leisurely than hitherto. As he went on he had a vision of some of the angels of God, and he said, "This is God's host." He named the place Mahanaim, or two hosts; there were his and God's. (Genesis 32:2, 3) He now sent messengers to Esau to tell him of his return, and saying that he hoped to find grace in his sight. Ere long he was told that Esau was coming to meet him but with 400 armed men. Jacob was made afraid. He did not realize the import of the host of angels he had seen. Taking some natural precautions, not for fight, for he neither could nor would fight Esau, he also betook himself to prayer, pleading before God the covenant God had given him twenty years before at Bethel.—Genesis 28:13-15.

8 Jacob also made preparations to conciliate Esau. He separated very considerable numbers of his flocks and herds and camels and asses as presents, and with the wisdom he ever showed he had these placed at considerable distances one from the other so that there might be a cumulative effect on Esau's mind. As a further precaution he sent all his flocks and his family over the brook Jabbok. But he remained, evidently for prayer; for he had none with whom he could commune save God.

9 Now a strange thing happened; when he would go on he was stopped by another wayfarer on the hillside. His persistence in his attempt to follow his loved ones was met by as great a resistance by his strange, silent opponent. They wrestled till break of day. Then Jacob's opponent in order to get mastery over Jacob hurt him, apparently in the sciatic nerve. But now Jacob would not let him go, for he realized he was wrestling with one who could bless him, apparently the leader of the host of angels.

10 The two hosts had passed, Jacob's had gone over the brook Jabbok, the angel host had gone the other way, the two leaders had stayed behind. Jacob pleaded for a blessing, for he realized that the host of angels had been before him to prepare the way for him. He got more than he expected, for now he was assured of his acceptance with God, and in relationship with God his name was changed from Jacob, which was his earthly name, to Israel, which means "Prince with God". Jacob asked for his blesser's name, but it was not given to him. He called the name of that place "Peniel", for he said, "I have seen God face to face." He could now have little doubt that his meeting with Esau would result in peace to them both. Jacob's presents and his demeanor made Esau see that Jacob had never intended to take a mean advantage of him, and that Jacob still acknowledged him as the elder brother. They met and parted in peace.

11 The golden text selected for this study makes this incident appear as a lesson in forgiveness. We venture to say that it is not that. Jacob feared Esau and tried to propitiate him, but he did not ask for forgiveness, nor did he acknowledge that he had done his brother any wrong. The incident rather provides a lesson in making attempt to live peaceably with all men. It is better to try to appease anger than to stand upon one's rights. The incident certainly provides a lesson to show that prayer must be supported by works, for in some circumstances prayer without works is as dead as is faith without works.

12 Jacob was a good, loyal, God-fearing man who, when placed in difficult circumstances, judged he must do what he could to overcome them. He was not so noble as Abraham, nor so placid as Isaac, but is honored of God, who allows himself to be known as the God of Jacob. (Psalm 46:7) Jacob was a very generous man. He was generous to his uncle in bearing heavy burdens in labor for him, and he was generous with Esau on his return. He was a hard-working man, a good figure or type of those who are called to and have the privilege of working for the Lord. He was a man ready of spirit who never let opportunities go by without taking advantage of them.

13 If Jacob sinned it was against God and his father; but in the absence of any indication that either God or his father expected any expression of repentance from Jacob we are not entitled to say that he did knowingly sin. That he lacked faith we may surely say, also that he is a good illustration of those who seek to carry on in the strength of their own wisdom.

14 To get the true value of this study it must be remembered that both Jacob and Esau are made representative men by the Scriptures. Therefore this meeting of these two men, both so representative, is surely intended to bring into contrast the two classes they represent. Jacob is a type of those who through difficulty and often without special guidance seek to do the will of

God, who in heart are ever faithful to their covenant, and whose lives are dominated by it.

15 These records are not merely tales of happenings of long ago; they are illustrations in the divine plan. Sometimes, as in Isaac's case, it pleases God to direct his servants' ways; sometimes, as in Jacob's case, it pleases him to have them go through experiences where much depends upon the exercise of their judgment and their knowledge of human affairs. He who seeks to know and to do the Lord's will has, in these days of the Lord's second presence, many opportunities of seeing this method of instruction in operation. Many things done for the Lord, in all sincerity of heart seeking to do his will, have been judged by those who have proved to be the enemies of the truth as being men's schemes to deceive and take advantage of others.

16 Esau is a type of those who thrust themselves into a place of prominence, who for a time and until demonstrated to be unworthy, are allowed to have favor from God, even though in heart they are aliens to God and his will. It is very probable that the strange conflict which Rebekah experienced before the children were born, and which caused her to inquire of God, was a happening which gave Esau by chance and not by right the claim to be the first-born.

17 Esau represents the clergy of today who in spirit are not servants of God, and who like him have sold their inheritance for present privileges of position and self-gratification. Incidentally it is these who misrepresent Jacob, despising him, and who set up Esau as being an honorable and noble man. It is the law of like to like.

QUESTIONS FOR BEREAN STUDY

What is the subject matter of today's study? Is there any evidence that Jacob and Esau had kept in touch with each other during their twenty years separation? How old was Jacob when he left his father's house? ¶ 1, 2.

How did Laban trick Jacob? How did God bless the latter? ¶ 3, 4.

When and why did Jacob return to Canaan? What did Laban then do? What was the origin of Mizpah and Mahaniam? ¶ 5, 7.

How did Jacob prepare to meet Esau? What strange thing then occurred? How did the brothers finally meet? Did either ask for forgiveness? ¶ 8-11.

What are Jacob's outstanding qualities and faults? What classes do Jacob and Esau respectively represent? ¶ 14-17.

JOSEPH'S FIDELITY

——JUNE 13—GENESIS 39: 1-23——

"Seest thou a man diligent in his business? he shall stand before kings."—Proverbs 22: 29.

THE sons of Jacob were born to him rapidly during the second of the seven year periods of his service to Laban for Rachel. Joseph, who is the chief figure in today's study, was born of Rachel about seven years before Jacob returned to Canaan. When he was about seventeen years old an event happened which changed his life, and in the providence of God altered the course of the history of the chosen people.

2 Joseph was his father's favorite son, and his father made him conspicuous by making for him a coat "of long sleeves" such as the chiefs wore, and which showed that he considered Joseph as his first-born. His brothers because of that hated him. (Genesis 37: 3, 4) Perhaps Jacob was not wise in his demonstration, but there was nothing unjust in it, for Joseph was the elder son of Rachel; and Reuben, the first of Jacob's sons by Leah, had already forfeited his birthright by his sin against his parent. Apart from this Joseph had had two dreams which Jacob evidently interpreted as divine guidance, and which confirmed him in his purpose toward Joseph.

3 Furthermore, Joseph was separated in spirit from his brothers. The ten young men appear to have grown up without much self-restraint. Little different in age there was a lack of the control which elder brothers give the younger, and being often away from home with the flocks they had not the parental restraint necessary for good upbringing. They helped each other into mischief, and Joseph told his father of their misdeeds. This was not tale-telling as ordinarily understood, but was loyalty to his father, and was done out of consideration of his father's interests. Indeed, loyalty to his father is the distinguishing feature of this boy.

4 On one occasion, when the brothers had been away from home for some time with their flocks, Jacob sent Joseph after them to see how they fared. When they saw him coming they determined to destroy him; but Reuben counseled moderation and prevailed. (Genesis 37: 21, 22) It happened that a Midianitish trading caravan was passing, going to Egypt, and at Judah's suggestion they sold Joseph to these traders for thirty pieces of silver. Joseph's coat they dipped in blood, and they told their father that they had found it. Their cruelty toward their father is shown in their words, "Know now whether it be thy son's coat or no."—Genesis 37: 32.

5 Joseph's fidelity to his father had brought him into trouble. His love for his father and his sense of justice and honor place the conduct of his brothers and his in sharp contrast; it is evident they cared little for their father's interests, and nothing at all for his feelings. But though Joseph suffered he had the consciousness of suffering wrongfully, and with it that faith in God which ever prevents such suffering from souring the heart. On the other hand his brothers carried the heavy burden;

not only had they degraded their brother in selling him into slavery, but so far as they could know they had lost him for ever; and always they had their father's questioning mind upon them. They lied to him and he suspected them.

6 In Egypt Joseph was bought by Potiphar, one of Pharaoh's chief officers, who found the young man so wise and prudent that he soon made Joseph ruler over his household. The blessing of Jehovah was not only upon Joseph, but for his sake was upon the house and affairs of his master.—Genesis 39:3.

7 But Joseph's courage and purpose in life were after a time put to a very severe test. The wife of Potiphar became enamored with Joseph, who was good looking, attractive, and as bright as he was faithful. (Genesis 39:6, 7) She endeavored to seduce him from his fidelity; and at last to secure his freedom he had to escape her presence, getting away only by a struggle in which his loose outer garment was torn from him. In vexation and hatred at being spurned she showed Joseph's garment to her husband as proof that Joseph had endeavored to wrong her and her husband. Joseph was cast into prison, and apparently that was the end of his relation with Potiphar, for the sentence was not for a particular term. It was in God's providence that he was put into the king's prison.—Genesis 39:20.

8 This untoward happening did not unbalance Joseph, because his mind was set for righteousness. He had said to his temptress, "How then can I do this great wickedness, and sin against God?" (Genesis 39:9) Now in prison he could and would serve God faithfully while counted as a wrong-doer, even as he had done in the sunshine and liberty of Potiphar's house and home. He had the balance of mind which is unaffected by circumstances. He and David are alike in this as in so many other things.

9 The governor of the prison had considerable measure of liberty as to what he would do with the prisoners under his care; and as he saw the young Hebrew was no criminal, but of the strictest integrity, he gave him the whole care of the prison. Were it not that the Psalmist says of him, "Whose feet they hurt with fetters; he was laid in iron; until the time that his word came; the word of the Lord tried him" (Psalm 105:18, 19), and for that of Genesis (40:3) which says that Joseph was "bound", it would have appeared as if he had a comparatively easy time in prison. But he was never allowed to forget that he was a prisoner; probably he was never entirely free from the fetters.

10 These circumstances made Joseph a man of affairs; his care at home when he had no responsibility, then his care in Potiphar's business and home, and now this oversight of men who were in prison, justly or unjustly, gave him a wide experience. We do not know how long a time he was in prison, but two years before he got his freedom an incident occurred which ultimately gave him liberty and great advancement.

11 Two of Pharaoh's chief servants, the chief butler and chief baker, had offended the king and had been put in ward under the care of the governor of the king's prison. On a certain night both had a dream, and each sought an interpretation but failed to get it. Joseph saw them with sad faces, and was told the reason. He said, "Do not interpretations belong to God?" And he asked to be told the dreams. (Genesis 40:8) The butler told his, and Joseph interpreted it as meaning that within three days the butler would be restored to favor. On hearing this favorable interpretation the baker told his. Joseph interpreted it as meaning that within three days the baker also would be lifted up, only he would be hanged. Both these things came to pass.

12 Joseph told the butler of his own unjust imprisonment, and asked the butler to tell his case to Pharaoh. But the butler forgot him, and Joseph remained in prison for two years after that. Joseph's release finally came about through Pharaoh's having two dreams which perturbed him. He saw in a dream seven lean kine eating up seven fat ones and themselves getting no fatter. Both of these herd of kine, the fat and the lean, came up from Egypt's river. He also dreamed of seven ears of corn, very full and fat, growing on one stalk; and of seven thin ears devouring them. The king's wise men and his magicians were helpless to understand and to interpret these dreams.

13 The butler now told Pharaoh of his fault in not remembering Joseph, and he related how this young Hebrew had interpreted the dreams of the butler and baker, and that his interpretation was according to what actually happened. Joseph was sent for and Pharaoh told him the dreams and his failure to get an interpretation. Joseph avowed his personal inability, but said, "God shall give Pharaoh an answer of peace." (Genesis 41:16) He quite well understood that God was in this matter; he did not believe that this was just a happening, for he well knew that he was in the hand of God.

14 Joseph then gave Pharaoh the meaning of his dreams. There were to be seven years of plenty in Egypt, the river with its overflow bringing rich mud which would give plentiful harvests; but these would be followed by seven years of famine, which would quite nullify the apparent prosperity of the seven full years. He interpreted the doubling of the dream as evidence that the dreams were of God; his own had been doubled, and he thus gives confirmation of his belief in them.

15 Then he gave advice to Pharaoh. He suggested that a suitable man should be chosen to superintend a special work in gathering and safeguarding the overflow of the crops during the seven years of plenty which were to come. Further he advised that a fifth part of the land should be kept specially under the control of the king. This was a new policy, to some extent comparable to the war measures of late years. The whole land was to come under the control of the crown. The king was wise enough to see that Joseph was the one for this place of

honor and responsibility, and he chose him. It was plain that Joseph was not seeking anything for himself, for a prisoner could not have any expectation of aspiring to such a position.

16 Joseph was at once installed in his office as prime minister or dictator, and Pharaoh gave everything into his hand; so much so that no one in Egypt could move a hand or foot without Joseph's permission. This was a dictatorship of a stricter kind than that which presently obtains in one of the kingdoms of Europe. In Joseph's case it was a rule of power for the good of the people under the guidance of divine wisdom and grace; the dictator sought only the good of the people and the glory of God whom he served.

17 That the course of Joseph is typical of that of the church of God is clear to any Bible student. The disciple of Christ must first suffer pain and humiliation before he can get that high honor which in the kingdom awaits the faithful follower of Christ. It is only after he has suffered and endured the afflictions of the Christ that he can be exalted with him. (1 Peter 4:16) But since the Bible is written not so much to tell of things to come after the Christian's course is ended, but to guide the church in the flesh, and specially to give it guidance at the end of its course, at the time of the Lord's return, it cannot be unreasonable to expect that these incidents are intended to give instruction at this time. This we find.

18 In each position in Egypt, in Potiphar's house, in the prison experience, and as Pharaoh's representative, Joseph was chief steward; in each case he had control over all the household and the goods. This is so much like the position of the servant of Luke 12:42-44, so prominently brought before God's people in these days, that it cannot be passed by unrelated. The three experiences correspond roughly to the three phases of the harvest work and period:

19 The first, during the time when the truth was being made known, and which seemed to opposers to be put to an end by the slanders which to outsiders were never really answered; and which, like those from which Joseph suffered, it did not please God to have publicly cleared up. There were slanders as to the morals of the leader, and slanders as to the motives of the SOCIETY itself, as if personal gain were sought.

20 Then came the prison experience, when the faithful of the church knew that God was caring, though it appeared to some as if the door had finally closed on the work.

21 Then came the clear sight of the present work of the Lord, and a certain message and work which can be readily compared with the set work which Joseph was given. The truth is given to the faithful now even as the opportunity of service was given to Joseph. In this picture Pharaoh represents Jehovah, Egypt the world, Joseph the Lord and his church. The truth is given as a stewardship to be used for the glory of God and the blessing of the world.

QUESTIONS FOR BEREAN STUDY

How old was Joseph when he was sold into Egypt? Why was he hated by his brethren and especially loved by his father? ¶ 1-3.

Relate the circumstances of Joseph's disappearance, and of his brethren's cruelty, particularly toward their father Jacob. ¶ 4, 5.

Who was Potiphar, and why did he have Joseph imprisoned? ¶ 6-8.

How was Joseph treated while in prison? What dreams did he interpret for Pharaoh's butler and baker? ¶ 9-11.

How was Joseph's release finally brought about? What was Pharaoh's dream, and how did Joseph interpret it? ¶ 12-14.

What advice did Joseph then give to the king, and with what result? ¶ 15, 16.

Were Joseph's experiences typical? Explain fully. ¶ 17-21.

JUDAH'S PLEA

——JUNE 20—GENESIS 44:18-34——

"A broken and a contrite heart, O God, thou wilt not despise."—Psalm 51:17.

THE Pharaoh of Joseph's day was a wise and strong man. He had perception to see that Joseph was the best man he knew for the work before them, and he had strength to set him in place at once; though, as in all high places of earth, there must have been many present before him who thought they were well fitted for the task. If the scheme which Joseph outlined was to be carried through properly there was an immense amount of organization to be done and no time to be lost, for the realization of the dreams was to come to pass quickly.

2 Joseph's plan was that a fifth of the land of Egypt was to come directly under the king. This may mean either that more land would go under cultivation or, more probably, that one-fifth of all the produce of the land was to be the king's property. Storehouses were to be built, and arrangements made for the purchase of all the surplus of the crops. Probably no private trade with foreign buyers was to be allowed.

3 Joseph was further honored by being given the daughter of the priest of On in marriage. (Genesis 41:45) As he knew he was in the hands of his God it is evident that he thought this was the will of God for him. God was making him the savior of Egypt and for the time being he became as one of them. He traveled through the land, supervising every arrangement. The

plans he made were so successful that the extraordinary crops which came were taken care of, whether those of the great fields or those of the suburbs of the cities.—Genesis 41: 48.

4 This great work took the whole time and attention of Joseph. He seems not to have made any attempt to get into touch with his father, and we must suppose that he saw good reason why he should not do so. To him this matter also was in the hands of God. He took his separation from his father and home as a dispensation of providence, and evidently he considered that it would not be in order for him to seek to break it. Whatever the reason for Joseph's silence we may be certain that it was satisfactory to him and to the Lord.

5 The years of plenty came and left their supply; the storehouses were full to overflowing, and so much corn came in that they left off keeping count. Then the lean years came, gaunt like the lean cattle of Pharaoh's dream. The Nile, which is the river of Egypt, failed to bring that overflow of water and mud which makes Egypt possible as a place of habitation. It had failed before as since; but when it failed on the eighth year, exactly as foretold by Joseph, the Egyptians must have perceived that the hand of God was in this matter. When the people had exhausted their corn they cried to Pharaoh for bread; but he sent them all to Joseph, making no more attempt to regulate the distribution of the grain than he had done of its gathering.

6 The famine was not confined to Egypt, but was general, and the peoples from the neighboring countries came to Egypt for bread. The famine extended to Canaan, which was not dependent upon the Nile's overflow; and Jacob and his family were sufferers from the drought. But it was the old man who had to stir the young men into activity. He said to his sons, "Why do ye look one upon another?" (Genesis 42: 1) He told them there was corn in Egypt. He bade them go down to Egypt, and ten of them went; Jacob would not let young Benjamin go.

7 Apparently Joseph gave much personal attention to purchasers of corn, especially unusual buyers, or to those from other countries. Jacob's sons were brought before him and he knew them. He spoke roughly to them as if they were not genuine purchasers, but said they were spies come to see the nakedness of the land. However startling to them, this was not an unreasonable view for the governor to take; it was apparent that these ten unusual men in the prime of life were not ordinary traders. But there was an intended sting in the suggestion; he had not forgotten that this was what they had thought of him when last he saw them. But though there was a sting in what he said it is evident that he did not make this charge against them in seriousness; he would have dealt with them differently had that been the case.

8 He proposed to detain nine of the brothers and to send one of them back to bring the young brother of whom they spoke; but on the third day he made the proposal that one of them should be kept and the others go back. He chose Simeon as the prisoner (chapter 49: 5), almost certainly because Joseph had suffered most at his hands. Simeon was known to be cruel. The brothers had already reminded themselves of their persecution of Joseph. They felt that retribution was coming upon them. (Genesis 42: 21) This, and not punishment, was Joseph's purpose. In time they came back with Benjamin, whom his father let go with them only after a hard struggle, for Jacob had no confidence in them. He had long come to the conclusion that they had done away with his beloved son Joseph, for he now said to the nine, "Me have ye bereaved of my children: Joseph is not, and Simeon is not." (Genesis 42: 36) He did not believe them about Simeon.

9 When the brothers arrived in Egypt Joseph's steward brought Simeon out to them, and spoke comfortingly to them and refreshed them, and told them they were to eat with the governor at noon. Then when Joseph appeared they made obeisance to him even as he had seen in the dream. (Genesis 37: 6-11) To their great surprise he had them placed at meat in the order of their age. To Benjamin he sent five times as much as to the others.

10 While eating, as the governor sat apart from both the Egyptians and his brothers, he asked about the old man of whom they had spoken. He agreed to accept them as honest and true men, and to have them supplied with the corn they sought to purchase. But as yet he had no real test of their attitude toward their father; nothing had transpired to indicate that they had changed. He devised a plan to discover this. He ordered his steward to see that his special cup should be put into Benjamin's sack of corn in order to make Benjamin a prisoner. The men started on their journey to Canaan, but were followed by Joseph's officers, who said the governor's cup was stolen, evidently by those who had eaten with him. They all denied guilt, but agreed that the guilty party must suffer. To their consternation the cup was found in Benjamin's sack. It was a smitten company who went back with the officers. Their position was calamitous; Benjamin was as good as lost, either by death or by imprisonment.

11 The scene when they were brought before Joseph is one of the most dramatic in human records. And Judah's plea for Benjamin's release, for their father's sake, and his offering himself instead, because he could not again face his father, is one of the world's great pleadings. Nothing finer of its kind was ever spoken or written. There could be no doubt left as to the changed attitude of the brothers towards their father; they cared for him with earnest desire. Joseph could not restrain himself; he left them while he wept. This strong man who could rule Egypt had the tenderest of hearts. But his tears were not merely the outlet for emotion. He wept for joy because there was now a way

of wiping out the past. His brothers were ready to be treated with forgiveness; their hearts were softened and were contrite.

12 Now God had opened the way for reunion with his father, and such a complete family reunion as would be pleasing to God and provide that which a family chosen of God should present to the world. Joseph, after a period of weeping, came back; and, now, speaking to them in their own tongue, he told his brethren who he was. For a brief moment they were concerned almost to distress. But Joseph explained that it was all of divine order; without mentioning their wrong he said that God had sent him before them to preserve their lives.—Genesis 45:5.

13 Here was Joseph's strength; God and God's will and purpose were the things most prominent in his life. He saw himself as God's representative and treated himself and his life accordingly. His dreams, his hard experience, his special relationship to his father, and the hope which his father shared with Isaac and Abraham, were ever before him. They were his life, and whatever happened to him must be adjusted to his relationship with God.

14 As there were yet five years of famine to come Joseph saw that he could be of best service to his father and his brothers if they came to Egypt. He would prepare for this; his father and the family should dwell in the land of Goshen. The reunion of Joseph's family was told to Pharaoh—though nothing is said to indicate that Pharaoh knew that Joseph had been sold as a slave by his brethren. Pharaoh was pleased, and himself issued such an order as Joseph desired.—Genesis 45:17, 18.

15 When the sons of Jacob returned home and told their father about Joseph he would not believe them; he had no reason to do so. It was only when he saw the wagons Joseph had sent that he believed. He decided to go to Egypt. When he got as far as Beersheba, on the borders of the desert which lay between Canaan and Egypt, and where God had appeared to both Isaac and Abraham, he offered sacrifice to God. Apparently he had not considered it necessary to ask his God whether or not he should go to Egypt; Joseph's being in Egypt and sending word of his understanding of the providence of God was sufficient for him. But since it was an important move God gave him assurance, and told him in an affectionate way that he should die there. He said, "Joseph shall put his hand upon thine eyes." —Genesis 46:4.

16 The reunion of father and son was very affecting to both. Joseph told Pharaoh of all that was being done, and Pharaoh agreed to and directed the provision which was made. But the Egyptians abominated the pastoral life and it was good policy to keep Jacob's family separate. The only available place, but at once the most convenient and the richest land in Egypt, was the land of Goshen; and there by Pharaoh's order they were placed. Pharaoh gave audience to Jacob and five of Joseph's brethren, and instructed Joseph to use his brethren if possible in any work he had in the land of Egypt. Jacob lived seventeen years after this in peace—the easiest, and apart from the happiness of the earlier days when he met Rachel, the happiest he had enjoyed in his eventful life.

17 Joseph piloted the kingdom of Egypt through its time of trouble. But the plan upon which he worked necessarily brought practically all the money, the cattle, the land, and at last the people themselves, into the direct possession of Pharaoh; the people sold everything, even themselves, for bread that they might live. After this Joseph, no doubt helped by his brethren and by counsel with his father, reorganized the state of Egypt, planting the people where they could be of most benefit to the state and to themselves. This work of Joseph in Egypt is the Bible's picture of the forthcoming restoration of the world under the rule of the Christ, whom Joseph represented. It was shared in by Jacob, who represented the earthly phase of the Abrahamic Covenant which blesses the families of the earth.

18 The golden text calls attention to the advantage and the blessing which comes to a contrite spirit. The sons of Jacob, born out of Canaan and under circumstances which made their training difficult, seem to have had little respect to the family covenant with God which separated them from all other peoples. But the main lesson of this history is not one of instruction in development in grace. Its purport is mainly typical, and is given for guidance to the Lord's people in the time of earth's trouble, typified by Egypt's distress. In this picture Joseph represents the Lord's people who, in his providences and because of their full consecration to him, have been brought to a realization of his purpose. To these he has given the work of witnessing for him and of telling out his truth, the truth which establishes the new heavens and the new earth. (See Isaiah 51:16.) Joseph's brethren correspondingly would represent those, the greater number of lovers of God, who have served God according to their own way, whether it be by supporting creedal teachings or by other means, who gave but little attention to the covenant promises of God but who, in the famine of truth which comes widespread, find the truth at last, but through bitter experiences and from those whom they despised and sought to injure. But as Pharaoh gave Joseph permission to make use of his brethren in serving the interests of the kingdom, so the class whom the brothers represented are, when restored to harmony with God and his arrangements, used of God to serve him in his great work for all humanity.

QUESTIONS FOR BEREAN STUDY

What kind of character was the Pharaoh of Joseph's day? What was Joseph's governmental plan? Whom did he marry in Egypt? ¶ 1-3.

Why did not Joseph return to Canaan or communicate with his father and brethren? Did the famine affect Egypt only? ¶ 4-6.

Did Jacob send all of his sons to Egypt? How were they

received by Joseph? Why did he send them back empty-handed and keep Simeon a prisoner? ¶ 7, 8.

What happened when they returned with Benjamin? Relate the story of Benjamin's arrest and of Judah's plea before the governor. ¶ 9-11.

When and how did Joseph reveal his identity? Wherein lay Joseph's strength? ¶ 12, 13.

Tell about Jacob's coming into Egypt, and of the provision Joseph made for him. ¶ 14-16.

What were the favorable and unfavorable results of Joseph's economic governmental scheme? What does his reorganization work picture? What further lessons may we get from this history of Joseph and his brethren? ¶ 17, 18.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MAY 26

"Make mention that his name is exalted."—Isa. 12: 4.

"IN THAT day," as used in the prophecies, almost invariably refers to the period of time just preceding the overthrow of Satan's organization. It is the time when the witness must be given to the peoples of the world that God will make for himself a name. The ones who will give this witness are the anointed who love the Lord better than this life and who delight to do his will. The prophet represents these as saying, "Behold, God is my salvation; I will trust, and not be afraid: for the LORD *JEHOVAH* is my strength and my song; he is also become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."—Isaiah 12: 2-4.

This is the class that in the day of the Lord's judgment upon the nations have boldness in declaring his message, and they do so because of their love for him. (1 John 4: 17, 18) There seems to be no other way in which love for God may be perfected.

The Lord has clothed his servants with the high commission of being his witnesses on earth that he is God. Blessed is the man who faithfully performs this commission.

TEXT FOR JUNE 2

"God is in the midst of her."—Psalm 46: 5.

THE Devil is now very angry at Zion, and to vent his wrath against her he endeavors to destroy the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ that they are his. (Revelation 12: 17) These being in the temple condition, and serving God, are a part of Zion and therefore the name Zion is properly applied to them. "The city of God" is symbolic of his organization, which is called Zion.

When in the presence of a deadly foe who possesses power to destroy one instantly if not prevented, it is a real consolation for the Christian to know that the great God who is his Father and who is for him is greater than the enemy and all of his forces, and will not let the enemy hurt him. The Christian who really believes this is fearless, and his heart responds with love to God. If he is fearful his love for God is not perfect. (1 John 4: 17, 18) But trusting implicitly in the Lord and joyfully serving because of love for his Father, the Christian is serene and peaceful in his heart. He knows that the great God is in the midst of Zion, because Zion is his organization and he loves her. He knows that because God is in Zion those who abide therein cannot be moved.

Early in the morning of the establishment of the kingdom God shall help her and deliver her. He puts his great protecting hand over the various faithful ones, and in substance sweetly says to them: "Ye are my witnesses, and I have put my words in thy mouth and have covered thee with the shadow of my hand; and now I am planting the heavens and laying the foundation of the earth, and I will call thee Zion." Blessed consolation this! The Christian, appreciating his position and his privilege, joyfully responds: "Blessed be the Lord out of Zion!"

TEXT FOR JUNE 9

"Yet will I not forget thee."—Isaiah 49: 15.

NO ONE can please God without faith. The faith of the Christian must increase, and he must stand firm for the Lord. The faith of those in Zion must be strong in order to remain in that blessed condition. Sometimes the Christian becomes discouraged. He says in substance: "I am so weak and I make so many mistakes; how can I hope to receive my Lord's approval? Surely God cannot love me, and he will forget me." But in such an hour it is his privilege to remember that God has given to those in Zion his exceeding great and precious promises, and that the Lord never fails in one of his promises. He cannot forget the labor of love on the part of his child as long as that one, prompted by love, is continuing to serve. (Hebrews 6: 10, 11) Foreknowing the moments of discouragement that at times must come to the Christian the Lord, through his prophet, said: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isaiah 49: 15, 16.

How wonderful is our Father! To know him and his beloved Son is life and joy. The Christian, appreciating these facts, in these marvelous times goes forth with a real burning zeal for the Lord, and his heart responds: "Blessed be the Lord out of Zion."

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Cabri, Sask.	May	2	Lethbridge, Alta.	May	11, 12
Webb, Sask.	"	3	Calgary, Alta.	"	14, 16
Maple Creek, Sask.	"	5	Illicillewaet, B. C.	"	17
Medicine Hat, Alta.	"	6, 7	Kamloops, B. C.	"	19, 20
Bow Island, Alta.	"	9	Vancouver, B. C.	"	21, 23
Taber, Alta.	"	10	Nanaimo, B. C.	"	25

BROTHER H. S. MURRAY

Taiban, N. Mex.	Apr.	22	Tucson, Ariz.	May	4, 5
Albuquerque, N. Mex.	"	23, 25	Phoenix, Ariz.	"	6, 9
El Paso, Tex.	"	26, 29	Yuma, Ariz.	"	10, 11
Alamogordo, N. Mex.	"	27, 28	El Centro, Calif.	"	12
Deming, N. Mex.	"	30	San Diego, Calif.	"	16, 23
Safford, Ariz.	"	2, 3	Oceanside, Calif.	"	30

BROTHER G. R. POLLOCK

Cleveland, O.	May	2	Tiffin, O.	May	9
Cleveland Beach, O.	"	3	Attica, O.	"	10
Lorain, O.	"	4	Bucyrus, O.	"	11
Elyria, O.	"	5	Marion, O.	"	12
Norwalk, O.	"	6	Delaware, O.	"	13
Bellevue, O.	"	7	Columbus, O.	"	14, 16

BROTHER V. C. RICE

Alvarado, Tex.	May	3	Wichita Falls, Tex.	May	11
Midlothian, Tex.	"	4	Electra, Tex.	"	12
Fort Worth, Tex.	"	5, 9	Rochester, Tex.	"	14, 15
Cleburne, Tex.	"	6	San Angelo, Tex.	"	16
Weatherford, Tex.	"	7	Miles, Tex.	"	17, 18
Bowie, Tex.	"	10	Brownwood, Tex.	"	19, 20

BROTHER C. ROBERTS

Winnipeg, Man.	May	2, 3	Brandon, Man.	May	13
Portage La Prairie, Man.	"	4, 9	Minnedosa, Man.	"	14
Alonsa, Man.	"	6, 7	Edrans, Man.	"	16
Altona, Man.	"	10	Neepawa, Man.	"	17, 18
Morris, Man.	"	11	Rapid City, Man.	"	19
Baldur, Man.	"	12	Cordova, Man.	"	20

BROTHER R. L. ROBIE

Clarksdale, Miss.	May	2	Hattiesburg, Miss.	May	13, 16
Vicksburg, Miss.	"	7	Collins, Miss.	"	14
Jackson, Miss.	"	9	Cohey, Miss.	"	17, 18
Brookhaven, Miss.	"	10	Laurel, Miss.	"	19
Wanilla, Miss.	"	11	Lumberton, Miss.	"	20
Sumrall, Miss.	"	12	Poplarville, Miss.	"	21

BROTHER W. J. THORN

Healdsburg, Calif.	May	3	Richmond, Calif.	May	13
Eureka, Calif.	"	4, 5	Sacramento, Calif.	"	14, 18
Upper Lake, Calif.	"	6, 7	Nevada City, Calif.	"	16, 17
San Rafael, Calif.	"	9, 10	Rocklin, Calif.	"	19, 20
North Vallejo, Calif.	"	11	Oroville, Calif.	"	21, 23
St. Helena, Calif.	"	12	Chico, Calif.	"	24

BROTHER T. H. THORNTON

Trevat, Tex.	May	2	Port Arthur, Tex.	May	11, 12
Shreveport, La.	"	3, 4	Fannett, Tex.	"	13, 14
Joaquin, Tex.	"	5	Galveston, Tex.	"	16
Center, Tex.	"	6	Arcadia, Tex.	"	18
Beaumont, Tex.	"	7, 9	Alvin, Tex.	"	19
Devers, Tex.	"	10	Houston, Tex.	"	20, 23

BROTHER S. H. TOUTJIAN

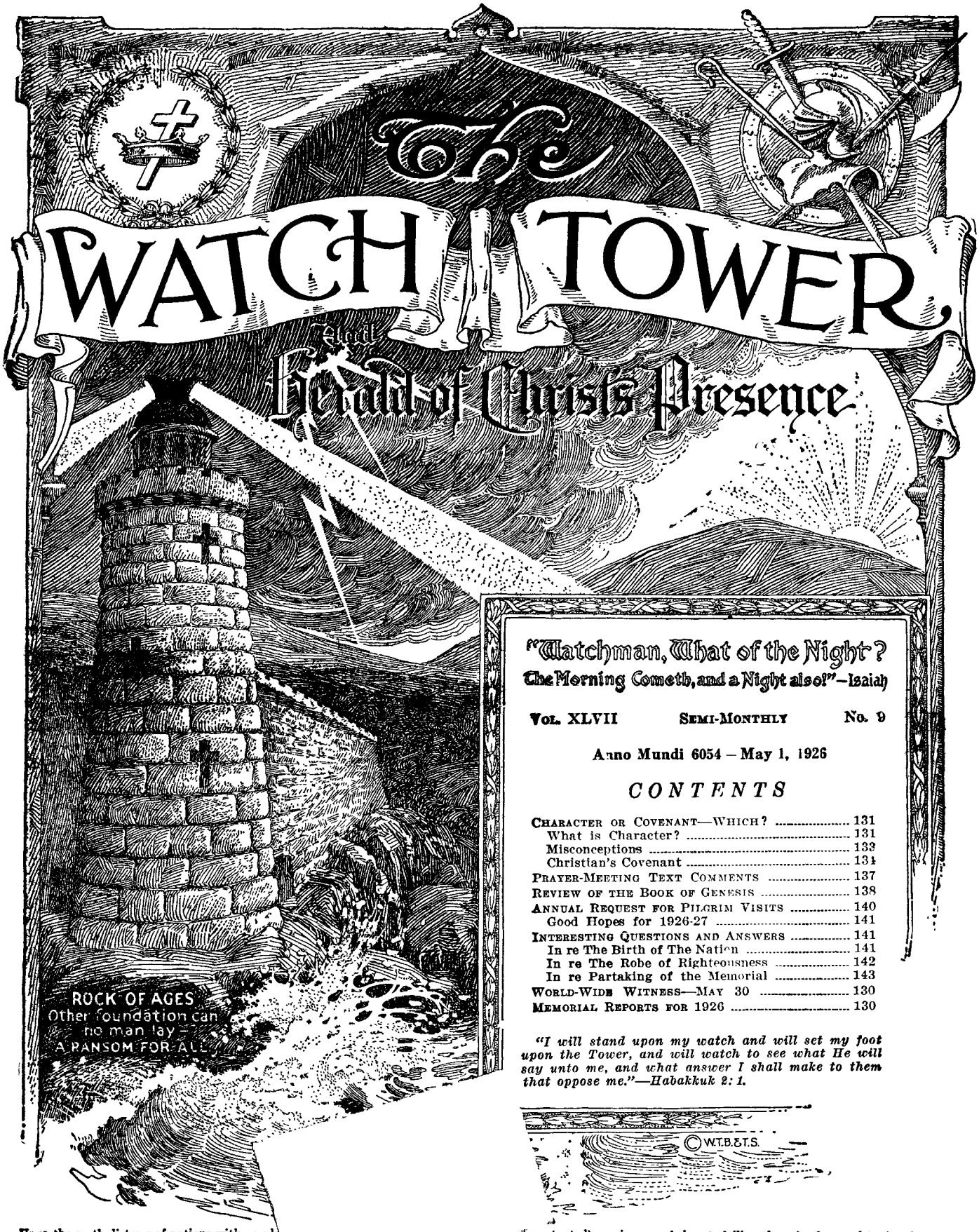
Lincoln, Neb.	May	2	Hastings, Neb.	May	10
Beatrice, Neb.	"	3	Brady, Neb.	"	11, 12
Wymore, Neb.	"	4	North Platte, Neb.	"	13
Bloomington, Neb.	"	6	Big Spring, Neb.	"	14
Loomis, Neb.	"	7	Fort Morgan, Colo.	"	16
Sutton, Neb.	"	9	Wauneta, Neb.	"	17

BROTHER J. C. WATT

Marshfield, Wis.	May	2, 4	Marinette, Wis.	May	11
Loyal, Wis.	"	3	Vulcan, Mich.	"	12, 13
Wausau, Wis.	"	5, 6	Sault Ste. Marie, Ont.	"	14, 16
Clintonville, Wis.	"	7	Sault Ste. Marie, Mich.	"	17
Bonduel, Wis.	"	9	Marquette, Mich.	"	18
Green Bay, Wis.	"	10	Superior, Wis.	"	20

BROTHER J. B. WILLIAMS

Helena, Ark.	May	2	Palmyra, Tenn.	May	10
Lafe, Ark.	"	3	Springfield, Tenn.	"	11
Jonesboro, Ark.	"	4	Lebanon, Tenn.	"	12
Memphis, Tenn.	"	5, 6	Doyle, Tenn.	"	13, 14
Gadsden, Tenn.	"	7	McMinnville, Tenn.	"	16
Big Sandy, Tenn.	"	9	Normandy, Tenn.	"	17



The WATCH TOWER

and

Herald of Christ's Presence

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

VOL. XLVII SEMI-MONTHLY No. 9

Anno Mundi 6054 — May 1, 1926

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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 perple[x]
the things coming upon the earth (society); fo[r]
know that the Kingdom of God is at hand. Lo[ok]

[...] discontented) roaring; men's hearts failing them for fear and for looking to [...]asticism) shall be shaken. . . When ye see these things begin to come to pass, then [...] 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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"THE BIRTH OF THE NATION" Z March 1, 1925		"FOR THE ELECT'S SAKE" Z May 1, 1925	
Week of June 6 ...	¶ 49-65	Week of June 20 ...	¶ 1-45
Week of June 13 ...	¶ 66-94	Week of June 27 ...	¶ 46-85

BROTHER RUTHERFORD'S MAIL

Mail addressed to Brother Rutherford at 124 Columbia Heights, Brooklyn, N. Y., will be answered by some of his office assistants during his three months absence in Europe.

WORLD-WIDE WITNESS—MAY 30

The topic selected for the next world-wide witness, Sunday, May, 30th, is *"Why World Powers are Tottering. The Remedy."* The SOCIETY has received such splendid reports of the last two world-wide witnesses in particular that it is unquestionable that the Lord's blessing is upon our united efforts along this line. This has encouraged us to propose that on Sunday, May 30th, another concerted witness be given, and that every ecclesia and every elder possessing speaking ability prepare for this special opportunity, that we may further simultaneously advertise the King and the kingdom on this occasion. Orders for handbills should be placed early.

MEMORIAL REPORTS FOR 1926

It is requested that reports of the numbers who participated in the Memorial services this year be sent in to the SOCIETY promptly. We desire the count to be as complete as possible, and to include all classes irrespective of size or nationality and all isolated brethren as well. Friends in foreign countries will, of course, make their reports to their nearest branch office, as usual; and they will, in turn, tabulate them and forward promptly to the main office at Brooklyn.

BETHEL HYMNS FOR JUNE

Sunday			**6**	184	**13**	105	**20**	246	**27**	69
Monday			**7**	300	**14**	137	**21**	185	**28**	306
Tuesday	**1**	327	**8**	294	**15**	66	**22**	4	**29**	47
Wednesday	**2**	213	**9**	257	**16**	135	**23**	238	**30**	287
Thursday	**3**	283	**10**	35	**17**	7	**24**	256		
Friday	**4**	326	**11**	80	**18**	144	**25**	323		
Saturday	**5**	124	**12**	186	**19**	46	**26**	157		

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII MAY 1, 1926 No. 9

CHARACTER OR COVENANT—WHICH?

"For if ye do these things, ye shall never fall."—2 Peter 1: 10.

THE expression "character development", and like expressions repeatedly made from pulpit and platform, have resulted in much confusion. Christians have been led to believe that they must develop, while in the flesh on the earth, a character that is perfect before they can have an entrance into heaven.

[2] Some of the expressions that have been repeatedly used by teachers are here quoted, to wit: "We must in this life become a perfect character or else we cannot eternally dwell with God." "Your part and my part in the eternal plan of God depends upon our character development." "Whether we are to be of the heavenly number depends upon our individual character development." "Since Christ's character is the standard to be reached, and since it is reached gradually, we must get busy developing this character or sooner or later we shall become completely and forever separated from our relationship with the Lord." "Every defect in our character is evil." "Fitness of character to meet God's approval must be accomplished while in the flesh. Death and resurrection will make no change in our character." "As a new creature he [Jesus] had his human body in which to develop a character." "The matter of cultivation of Christian character is not one to be accomplished in a few hours or days. It is the work of a lifetime, the process by which virtue is added to virtue, grace to grace. assimilated by the spiritual germ of the new creature until the embryo new creature is formed, and then it must be developed to completion."

[3] The above excerpts or quotations, which are commonly used expressions, are here cited in order that the issue may be clearly drawn. If any of us have relied upon such expressions and have been misled thereby, then it becomes our duty to get them out of our minds that we might see more clearly God's provisions and rejoice.

[4] Many have thought that Christian character development means that a man who is a Christian must develop something separate and distinct from his being or person, and that this thing which he develops must be developed while in the flesh, by his personal efforts. They have believed that this personal development of a character must be brought to perfection before they can enter into eternal life. This wrong conception of the matter has led many to believe that they can reach perfection in the flesh. Thus believing they have attempted to accomplish the same, and the effort has generally led to one of two things: (a) The complete discouragement of the Christian and the giving up of the good fight of faith, or (b) pride and self-satisfaction, the disposition of "more holy than thou", causing such an one to lose sight of the necessity of the merit of Christ Jesus' great sacrifice wherein the Christian must stand, and therefore finally resulting in such an one falling completely into the net of the adversary. Past experience has shown that one persisting in the course of self-satisfaction in what he calls "character development" does not long remain in the truth.

[5] The words of the apostle in 2 Peter 1: 3-11 have often been used as authority to prove that the Christian must, while in the flesh, develop a character to the point of perfection; and that if he does so, then he shall have an abundant entrance into the kingdom. Is that the proper meaning of the apostle's words? Before discussing this question it is first necessary to get our proper bearings by defining the word "character".

WHAT IS CHARACTER?

[6] The Greek word from which the English word "character" is translated appears but once in the Scriptures. The word is there rendered "image". "Who being in the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Hebrews 1: 3) This description of Christ Jesus relates to the time when he was resurrected and exalted to divine glory. The express image of the Father, which Jesus Christ now enjoys, is not something that he developed during his three and one-half years of suffering. The apostle plainly says that Christ Jesus enjoyed this express image from the time when he "sat down on the right hand of the Majesty on high". This glory he did not acquire by his own efforts, but it came to him as a reward from God because of his absolute obedience and faithfulness.

[7] The word "image" is from the root word which is translated in the English "character". This character

was not something that Jesus possessed, separate and apart from his being. The DIAGLOTT renders the text in this manner: "Who, being an effulgence of his glory, and an exact impress of his substance." From this we must conclude that when Jesus was exalted on high he then became the express image of his Father and that the divine nature has to do with that express image. That being true it was an absolute impossibility for Jesus to develop it while in the flesh. The Greek word translated "character" means, "the figure stamped in; an exact copy; express image."—*Strong.*

8 "Character is that which a person or thing really is." (*Webster*) This definition is in harmony with the Scriptures. It is true that the English word character has many shades of meaning given to it by lexicographers as the result of usage, but usage by men can in no wise change the Scriptural meaning of a word or term. If the Lord through his inspired scribes plainly shows the meaning of a word used, then no man has authority to give that word a different meaning and then apply that meaning to the Scriptures.

UNSCRIPTURAL EXPRESSIONS

9 Frequently these expressions are used, to wit: "God's righteous character"; "Jesus' character"; "the Christian's character," etc. Observe that in each of these expressions the possessive case is employed; that is say, ownership or possession, separate and distinct from the being or creature, is implied. Does God possess a character separate and distinct from himself? Does Jesus own and possess a character which is separate and distinct from himself and which he has developed? Has a Christian a character which he owns and possesses and which he develops by his own effort?

10 Webster further defines the Greek word rendered character in harmony with the Scriptures, thus: "The peculiar quality or the sum of qualities by which a person or thing is distinguished from others; that which a person or thing really is."

11 What distinguishes God from all others? The answer must be that at all times, without beginning and without ending, the four primary attributes, wisdom, justice, love and power, are expressed by and in him in exact harmony. Such cannot be said of any other. Jehovah therefore is THE character. That being true the expressions "God's character" or "God's righteous character" are unscriptural. These attributes are a part of Jehovah. He is THE character. He does not possess or own a character.

12 From the time of the creation of the Logos, afterwards called Jesus, he was always a character and he was always perfect. When God raised Jesus up out of death and clothed him with all power in heaven and in earth and exalted him to the highest place in the heavens, he made Jesus Christ exactly like himself, his express image. Therefore and from that time he is a character like Jehovah. This does not indicate that he possesses something which he developed and which is called character, but that he *is* a character and he is like his Father.

13 Man is a being, an entity, a soul. There are many people on the earth who believe themselves to be Christian and who use the expression, "I have a soul to save," thereby meaning that they possess something called a soul which is separate and distinct from themselves. We know that this is not Scriptural. No man possesses a soul. Every man is a soul. Likewise no man possesses a character. Every man is a character. "Character is that which a man really is." The expressions "Jacob's character" or "Esau's character" are not properly Scriptural terms. Jacob was a good man and therefore a good character. Esau was a bad man and therefore a bad character.

14 Is it a proper expression therefore to say that a Christian must develop a character pleasing to God before he can be received into the kingdom? Such is not a correct expression, because it implies that the Christian must develop something to a point where God will approve him, that he must do this by his own efforts, and that the thing developed is something separate and distinct from himself. No wonder then that many Christians have become discouraged. The improper view of the matter is discouraging, whereas the proper understanding of it gives courage to the Christian. It should be our purpose always to encourage and help one another.

15 A printer's type is made from metal. The letter A is a character. This letter may be cut out of a rough piece of steel. As soon as it is formed into the letter A it is a character, but it is rough and unsightly. The roughness is taken off and it is subjected to a high polish until it becomes very beautiful. The polishing process is not the developing of a character. It is the change of the identical character from one degree of unsightliness to a degree of beauty.

16 At the time one is begotten of the holy spirit he becomes a new creature. He is then a character. He is a Christian. He does not possess a Christian nor does he possess a character. He is now in the rough. Must this Christian, this man, this new creature, this character, undergo a change, or must this Christian develop a character to perfection before God can receive him? This question must be answered by the Word of the Lord. Man's theory is unsatisfactory.

BEING TRANSFORMED

17 The apostle's argument is that Jehovah, before beginning the new creation, provided in his plan that his beloved Son should be the head of that new creation and that all the members should resemble him. "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." (Romans 8:29) This does not even intimate that Christ Jesus must develop a character and that the members of his body must develop each a character. The word "image" as used

in this text is not derived from the same word which is translated "image" in Hebrews 1:3. In the text above quoted from Romans the word "image" does not mean character, but it does mean to resemble, to be in the likeness of. The new creature in Christ, who is a character in the rough, undergoes a change from glory to glory by the spirit of the Lord, which change is complete when he awakens in the likeness of the Lord in the chief resurrection.—2 Corinthians 3:18.

[18] Again, St. Paul says that the new creature must die as Jesus died; that is to say, a sacrificial death; and that thus doing he shall be made like Jesus in the resurrection. (Romans 6:5) In this text the word "likeness" means "to become similar, made like unto."

[19] The apostle's argument elsewhere is that Adam was a perfect man and that he who will ultimately be of the heavenly class first bore the image of Adam, but shall bear the image of the heavenly Lord Jesus Christ. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Corinthians 15:49) Here the word "image" means to resemble, to be made like. This heavenly likeness is attained in the resurrection, not while in the flesh.

[20] St. John corroborates this conclusion when he says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." (1 John 3:2) The words of St. John here rendered "like him" mean "similar in appearance"; but we note from St. Paul's statement that there will be some difference, although a similarity. (1 Corinthians 15:40-42) The Christian's individual effort does not bring about this change of appearance. If it did then he would know this side the vail what that likeness is to be. If he cannot know it while in the flesh, then how could he develop it while in the flesh?

[21] Without doubt there is much for the Christian to *do* while he is in the flesh, but the question here at issue is, Is that *doing* developing a character or is it the performance of his covenant with God by sacrifice? The Christian must perform his part, but it is God who really does the transforming.

MISCONCEPTIONS

[22] Many Christians have been led to believe that morality and chastity constitute the character of a person which the Lord will approve. That is the world's standard. That is the standard that the enemy has induced nominal Christendom to set up. Every honest person should be moral, chaste and virtuous. There are millions of people on earth who are good when gauged by such a standard. Every Christian must be moral and chaste, but such alone will not bring the approval of the Lord. The devil has induced nominal Christians to believe that if they are moral and chaste and do not commit other unlawful acts God will approve them and take them to heaven as soon as they die. This is entirely a misconception. The true Christian must have a far higher standard than that.

[23] Other Christians are of the opinion that if they are genteel, kind, and appear to be meek, speak softly and assume a pious attitude, read a certain amount of the Scriptures daily, and think of themselves as holy and pray much, they are "developing a character" that will guarantee their entrance into heaven. This is also a misconception of what the Scriptures teach. But does not St. Peter say that "if ye do these things" then you shall enter the kingdom? (2 Peter 1:10) Do not the words of St. Peter show that we must develop a character before we can enter the kingdom? St. Peter says we must *do* much, but he says nothing about developing a character.

FOLLOWERS OF JESUS

[24] In both of his epistles St. Peter addresses the new creature in Christ Jesus. To these he says: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) Now the question is: Was Jesus required to develop a character before he could be received into the kingdom, and did he develop such character while on the earth? The proper answer to this question will furnish the criterion by which the followers of Jesus must be guided. The answer to the question must be emphatically *No,* because Jesus was a perfect character when on the earth. He did not have a character to develop; he was a character, and he was perfect, otherwise he could not have been acceptable as the great ransom sacrifice.

[25] But from the time he was begotten to the divine nature until his resurrection did not Jesus have to develop a perfect character as a new creature? He did not. Had he developed such a character as a new creature while in the flesh then he would have had that likeness spoken of by the apostle before he died and arose from the dead. He did not raise himself from the dead but God raised him up.

[26] But the scripture says that he was "made perfect" and that he learned "obedience by the things that he suffered". (Hebrews 5:8, 9) Does not this mean that he was made perfect in his character? The answer is, No. Jesus entered into a covenant with his Father to do his Father's will. He was put to the most severe tests, and under these tests he proved his unswerving loyalty, devotion and faithfulness to God. The purpose of the things which he suffered was to prove his faithfulness under the most adverse circumstances. He met all these tests and thereby completely learned obedience.

[27] "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8, 9) "He became obedient unto death." (Philippians 2:8) The word "perfect" used by St. Paul in the above text means to consummate, to complete, to accomplish. Note that this text does not say that Jesus perfected his *character* by the things which he suffered. What it does say is

this: He learned obedience by the things which he suffered, and having completed or consummated his covenant he became the author of eternal salvation. Otherwise stated, when Jesus finished his covenant of sacrifice God gave him the reward by making him the author of the eternal salvation of the human race. At the same time God gave unto him the divine nature and a glory like unto himself, and thereby he became "an exact impress of his [God's] substance".

28 What Jesus did his followers must likewise do, because they are called to follow in his footsteps. All such who will ultimately be made perfect, glorious characters, must be so made by Jehovah God in the first resurrection.

CHRISTIAN'S COVENANT

29 The word covenant is the solemn form of expressing the word contract. Two are required to make a covenant and the minds of both parties must agree. Christian is the name applied to a man who makes a full consecration whereby he agrees to do God's will, trusting in the merit of Christ Jesus as his Redeemer. In substance, his part of the contract may thus be stated: "I believe on the Lord Jesus Christ and I promise and agree to do thy will, whatsoever it may be." God on the other side of the contract, if he accepts the consecration of Christian, forthwith justifies him and then begets him to the divine nature. This begetting is God's part of the contract which he will afterwards faithfully perform. By his own will and by his Word of Truth he begets.

30 Stated in common phrase and upon the authority of the Scriptures, God in substance says to the Christian: "Since you by your consecration agree to do my will I count you as righteous through the merit of my beloved Son; and my will concerning you is that you shall die a sacrificial death. I give to you my word of promise that if you perform your part of the covenant faithfully I will grant to you the divine nature." Note the words of St. Peter in harmony with this: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1: 3, 4.

31 The contract or covenant on both sides is now made. This is a covenant by sacrifice. (Psalm 50: 5) God has now given to Christian his exceeding great and precious promises which will result in his attaining the divine nature. God is absolutely certain to carry out his part of the contract, because he never fails. The only question now is, Will Christian carry out his part? If Christian performs his part of the covenant he is certain to have an abundant entrance into the kingdom; he cannot fail. There is nothing said about Christain developing a character; here everything refers to his performing his part of the covenant, and he is told what he must do in order to perform it. Christian is absolutely certain to have an abundant entrance into the kingdom and see God face to face if he keeps and performs his part of the covenant. This covenant is based upon his faith in the shed blood of Jesus. The Apostle Peter, in our text, is not telling Christian how to develop character but is telling him how to perform his covenant, and then for the encouragement of Christian he adds: "If ye do these things, ye shall never fall."

32 Why should man read into the inspired words of the apostle that which is not there? Where in the Scriptures do we find warrant for the statement sometimes made: "Your part and my part in the eternal plan of God depends upon our character development, and we must get busy and develop this character; we must develop a perfect character while in the flesh"? Every Christian knows that he cannot do anything perfectly but he does know that he can do his best to perform that which he has agreed with the Lord to do. The Apostle Peter states what we must DO; and to *do* means to work, and that work must be done with joy. If this *doing* is continued, with rejoicing in the hope to the end, Christian is certain to be of the house of sons. (Hebrews 3: 6) Let us now consider what the apostle tells us to *do*.

"IF YE DO THESE THINGS"

33 The new creature now brought into the body of Christ stands by faith in the grace of God, hoping for the time when he may enter the kingdom and see God. (Romans 5:2) But he must *do* something more than merely to have and exercise faith. St. Peter now says to the Christian: 'All things are yours pertaining to the kingdom of heaven provided you give all diligence to add to your faith.' The word "add" means "to furnish besides; that is, fully supply or contribute." (*Strong*) Otherwise stated, besides having faith the Christian must use diligence in furnishing, in adding and supplying, the things mentioned by the apostle; and the first thing mentioned is virtue.

34 The word here translated "virtue" means manliness, valor or fortitude. Christian, having engaged to be a follower of Jesus, takes his stand on the side of God; and there he must stand firmly, and with manliness and valor fight for the cause of righteousness and refuse to compromise in any manner with the Devil or any part of his organization. He must be a real soldier of God and quit himself like a real man. (2 Timothy 2: 3-5; Philippians 1: 27; 1 Corinthians 16: 13) There must be no wavering now; having taken his stand on the side of the Lord he should remain stedfast to the end. —Hebrews 10: 23; James 1: 6-8.

35 In addition to the foregoing the Christian must increase in knowledge, which means to have a clear perception of the truth. He must walk in the light, which light increases from day to day because it is God's light.

(Proverbs 4:18) This will require that he shall faithfully study the Word of God in the light of the unfolding prophecies and not conclude that he shall reach a certain point when no more light will be given on God's Word.—Ephesians 5:8.

[36] He must also supply or add thereto temperance, which word means self-control. An unstable man is easily controlled by others. He is never certain where he stands. He is never able to take a stand on the side of the Lord and hold to it. If some one whom he admires forsakes the truth he follows that one out of the truth. Such a person is controlled by passion, which means outside influence. The very opposite of passion is principle, by which the Christian must be controlled. Principle is a synonymous term for law or settled rule of action. The law of the Christian is God's Word. He must learn to be guided and always be guided by the Word of God and control himself accordingly.—Proverbs 3:5, 6; Psalm 119:105.

[37] Then the apostle says that another thing that must be supplied is patience; which word means constancy in the performance of duty, enduring hardship as a good soldier, and doing so with an inward joy, knowing that a right course is being pursued, which is pleasing to God. The Christian may become impatient with others, he may even become fretful or peeved because of the wrongful course or foolishness of others; but he never becomes impatient with serving the Lord, with being God's witness and showing forth the praises of Jehovah God. With joy he always remembers that God is not unfaithful to forget what he is doing, and therefore with patience he endures. (Hebrews 6:10; 10:35, 36) He is certain that God will faithfully keep every promise he has made, and Christain knows that if he performs his part of the covenant he can never fall. This is a great consolation to him. It results in an inward joy that none can know except the Christian himself.

[38] Says the apostle: "Add thereto godliness." One authority renders this word "godliness" thus: "Specifically the gospel scheme." It means that the Christian in the performance of his covenant must be sincerely and earnestly devoted to the plan of God and diligently pursuing the course of action marked out for him by the Word of the Lord. This would mean that he must be diligent in doing whatsoever he can to carry out the plan of God, by telling others the good news of God's gracious provision for the blessing of the human race. (Hebrews 12:14; Psalms 96:9; 110:3) It means constant, devout and sincere perseverance by the Christian in the course of doing right as pointed out by God's Word; and no one can do right unless he employs his faculties, as opportunity affords, to be a witness for the Lord. This is godliness, for the reason that God from eternity to eternity stedfastly pursues the course of doing right.

[39] The Christian must also have and manifest "brotherly kindness", says the apostle; which means love of the brethren. This will mean that he is unselfishly watching for the interest of his brother; and knowing that his brother also has made a covenant with the Lord by sacrifice he is anxious to see his brother perform his part of the covenant, that he too may have an entrance into the kingdom. He earnestly beseeches his brother to render his reasonable service unto the Lord. (Romans 12:1) The Christian will not be anxious that he should enjoy some honor at the expense of his brother, but rather he will in honor prefer his brother. (Romans 10:12; Ephesians 6:18) There will be a real family feeling; and as members of God's family we must stand shoulder to shoulder, safeguarding each other's interests, "fighting for your brethren," and always contending for the gospel of Jesus Christ.—Nehemiah 4:14; Philippians 1:27, 28.

[40] Then, says the apostle, to all this there must be added and manifested *love*. Love is the sum total of all that must be done in the performance of one's covenant. What is love? God is love. In God is the perfect expression of love. Love is the complete expression of unselfishness. Everything Jehovah does or has done is marked by unselfishness. The Christian, in the performance of his covenant, will love God supremely. How can he prove his love for God? "By this we know that we love the children of God, when we love God and practise his commandments." (1 John 5:2, DIAGLOTT) "If ye love me, keep my commandments."—John 14:15.

[41] The day of judgment is upon the nations. Now the time is here for the Christian to prove his love for God. He must be perfect in love. His heart devotion must be to God and his righteous cause. Concerning this it is written: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."—1 John 4:17, 18.

[42] Only selfishness would cause one to fear. The Christian who is completely devoted to God fears nothing. The worst that any enemy could do against him is to kill him, and this cannot be done except by God's permission. If this takes place while he is in the faithful performance of his duty it means his perfection in glory. He will not fear what man may say about him, but with a burning zeal for the Lord's cause he will be anxious to obey his commandments.

[43] There are some specific commandments which apply to the church at this time. "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) He who loves the Lord must now, in the performance of his covenant, obey his commandments. Again Jehovah says: "Ye are my witnesses that I am God." In the performance of his covenant the Christian now will be anxious to testify as God's holy witness. This is the reason why earnest faithful service is so

essential now to the Christian, in making his calling and election sure. For this reason THE WATCH TOWER has time and time again sought to encourage the brethren to zealously engage in the service of the Lord.

44 The Christian may put forth his very best endeavors to do the things mentioned by St. Peter, and yet he is always mindful of his many weaknesses and imperfections. He knows he is not perfect. With the wrong understanding of "character development" he would certainly become discouraged, but with a proper understanding of his covenant with God he with joy can say: "My Father is the righteous God. He knows my heart and he knows that I love him, and I am striving earnestly to be his true and faithful witness." To such Christians the message of the apostle joyfully rings in their ears: 'Be not discouraged; if ye do these things, ye shall never fall.' This means that if you faithfully put forth your best efforts to perform your part of the covenant you are absolutely certain to win and to have an abundant entrance into the kingdom, because the Lord has so promised.

45 The dreamers will not do "these things". The "more holy than thou" class will not do these things. The negligent and indifferent will not do these things as commanded and required by the terms of their covenant. Those who will form the great company class will be those who fail to do these things. Concerning such the apostle says: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (2 Peter 1:9) Some may speak gently, never express anger or displeasure, always appear to be very good, quiet and pious, read the Scriptures daily, think of holy things, and imagine they are "developing a wonderful character"; yet they will fail of the kingdom if they have failed or refused to *do* the things required by their covenant. The words of St. Peter in the foregoing texts are not instructions as to how to "develop a character" but are plain statements of that which must be done by all Christians in the faithful performance of the covenant they have made by sacrifice.

46 Dreaming Christians are blind. They look to their own virtues and forget that their cleansing was by the blood of Jesus and that their standing before God is only by virtue of his righteousness. Let dreaming and talking of "developing of a perfect character" cease. Let all Christians be active in the performance of their covenant. Those who thus *do* "shall neither be barren nor unfruitful in the knowledge" of the Lord Jesus, but they will be appreciating the light of truth as God gives it to his church and showing that appreciation by joyfully participating in his service. There is a tremendous witness to be given in the earth before the final overthrow of Satan's organization. Christians, gird up your loins, and go forth to that service joyfully, showing forth the praises of him who has called you out of darkness into his marvelous light! Let us do what we have agreed by the terms of our covenant to do, and leave the character to God.

47 The Christian's part of the work to be done, which leads to complete salvation, is marked out for him. But remember, it is God who does the real effectual work. "Work out your own salvation with fear and trembling; for God is he who is working *effectually* among you, both to will and to perform, on account of his benevolence." (Philippians 2:12, 13, DIAGLOTT) The real efficient work is done by the Lord. It is his spirit or invisible power that is transforming the Christian who faithfully performs his part of the covenant. It is God who will make a glorious character of him who is faithful unto death. In the resurrection glory that character or creature will be perfected. That likeness of the Lord will be given to those who have faithfully performed their covenant while in the flesh.

48 The Christian then who is trusting in the Lord, and who is giving all diligence to making his calling and election sure by earnestly and faithfully doing what the Lord has commanded him to do in the performance of his covenant, may truly say: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Psalm 17:15) Then, and not until then, will the Christian become a perfect character.

QUESTIONS FOR BEREAN STUDY

What has been the belief of many Christians concerning "character development"? To what absurdities and fatal consequences have some been misled thereby? ¶ 1-4, 14.

What passage has been thought to particularly teach that entrance into heaven depends upon development of a perfect character while in the flesh? What is character? When did Jesus become the "express image" of his father? ¶ 5-8, 10.

What do the expressions, "Jesus' character," "the Christian's character", etc., imply? How is God, as a character, distinct from his creatures? Is Jesus now a character like unto Jehovah? ¶ 9-12.

What is the relationship between soul and character? Do we *possess* either? How does a printer's type illustrate character? Does a character undergo polishing or transformation? If so, how does this differ from "character development"? ¶ 13-16.

What does the Lord's Word mean when it says we are "to be conformed to the image of his Son" and made into "his likeness"? When and how shall we "bear the image of the heavenly" and become "like him"? ¶ 17-21.

What is the highest standard known to the world? Will that standard bring anyone to the divine nature? Does 2 Peter 1:10 refer to "developing character"? ¶ 22, 23.

Did Jesus develop a character as a man? As a new creature? How was he "made perfect" and taught "obedience by the things that he suffered"? What then is expected of us? ¶ 24-28.

What is a Christian? What is the Christian's covenant? What is our part? What is God's part? Upon what does our exaltation depend? ¶ 29-32.

What does St. Peter tell us to *do* to insure an abundant entrance in the kingdom? What is meant by "*add* to your faith"? What is meant by "virtue"? ¶ 33, 34.

How and to what extent are we expected to add "knowledge"? What does the apostle mean by "temperance"? By "patience"? ¶ 35-37.

What does "godliness", as here used imply? If we have "brotherly kindness" what will it impel us to do? ¶ 38, 39.

What is love, and how can it be best shown? Will a Chris-

tian be fearful if he loves God supremely? Why not? What leads to fear? ¶ 40-42.

Mention some specific commands which apply to the Christian now. Are St. Peter's instructions discouraging to us or encouraging? ¶ 43, 44.

Who will fail to do "these things"? Who are dreaming Christians? How are they "barren and unfruitful" in the knowledge of the truth? ¶ 45, 46.

Can we effectually work out our own salvation? When will every Christian become a perfect character? ¶ 47, 48.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 16

"The battle is not yours, but God's."—2 Chronicles 20: 15.

RECORD has been made in the Word of God of certain striking events showing forth the power of Jehovah, which power is always exercised in love. Such records are made for the encouragement of those who are of Zion, particularly in the end of the age.

The nation of Israel was typical Zion. The armies of Ammon, Moab and Mount Seir came up against Jehoshaphat and the people of Israel. These enemies of Israel well picture the three great wings or divisions of the Devil's organization pitted against the people of Zion. From outward appearance the contrast is so great and the enemy so overwhelming that the remnant in Zion would be completely discouraged except for faith in God. But by the eye of faith they see that they are on the Lord's side, and they know that nothing can prevail against the Lord. They learn that the fight is not their fight, but that it is God's fight against the Devil's organization, and that in his due time he will clear that organization out completely and that then these faithful ones will enter into fulness of joy.

The words of encouragement in the text were written long centuries ago, but for the benefit of the Christian now on earth in this critical hour. Let each one take courage and go on praising God by testifying with joy to his majesty and loving kindness. The day of deliverance is at hand; and all who belong to the Lord, and who now love the Lord and continue faithfully serving him, he shall preserve. God will fight for his people and deliver them.—Psalm 31: 23.

TEXT FOR JUNE 23

"He shall rule them."—Revelation 19: 15.

FOR many long centuries the peoples of earth have been ruled by unrighteous men whose overlord is the wicked one, Satan the Devil. Now the enemy has been cast out of heaven, and soon he shall be shorn of all his earthly power. The great Headstone, the true and tried One of Zion, has taken charge. He has cast the enemy out of heaven, and the day rapidly approaches when he will clear Satan out of the earth. Many of the wicked men will still be on earth, but no more will they be permitted to oppress the poor.

The great and righteous King will rule the peoples and nations with a strong hand, instantly enforcing his law and compelling obedience and righteousness. Swift justice will be meted out to the evil doer, while every righteous act will be rewarded; and the people will begin to learn of the gracious goodness and blessedness of the Prince of Peace. The faithful overcomers will be of that blessed Zion class and shall participate in carrying blessings to the people.

But before fully enjoying this privilege faithfulness must be demonstrated by joyfully witnessing now for the Lord. This is the time when God will have his people on the earth show forth his praises and tell those of the world that God will shortly make for himself a name and bless those who turn their hearts to him. Now all of the temple class will be singing Jehovah's praises. See to it, dear brother, that you are doing your part in blessing God out of Zion.

TEXT FOR JUNE 30

"O Zion, that bringest good tidings."—Isaiah 40: 9.

THE Scriptures completely prove that the time must come when the message of comfort must be given to the Jews. Once the Jews were God's chosen people. They were cast off for a time; but now the time approaches when God will show his face to them, because their warfare is ended. Who will give this witness in the name of the Lord? God through his prophet answers: "This witness must be given by the members of my organization, Zion." It is the remnant of Zion on earth whom God has appointed as his witnesses. (Isaiah 43: 10, 12) To these the Lord says: "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.

This is a clear command from the Lord and all who love him will obey this command. "The voice" is a symbol of a message. The Lord will send his message to the Jews. The faithful servants of the Lord will bear the message. The Gentiles should also know of this message, because there are millions of them who are of good will and who will rejoice to know that the blessings for the Jews mean the beginning of the recovery and the blessing of all mankind.

Then to the work, everyone of Zion. This is a command from God. Let each one who is of Zion respond: "Blessed be God out of Zion."

REVIEW

——JUNE 27——THE BOOK OF GENESIS——

"And we know that to them that love God all things work together for good, even to them that are called according to his purpose."—Romans 8: 28.

OUR lessons have taken us through the Book of Genesis, the book of beginnings. Genesis, making no declaration about God himself, tells of the beginning of his work as it relates to the earth and man. It is a record of the beginning of creation and of a well-ordered world, of the beginning of human life. It discloses the way of deliverance from sin, and of the plan of God which is to work out human emancipation and man's restoration from sin and death. It is not only a record of beginnings; it is the root out of which all the truths of divine revelation grow.

[2] Genesis has been the happy hunting-ground of the higher critic. In it he could always find sport; always there was something to kill. He has, to his own satisfaction and to the destruction of faith in many, conclusively proved that its records are not reliable. Yet were it not for these same records even the critic would have had but little knowledge of what men in those far-off days thought and said and did, and of how they lived.

[3] Genesis is full of typical teaching, as is shown by Jesus' reference to the flood, and by Paul's references to Melchizedek and to the resurrection of Isaac. (Matthew 24: 37; Hebrews 7: 11; 11: 19) Hence by its records and by its types the Book of Genesis covers the whole ground of revelation and the whole period of the permission of evil, from the garden of Eden to the end of the times of restoration at the end of the reign of Christ. This restoration is shown by the salvation of Egypt (which in the symbology of Scripture ever represents the world), by means of the chosen family, the seed of Abraham.

[4] The lessons of this quarter began with the preparation of the earth as the home for man. The Bible always associated the earth and man as a permanent part of God's purpose. It knows nothing of the teaching of the creeds that the earth is a mere temporary home for God's human family, that man is really not a creature of earth, but is to find his permanent home in heaven above or in a hell beneath, a supposed place of torment in the bowels of the earth or elsewhere. The Psalmist, agreeing with the Genesis account, says of man and the earth: "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet" (Psalm 8: 6); that is, all earthly things; as is shown by Psalm 115: 16: "The earth hath he given to the children of men." The sanctions of God's law were life in happiness and peace with God, and dominion in all the earth or, if disobedient to the Creator's will, to be cut off in death from the consciousness and blessedness of life.

[5] For a short time Adam and his consort Eve enjoyed the blessedness of God's gift. How through temptation and, on the man's part, wilful disobedience, they sinned against God is fully related. The woman listened to a suggestion, which came from the Devil, that they were in bondage through being held in ignorance; that God was keeping something from them because he was afraid that they would know too much. The woman heeded the tempter and took of the fruit of the tree denied them for a test. She then became the tempter of Adam. She had been deceived, but Adam was not deceived. His was a wilful sin.—1 Timothy 2: 14.

[6] In Adam's sin were all the elements which make up that which defies God and which must meet with demonstration of divine disapproval. There was indulgence in the pleasures of self: The taste, the eye, the desire to be and have more than God had given. In Adam's case he opened his heart and will to an indulgence in disloyalty, self-will, defiance, anger. Eve's sin was sin of the flesh, in yielding to fleshly desires; Adam's sin was more the defilement of spirit and was the more serious in every way. The dogma of evolution of necessity makes the beginning of sin merely a failure to live up to the perception of a moral idea. The Bible statement is that man fell through deliberately choosing a way contrary to that enjoined by God. The two ways are contrary, and cannot be harmonized.

[7] The consequences of sin were soon apparent. Through it the first two sons born to Adam and Eve were both lost to them. The elder, Cain, slew his brother Abel because Abel sought to please God; and Cain, though making profession of paying homage to God, had no such desire. Cain was them banished by God from the family settlement as one unworthy of living amongst them. The reign of sin was manifesting itself. Cain had the spirit of the Devil, who would destroy anything, anybody, even God himself were that possible, in order to get and keep his own way.

[8] A brief account is given of the generations of the sons of Adam; first of Cain's seed, then of Seth's. Only one record of righteousness is given prior to Noah's day; namely, that of the effort of Enoch, the seventh from Adam, to seek God. Wickedness increased to such an extent that the whole earth became corrupt. This was not wholly through the now natural corruption of man; it was greatly increased by an attempt on the part of Satan to corrupt the whole human race by the admixture of wicked spirits, and so prevent God from bringing forth the Seed he had promised.

[9] The result of this scheme was such corruption that only Noah's family was not involved. God, if he would save them, had no recourse than to destroy all the others. The flood of waters came. It carried Noah and his

family on its bosom to safety; the others were swept into destruction. When they left the ark after a year in it God made a covenant with Noah and his family, and with the earth, that he would never again destroy the earth with a flood; and he made the rainbow his sign to that covenant.—Genesis 9:16.

[10] The race had now a second beginning; God again said, "Be fruitful and multiply and replenish the earth." Now he sanctified human life; the community was charged to avenge every violent death, whether it came by man or beast. This covenant has never been kept, but in these last days has been violated in a shameful manner by all the earth. The World War, originated in Christendom and most energetically supported by its preachers, is the world's great sin against that covenant; by it men proved themselves unworthy to hold dominion or the blessings of earth. But the salvation of the ark, and the new start of the race after the flood, are in themselves types of better things to be. They prefigure the time and the fact when the new order will be established, in which righteousness reigns.—2 Peter 3:13.

[11] Rather more than four hundred years after the flood God made his first apparent move toward the fulfilment of the promise to produce a seed who should be a deliverer. He called Abraham out of Chaldea to the land of Palestine, and promised him that (1) he should have that land for an everlasting inheritance, and (2) that in him all the families of the earth should be blessed. From that time and from that event the Bible really becomes the history of that hope.

[12] At the first God did not associate Abraham's seed with the blessing of the nations, but Abraham must have understood that God's purpose was not to be fulfilled in him personally. There is no indication that he expected that he himself would be a blesser. He was kept waiting long for the promised child, but his faith was rewarded. Isaac, a figure of those begotten of the spirit (John 1:14), the new creatures in Christ Jesus, was born after both father and mother had gone beyond the years when they could hope to have a son.

[13] When Isaac was grown Abraham was instructed to offer him as a sacrifice to God. Unflinchingly he obeyed, and was on the point of slaying his son when his hand was stayed. Today even apparently devout men refuse to believe this record. They claim that Abraham was ignorant, and was now taught the wrong of these heathen sacrifices; they claim that he did this thing because he had a stricken conscience for his act of turning his son Ishmael out of home at the demand of a jealous wife. But these devout (?) men must put aside the New Testament as well as the Old; for this incident is shown by Paul to be God's illustration of the resurrection of the dead.—Hebrews 11:19.

[14] After the death of his father Isaac was made a sharer in the Abrahamic covenant, God using the same terms to him, namely, "In thy seed shall all the nations of the earth be blessed." (Genesis 26:4) Isaac is a type of the church of Christ. Indeed, these are the real seed; for that which is spiritual takes precedence over that which is natural, and Paul in Hebrews says that the oathbound covenant made with Abraham and his seed was specially for the church.—Hebrews 6:17-19.

[15] Many years later, when Isaac thought that his end was near, his wife heard him telling Esau that he was ready to bless him. Esau wrongfully prepared to take the blessing which he had despised, and which long ago he had sold to his brother. By a subterfuge suggested by his mother, Jacob got the blessing from Isaac. To avert the danger of his brother's threat to his life, and also in order to marry one of their kindred according to his father's wish, Jacob left home to go to his uncle Laban in Padan Aram. On the first night of Jacob's journey God definitely associated him in the covenant made with his father Isaac and with his grandfather Abraham. To him also is was said, "In thee and in thy seed shall all the families of the earth be blessed."—Genesis 28:14.

[16] In this great covenant picture Abraham becomes a type or figure of God, the only one in the Bible. He is the great blesser. Isaac is a figure of the spiritual seed, the Christ; and Jacob represents that earthly phase of the kingdom which, when the kingdom of God is established in the earth, shall be God's direct representative to men.

[17] Jacob remained in Padan Aram for twenty years, suffering hardships but sweetened with the joy he got through being near his beloved betrothed wife. With her and his family he waited till God told him to return to Canaan.

[18] Besides these things our lessons brought to our attention the contrast between the brothers Esau and Jacob; Esau as representing those, both of days past and in the present time, who have the privileges of God and despise them, and Jacob representing those who seek after God if haply they may do his will and find favor with him. Esau undoubtedly represents the privileged classes of Christendom, particularly the clergy class. These have had the privilege of the first-born, but as a class have ever despised it for the trumpery things of present pleasure; they have satisfied the flesh at the expense of their spirit.

[19] Jacob, whom Christendom affects to despise, was significantly honored of God on his return. By changing Jacob's name God rewarded his loyalty to him in seeking the blessing of the covenant. He was now named Israel, a prince with God. Whatever uncertainty there might have been in respect to his endeavor to get his rights by subterfuge God hereby wiped it out. Christendom prefers Esau rather than Jacob, because it is akin to him in spirit and in despising the future promises of God, preferring present things and the applause of men.

[20] The history now centers around Joseph. His story is typical and is given at length because he is set as

an example of faithful, loyal adherence to righteousness and to God under most difficult circumstances. Faithful to his father at the expense of his brother's hatred; faithful to his God, though his brethren despised him and called him "this dreamer", thus despising the God who gave him the dreams; faithful in service in Egypt; faithful in degradation, Joseph's trust in God never faltered. Then when exalted to the highest place possible to him on earth, he retained his fidelity to his God. This was particularly manifested in his bringing his father and his family to Egypt; for his father represented the hope which called the family apart from all the peoples of the earth. Joseph's record in the Bible is comparable to that of David in amount of detail, and doubtless all of it is typical. But the outstanding feature is certainly his loyalty to God, his trust in him, and a readiness of spirit even in difficult circumstances.

[21] Jacob in a measure made his own course, but Joseph's was set for him. Though apparently contradictory, both these pictures are true to the life of the servant of God. In that which shapes the course the hand of God can be traced; he determines the times and places of our service. And yet, as with Jacob, there is certainly that phase of our life which makes us responsible for the outcome. With Jacob we must learn how to make the best of our opportunities to increase that which God has committed to our hands, that we may prove good stewards. With Joseph we must hold fast to the Word of God, that our faith fail not even though he should appear to have forgotten us, and with Joseph learn to be submissive to God's will.

[22] The guidance of Egypt through its time of trouble and the restoration to prosperity which Joseph brought about, typifies the restoration of the world after the trouble, which but for God's intervention would have destroyed it.

[23] Thus Genesis, which tells of the purity of man's beginning, of the happy social condition of the first, shows how the world in its increase shall be saved from all its troubles and be restored to happiness and to prosperity.—Acts 3:19-21.

QUESTIONS FOR BEREAN STUDY

What is the scope of the Book of Genesis? How is it regarded by modern theologians? ¶ 1-3, 23.

What is God's expressed purpose with respect to the earth and mankind? Was Adam a wilful sinner? What were the immediate consequences of his act? ¶ 5-7.

Who was the only righteous man mentioned prior to Noah? Why was the flood sent? What covenant was there made, and how has it been kept? ¶ 8-10.

When and how did God first move to fulfil his promise to Eve? To whom was his promise confirmed? ¶ 11-15.

Who are typified by Abraham, Isaac, Jacob and Esau respectively? ¶ 16-19.

Briefly relate the story of Joseph and outline the typical features thereof. ¶ 20-22.

ANNUAL REQUEST FOR PILGRIM VISITS

THE visit of the Pilgrim brethren results in a double blessing. It blesses him who serves and blesses them that are served. It is in obedience to the apostle's admonition concerning the assembling of ourselves together. The Lord has blessed this branch of the work, thereby stamping it with his approval. The class that fails to have these visits misses a blessing. The SOCIETY routes the Pilgrims, however, in harmony with the requests; and this request is expected to be made once annually.

Classes and isolated friends who desire a continuance of the Pilgrim visits are requested to renew their applications at this time. It is urged that these renewals be sent in promptly; and the Secretary of each class should take it upon himself to present this matter to the class at the first opportunity. The class will then take a vote on the matter and instruct the Secretary to renew the request by answering the questions given below. Prompt attention to this matter is desirable.

In making these requests use postal cards, for convenience in our files. The questions herewith set forth should be answered, numbering your answer to correspond with the number of the question. The question itself need not be repeated. Please write the names distinctly.

In giving the name of the Secretary or any other address, do *not* give a post-office-box address only, but give the street and number also. Telegrams and other messages cannot be delivered when sent to a post-office-box address.

Because of the importance of the time, there is now an increased desire on the part of the public to hear the truth. Therefore we urge the friends to arrange for at least one public meeting during the visit of the Pilgrim. To this end a good, well-located, reputable hall should be provided, special efforts being made for the public witness Sunday afternoon or evening, as it may be convenient to the class. Remember, dear brethren, the blessed privilege we have to be coworkers with the Lord in the proclamation of the message now due. Hence we ask your cooperation with us and with the Pilgrim brethren in this behalf.

The friends everywhere take pleasure in entertaining the Pilgrim brethren as servants of the Lord. These do not expect luxurious entertainment, but only wholesome food and a comfortable room where the necessary rest can be had. They travel at the expense of the SOCIETY; hence are its representatives.

We ask you to answer the following questions, which information is needed for our immediate guidance in preparing the Pilgrim routes:

(a) State number of Bible Students in your class who are in harmony with the work of the SOCIETY.
(b) Are weekly meetings held?
(c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home. Notify us of changes.)
(d) At what hours are the Sunday meetings held?
(e) Was a vote taken on the Pilgrim invitation?
(f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?
(g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
(h) Give name and address of one member of class (other than Secretary) whom we may notify regarding Pilgrim visits.
(i) Give the name of proper railroad station at which the Pilgrim is to stop.
(j) How many miles from station is the meeting place?
(k) If at a distance from railroad station, does some member of the class have a conveyance to transport the Pilgrim?
(l) Give full name and address of Class Secretary (always notify us of changes).

The SOCIETY desires to serve all the classes, regardless of size, insofar as it is possible; and believing that all the consecrated desire the visits of the Pilgrim brethren we are pleased to have the information requested in order to facilitate our routing of these brethren. Where there are isolated friends, only one or two, and you desire a Pilgrim visit, please send in your request; and if possible the Pilgrim will call on you when passing your way.

Great care is used in selecting brethren for the Pilgrim service. In a special sense they are representatives of the WATCH TOWER BIBLE & TRACT SOCIETY, as it represents the Lord. They therefore represent the kingdom now so close at hand. Their duties are to 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 1926-27

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 appropiate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the SOCIETY that you hope to give so much, enables us to outline the work, based upon what is expected.

Since a large portion of such donations is used to defray the Pilgrim expenses, we have thought it wise to let the notice for Pilgrim requests and the "Good Hopes" notice appear in the same issue of THE WATCH TOWER.

Upon receipt of this issue of THE WATCH TOWER kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following:

"By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of $..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me."

(Signature) .....

Kindly address this card to the
WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
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.

INTERESTING QUESTIONS AND ANSWERS

QUESTION: In Isaiah 66:7 we are told that before her pain came Zion was delivered of a man child, whereas in Revelation 12:2 we read: "And she being with child cried, travailing in birth, and pained to be delivered." Please harmonize.

ANSWER: Zion is God's organization represented by the woman. Sometimes the name Jerusalem is used synonymously with Zion. An instance of this is Galatians 4:26, which reads: "But Jerusalem which is above is free, which is the mother of us all."

"The man child" is the government or kingdom of the Lord. It is the ruling factor. The government shall be upon his shoulder. (Isaiah 9:7) Zion gives birth to the government or kingdom and also gives birth to

the individual members that constitute the official family of that kingdom. Jesus Christ is the Head of the new creation and the foundation stone of Zion. He was born to the divine nature at the time of his resurrection from the dead. When he ascended on high he received the command from God: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1) This is corroborated by St. Paul's statement in Hebrews 10:12, 13.

Christ Jesus could not take his power and begin his reign until God's due time. That due time arrived in 1914, in the autumn season. There the government or kingdom of the Lord was born. There he took his great power and reigned. (Revelation 11:17) After the birth of the "man child", that is to say, the nation or government or kingdom, pain came upon Zion, who is represented by the woman that gives birth thereto. This pain is represented by the fight between Christ Jesus and his angels on one side and the Dragon and his angels on the other side. (Revelation 12:7-9) Christ Jesus, the great executive officer of Jehovah, led this fight. Therefore, "before she travailed she brought forth; before her pain came, she was delivered of a man child."—Isaiah 66:7.

In the great travail that followed the birth of the nation or government Satan was cast out of heaven. "After she travailed then she brought forth her children." After the Lord took unto himself his power and began his reign, and after he had cast Satan out of heaven, then he came to his temple.—Isaiah 61:10; Malachi 3:1; Psalm 11:4, 5.

Now let us look at the words used in Revelation, twelfth chapter. "And she being with child cried, travailing in birth, and pained to be delivered." (V. 2) The government or "man child" was born in 1914, as above stated. Those anointed Christians this side the vail, faithful to the Lord, are properly called Zion because they are of Zion; that is to say, they are members of God's organization. For some time prior to 1914 these saints were in great expectancy of the kingdom. They believed that the kingdom would be set up in October 1914, or thereabouts. Their condition was likened unto a woman great with child and expecting at any time the child to be born. The church this side the vail was at that time in great anxiety for the kingdom to be set up. When a person expects some great event to transpire, moments seem hours and weeks years. Nothing describes the condition better than the word "travail", or "pain".

The words of the Revelator are symbolic. These words well describe the condition of the church prior to and during 1914. The "man child" was born at that time; that is to say, the government was born and the kingdom began. Then after the birth great pain came upon those of Zion. This was particularly so during the years 1917 and 1918, and concerning this pain and suffering all WATCH TOWER readers are familiar.

QUESTION: Is the birth of the "man child" (Isaiah 66:8) the same as our coming under the robe of righteousness? If not, what is the distinction to be made?

ANSWER: No. The birth of the nation is not the same as coming under the robe of righteousness. The birth of the nation, represented by the man child, took place when Jesus Christ took his power and began his reign in 1914. The robe of righteousness could not be received by the church until Christ Jesus came to his temple, which was three and one-half years later. The birth of the nation or man child is the beginning of Christ's reign, in fulfilment of prophecy. (Psalm 110:1, 2) The robe of righteousness pictures the covering given by Jehovah, through his beloved Son, Christ Jesus, to the faithful ones who are in line for membership in the bride class at the time he comes and takes account with them as his servants, as shown by the parables of the pounds and of the talents.

QUESTION: Are the "robe of righteousness" and the "garments of salvation" the same? Why is one in the singular and the other in the plural?

ANSWER: The robe of righteousness and the garments of salvation are not the same. The garments are always used as a mark or means of identification. It is not unusual for the profession of a man to be indicated by the garments that he wears; not by one garment but by several. He may have his coat buttoned close up to his chin, his vest buttoned in the rear, and likewise his collar on backwards, and a peculiar kind of hat. Any one meeting a person so garbed would not conclude that the man is a gardener or a blacksmith. In our time there would be no difficulty in determining his profession. A woman wears different kinds of garments from that worn by a man. These are marks of distinction or identification.

The bestowing of the robe of righteousness signifies that the church as a company is approved by the One who grants the robe. The garments of salvation symbolically represents that the Christian has individual evidence furnished by the Lord by which he can determine that he is one of the Lord's. This evidence to the new creature is cumulative; it enables him to identify himself as one of the Lord's. These are they who "have the testimony of Jesus Christ".—Rev. 12:17.

There is but one robe of righteousness because there is but one bride, and the robe is for the bride as a class. Those who have the approval of the Lord, upon his taking account with his servants, come under the robe of righteousness. These things bring joy to the Christian because he recognizes that he is one of the Lord's, that he has the Lord's approval, and that he has entered into the joy of the Lord. The only way to keep such an one from serving the Lord would be to put him where he cannot serve God openly, and even then such an one would serve in his mind and in any other way he could.

QUESTION: What is the relationship between the "garments of salvation", and the "white raiment" of Revelation 3:18?

ANSWER: "The white raiment", as used in Revelation 3:18, seems to correspond with the wedding garment. That means that the Christian is joyfully serving God in the Lord's appointed way. One who insists on following his own selfish way, and who makes his own plans for service if he serves at all, is thereby leaning to his own understanding and could not have the Lord's approval. (Proverb 3:5, 6) He makes himself ridiculous and shameful in the sight of the Lord, as represented by nakedness or without clothing. If he is joyfully doing the Lord's will and serving the Lord in the Lord's appointed way this will bring upon him fiery experiences, as illustrated by the gold refined in the fire.

By taking the course pointed out by the Lord he is thereby putting on the wedding garment. This done he will have the testimony of the Lord that he is one of his own, which is also represented by the garments of salvation; that is to say, he has the witness of the spirit of the Lord that he is of Zion. The one who is thus pictured as having the white raiment will have his eyes of understanding anointed that he may see; that is to say, he may have a clearer vision of the unfolding of God's wonderful plan, and this will cause him to greatly rejoice.

QUESTION: Do those who consecrate since 1918 have on the "wedding garment" for a time before receiving the Lord's approval?

ANSWER: It seems reasonable that the Christian must put on the wedding garment furnished by the Master of the house before he could have the Master's approval. One consecrating after the Lord came to his temple in 1918 must serve the Lord in his appointed way and thereby demonstrate his faithfulness and devotion to the Lord before he could be approved of the Lord, which would be pictured by coming under the robe of righteousness. Of course the Lord determines whether or not one is in this attitude and how long it requires him to get in the position of approval. It is an indisputable fact, however, that many who have come into a knowledge of the truth since 1918 have readily and joyfully accepted present truth and have entered into the service thereof with a zeal peculiar only to the Lord's house.

QUESTION: Does the November 15th WATCH TOWER, article "The Holy Spirit Poured Out", teach that the "all flesh" includes the millions now living who will never die? Is it proper for those who expect to be of the "millions" to celebrate the memorial? Is it the thought that the memorial will continue to be celebrated after the church is gone home, and on down through the millenium?

ANSWER: A careful study of the article in THE WATCH TOWER will demonstrate that the holy spirit being poured out does not include the millions class who expect to live on earth. The holy spirit will not be poured out on anyone during the Millennial Age. The whole world will be under the control of the Mediator of the New Covenant, who is Christ, and at the end of the age will be turned over to Jehovah for the final test.

It would not be proper for anyone to celebrate the memorial who is not begotten of the holy spirit. When the Lord Jesus instituted the memorial he said, 'This is the blood of the new covenant,' and then he invited the disciples to drink of the cup with him. Again he said, in John 6:53, "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." This clearly is limited to the class who are begotten of the holy spirit and who are looking forward to immortality. Only those who are rewarded with immortality will have inherent life, within the meaning of the above text. Since the million class are not begotten of the holy spirit, it would not be proper for them to partake of the memorial.

There is no reason to understand that the memorial will be observed during the restoration period. The question as to who shall partake of the memorial has been thoroughly discussed in Volume Six of STUDIES IN THE SCRIPTURES, and also in former issues of THE WATCH TOWER.

QUESTION: Referring to the article in THE WATCH TOWER of February 15, are we to understand that there was a greater or higher degree of life in the tree of life than that which was given to Adam? Would the perfect man Jesus, the ransom, require the same quality or degree of life as possessed in the tree of life to purchase the earth, including the tree of life, and if so would he still be a corresponding price for Adam? If the tree of life was destroyed at the time of the deluge will it be created again or brought into existence, and will mankind again have access to its life-sustaining fruits?

ANSWER: We would not understand that there was some special virtue in the fruit itself but that God had given his word that those who should partake of that fruit would be granted everlasting life. Doubtless he intended that Adam and Eve should have this fruit in due time if they withstood the test. The fruit that they did eat in violation of the law was not of itself evil fruit, but the evil consisted in their disobedience. The comment that the earth itself was purchased is not correct. The earth had not been sold. The purchased possession mentioned in Ephesians 1:14 refers to the human race. The blood of Jesus had nothing to do with the redemption of the literal earth. There is no evidence that the tree of life was destroyed in the deluge and we see no profit in speculating about the matter.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Benewah, Ida.	May 17	Oroville, Wash.	May 28
Coeur d'Alene, Ida.	" 18	Okanogan, Wash.	" 30
Spokane, Wash.	" 19, 20	Wenatchee, Wash.	" 31
Colville, Wash.	" 21	Soap Lake, Wash.	June 1
Danville, Wash.	" 23, 24	Wenatchee, Wash.	" 2
Chesaw, Wash.	" 25, 26	Everett, Wash.	" 4, 6

BROTHER C. W. CUTFORTH

Toronto, Ont.	May 9	Courtland, Ont.	May 18
Stouffville, Ont.	" 11	Straffordville, Ont.	" 19
Port Perry, Ont.	" 12	Vienna, Ont.	" 20
Woodstock, Ont.	" 14	Aylmer, Ont.	" 21
London, Ont.	" 16	St. Thomas, Ont.	" 23
Simcoe, Ont.	" 17	Ridgetown, Ont.	" 24

BROTHER H. H. DINGUS

Falls Creek, Pa.	May 18	Punxsutawney, Pa.	May 25
Sandy Ridge, Pa.	" 19	Brockway, Pa.	" 26
Philipsburg, Pa.	" 20	Bradford, Pa.	" 27
Woodland, Pa.	" 21	Olean, N. Y.	" 28
Mahaffy, Pa.	" 23	Shinglehouse, Pa.	" 30
McGees Mills, Pa.	" 24	Bolivar, N. Y.	June 1

BROTHER G. H. DRAPER

White, S. Dak.	May 9	Conde, S. Dak.	May 21, 23
Arco, Minn.	" 11, 12	Ipswich, S. Dak.	" 25
Lake Benton, Minn.	" 13, 14	Brisbane, N. Dak.	" 26, 27
Huron, S. Dak.	" 16	Belfield, N. Dak.	" 28, 30
Lebanon, S. Dak.	" 17, 18	Bismarck, N. Dak.	" 31
Mellette, S. Dak.	" 19, 20	Max, N. Dak.	June 1-3

BROTHER A. D. ESHLEMAN

Manhattan, Kans.	May 17	Salina, Kans.	May 25
Randolph, Kans.	" 18, 19	Hutchinson, Kans.	" 27-30
Junction City, Kans.	" 20	Garfield, Kans.	May 31, June 1
Russell, Kans.	" 21	Dodge City, Kans.	" 2
Abilene, Kans.	" 23	Elkhart, Kans.	" 3
Waldo, Kans.	" 24	Rolla, Kans.	" 4

BROTHER A. J. ESHLEMAN

Charleston, S. C.	May 16	Raleigh, N. C.	May 26
Florence S. C.	" 17, 18	Wilson, N. C.	" 28-30
Columbia, S. C.	" 19	Petersburg, Va.	" 31
Rock Hill, S. C.	" 20, 21	Lynchburg, Va.	June 1
Charlotte, N. C.	" 23	Washington, D. C.	" 2
Moncure, N. C.	" 25	Williamsport, Pa.	" 3

BROTHER H. E. HAZLETT

Byesville, O.	May 17	New Philadelphia, O.	May 24
Newcomerstown, O.	" 18	Dennison, O.	" 25
Coshocton, O.	" 19	Steubenville, O.	" 26
Port Washington, O.	" 20	Toronto, O.	" 27
Uhrichsville, O.	" 21	Mansfield, O.	" 30
Dover, O.	" 23	Fort Wayne, Ind.	June 11

BROTHER M. L. HERR

Hallowell, Me.	May 20	Kittery, Me.	May 27
Auburn, Me.	" 21	Newburyport, Mass.	" 28
Lewiston, Me.	" 23	Haverhill, Mass.	" 30
Jay, Me.	" 24	Byfield, Mass.	" 31
Wilton, Me.	" 25	Lawrence, Mass.	June 1
Kennebunk, Me.	" 26	W. Chelmsford, Mass.	" 2

BROTHER W. M. HERSEE

Courtenay, B. C.	May 26	Sidney, B. C.	June 2
Qualicum Beach, B. C.	" 27	Victoria, B. C.	" 3
Ladysmith, B. C.	" 28	Vancouver, B. C.	" 4
Duncan, B. C.	" 30	New Wesminster, B. C.	" 6
Malahat, V. I., B. C.	" 31	Langley Prairie, B. C.	" 7
Duncan, B. C.	June 1	Matsqui, B. C.	" 8

BROTHER H. S. MURRAY

Yuma, Ariz.	May 10, 11	Huntington Beach, Calif.	June 3
El Centro, Calif.	" 12	San Pedro, Calif.	" 4
San Diego, Calif.	" 16, 23	Long Beach, Calif.	" 6
Oceanside, Calif.	" 30	Hawthorne, Calif.	" 7
Santa Ana, Calif.	June 1	Eagle Rock, Calif.	" 8
Anaheim, Calif.	" 2	Whittier, Calif.	" 9

BROTHER G. R. POLLOCK

Springfield, O.	May 17	Sidney, O.	May 24
Urbana, O.	" 18	Lima, O.	" 25
Piqua, O.	" 19	Findlay, O.	" 26
Tippecanoe City, O.	" 20	Fremont, O.	" 27
Troy, O.	" 21	Fostoria, O.	" 28
Wapakoneta, O.	" 23	Defiance, O.	" 30

BROTHER V. C. RICE

San Angelo, Tex.	May 16	Woodson, Tex.	May 26, 27
Miles, Tex.	" 17, 18	Breckenridge, Tex.	" 28
Brownwood, Tex.	" 20, 23	Merkel, Tex.	" 30
Brookesmith, Tex.	" 21	Sweetwater, Tex.	June 1, 2
Harbin, Tex.	" 24	Odessa, Tex.	" 3
Dublin, Tex.	" 25	Barstow, Tex.	" 4

BROTHER C. ROBERTS

Brandon, Man.	May 22-24	Winnipegosis, Man.	June 3
Kelwood, Man.	" 26	Ethelbert, Man.	" 4
Dauphin, Man.	" 27, 28	Swan River, Man.	" 6
Gilbert Plains, Man.	" 30	Minitonas, Man.	" 7
Grandview, Man.	" 31	Kenville, Man.	" 9
Fork River, Man.	June 2	Durban, Man.	" 10

BROTHER R. L. ROBIE

Poplarville, Miss.	May 21	Crowley, La.	June 1
New Orleans, La.	" 23	Lake Charles, La.	" 2, 8
Bogalusa, La.	" 25	Rosepine, La.	" 3, 4
Folsom, La.	" 26, 27	Leesville, La.	" 6, 7
Covington, La.	" 28	Glenmora, La.	" 10, 11
Baton Rouge, La.	" 30	Kelly, La.	" 13

BROTHER W. J. THORN

Chico, Calif.	May 24, 27	Medford, Ore.	June 8
Paradise, Calif.	" 25, 26	Rogue River, Ore.	" 10, 11
Sacramento, Calif.	" 29-31	Wolf Creek, Ore.	" 13
MacDoel, Calif.	June 1, 2	Canyonville, Ore.	" 14
Klamath Falls, Ore.	" 3, 4	Oakland, Ore.	" 16
Ashland, Ore.	" 6	Roseburg, Ore.	" 17

BROTHER T. H. THORNTON

Houston, Tex.	May 20, 23	Corpus Christi, Tex.	May 30
Waller, Tex.	" 21	Alice, Tex.	" 31
Sealey, Tex.	" 24	Kingsville, Tex.	June 1, 2
Crosby, Tex.	" 25	Brownsville, Tex.	" 3
Houston, Tex.	" 26	Mercedes, Tex.	" 4
Victoria, Tex.	" 27	McAllen, Tex.	" 6

BROTHER S. H. TOUTJIAN

Norton, Kans.	May 19	Hutchinson, Kans.	May 27-30
Oberlin, Kans.	" 20	Dodge City, Kans.	" 31
Achilles, Kans.	" 21	Pueblo, Colo.	June 1
Lenora, Kans.	" 23	Grand Junction, Colo.	" 2
Jamestown, Kans.	" 25	Midvale, Utah.	" 4
Solomon, Kans.	" 26	Salt Lake City, Utah.	" 6

BROTHER J. C. WATT

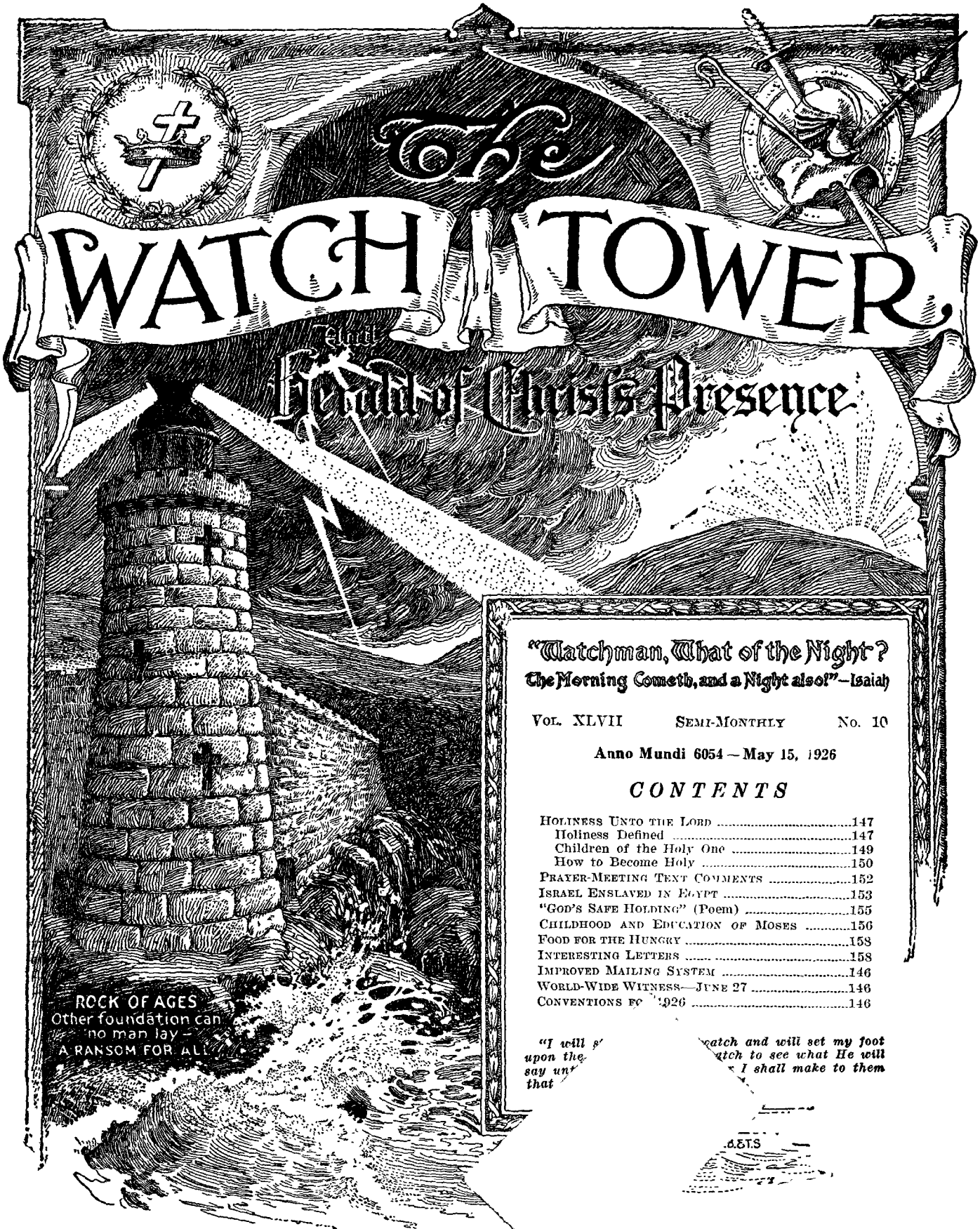
Superior, Wis.	May 20	Grand Rapids, Minn.	May 28
Duluth, Minn.	" 21, 23	Bagley, Minn.	" 30
Two Harbors, Minn.	" 24	McIntosh, Minn.	" 31
Duluth, Minn.	" 25	Erskine, Minn.	June 1, 3
Hibbing, Minn.	" 26	Mahnomen, Minn.	" 2
Proctor, Minn.	" 27	Kennedy, Minn.	" 4

BROTHER J. B. WILLIAMS

Normandy, Tenn.	May 17	Riney, Ky.	May 25
Milton, Tenn.	" 18, 19	Cecilia, Ky.	" 26
Nashville, Tenn.	" 20	Beaver Dam, Ky.	" 27
Hopkinsville, Ky.	" 21	Owensboro, Ky.	" 28
Guthrie, Ky.	" 22	Evansville, Ind.	May 29-31
Elizabethtown, Ky.	" 24	Dixon, Ky.	June 1

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 s[illegible]atch and will set my foot upon the[illegible]atch to see what He will say un[illegible] I shall make to them that

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, [illegible]; 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) [illegible] know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your [illegible] draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:28-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE

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, buf by *International* Postal Money Orders only.

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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, E. J. COWARD.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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IMPROVED MAILING SYSTEM

A new addressing and mailing system has been recently installed at the Brooklyn office. Subscriptions for THE WATCH TOWER, both new and renewal, will be entered as heretofore, a card of acknowledgment being sent only when requested.

Special attention is called to the fact that hereafter, instead of the expiration date being shown on the wrapper label for each issue, a renewal blank (carrying also a notice of expiration) will be sent with the journal one month before the subscription expires. Prompt return of this blank with your renewal order will insure the subscription being continued in force without interruption.

WORLD-WIDE WITNESS—JUNE 27

The year 1926 has thus far been marked by unusual activity on the part of the Lord's people, both at home and abroad. So pronounced have been the general results of the special witness days that the SOCIETY has been asked to designate another Sunday before midsummer for a further world-wide proclamation of the kingdom message. Accordingly we have set aside Sunday, June 27th, for that purpose, and suggest that every speaker use as his topic: "A STANDARD FOR THE PEOPLE." Let the brethren everywhere be prepared to make this special simultaneous witness fully as effective as any past effort, and even more so, asking the Lord's blessing upon us to that end.

CONVENTIONS

It does not seem the Lord's will that we should have a general convention this year. There will be a convention in Chicago, July 29th to August 1st inclusive, and efforts are being made to arrange for a convention in New York City early in October. It is also expected that there will be a four-day convention at Pittsburgh, Pa., the latter part of October. We hope to arrange for some conventions in the middle west early in the Autumn season. This announcement is made now in order that the friends may arrange their vacations accordingly.

A general convention of the Colored brethren has been arranged for September 3rd to 6th at Washington, D. C. All inquiries for information, etc., should be addressed to R. E. Wesley, 1300 W St., N. W., Washington, D. C.

BROTHER RUTHERFORD'S MAIL

Mail addressed to Brother Rutherford at 124 Columbia Heights, Brooklyn, N. Y., will be answered by some of his office assistants during his three months absence in Europe.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII MAY 15, 1926 No. 10

HOLINESS UNTO THE LORD

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."—1 Peter 1: 14-16.

HOLINESS is required of those who shall see the Lord. To understand the Scriptural meaning of holiness is therefore of greatest importance to the Christian. An incorrect definition and improper understanding of this subject not only result in confusion but often lead into great error, causing the Christian to miss the very important thing that he should learn.

[2] "Holiness is moral purity." Such is the definition often given by Christians as well as others. The definition is good as far as it goes; but it is insufficient; it does not go far enough. Moral purity is defined as "manner of living as regards right and wrong; clean, pure, guileless and chaste; freedom from indecency in act or in speech".

[3] The adversary has taken advantage of this limited definition and has blinded many to the true meaning of holiness. The standard of decent society requires that a man or a woman should be chaste and pure in thought and in act, particularly with reference to the opposite sex; that they should carefully and faithfully observe the laws of the land; that they should do that which is right and avoid doing that which is wrong. This standard requires that a man shall not cheat his neighbor, shall not rob him of his property or his wife or his good name or reputation; and that he should do good unto all even as he would have his neighbor do good unto him.

[4] The laws of the nations of the earth provide severe punishment for those who are guilty of lewd, unchaste, indecent conversation or conduct in the presence of others or with each other, and for acts that result in injury to another; and there are millions of people on earth who diligently strive to live up to the above described moral standard. They are kind and considerate with others; they are chaste in their relationship with the opposite sex; they observe the laws of the land; they diligently shun evil and try to do good, and are therefore those of the earth who may well be called nature's noblemen. Many believe that such a course of conduct guarantees for them eternal happiness in heaven. Many of the world who make no pretense of being Christians may come nearer to keeping this standard than do some who profess to be consecrated Christians.

[5] That there may be no misunderstanding of what is here said, we wish to emphasize that THE WATCH TOWER holds that all honest men and women should keep, insofar as possible, all of the above mentioned regulations, whether they be professed Christians or not. But we also emphasize the fact that if every one kept that standard perfectly it would not constitute holiness unto the Lord within the meaning of the Scriptures. Those who have carefully weighed the matter realize that it is practically impossible for a man to be perfect in thought, word and deed; and for this reason many have been deterred from attempting to be Christians; and many Christians, having a misunderstanding of God's Word, have become discouraged. Some will say, however, that what the Lord really requires of a man is that he must be perfect in intention. We answer that many good, noble people of the world habitually intend to do right and not to do wrong. Something more than merely a good intent is required by the Lord.

HOLINESS DEFINED

[6] Holiness, within the meaning of the Scriptures, means an unreserved consecration, absolute dedication and continued unselfish devotion to God. It means to be set apart to the worship and service of God. It means to be completely reserved from profane or common use. Holiness means to be whole, unimpaired and sound from every wrongful affection. It means an unselfish zeal toward God as his true and faithful servant. The antonym of the term is "impure, fractional, divided or impaired". When we speak of "the whole solar system" we mean the entire, complete solar system, not a part thereof. Likewise, holiness unto the Lord means to be wholly, completely and absolutely devoted to the Lord, in the faithful performance of duty and obligation that is laid upon the creature.

[7] This holiness was foreshadowed in the garments of glory and beauty worn by the high priest. "And thou shalt make a plate of pure gold, and grave upon it,

like the engravings of a signet, HOLINESS TO THE LORD." (Exodus 28:36) The following quotation is from TABERNACLE SHADOWS, paragraph forty-nine:

[8] Upon the golden plate was inscribed "Holiness to the Lord", thus proclaiming, This High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown also proclaimed his royalty: Christ is to be "a priest upon his throne"—"a priest for ever after the order of Melchisedec."—Zechariah 6:13; Psalm 110:4; Heb. 7:17.

THE ETERNAL ONE

[9] The Eternal One is holy. "Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy." (Psalm 99:9) Jehovah God the Eternal One has always and will always pursue a course of righteousness and perfection. "The Lord is righteous in all his ways, and holy in all his works." (Psalm 145:17) His course is always the same. There is no change in him. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17) From the course of righteousness he never deviates. (Numbers 23:19) "As for God, his way is perfect: the word of the Lord is tried; he is a buckler to all those that trust in him." (Psalm 18:30) His rule of action is always perfect. (Psalm 19:7) Every act of God is unselfish; therefore God is love.—1 John 4:8.

THE HOLY SON

[10] There is no record as to the time of the beginning of the Son, the Logos. The record only discloses that he was the beginning of God's creation. (John 1:1, 2) "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. . . . Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him."—Proverbs 8:22, 23, 30.

[11] The course of action of the beloved Son has always been in harmony with Jehovah; therefore he has always been God's holy and beloved Son. At all times he has delighted to do his Father's will. (Psalm 40:8) When he was on the earth even the demons recognized that he was the Holy One of God. (Mark 1:24) He was always perfect, harmless and without spot or blemish. His holiness however consisted of more than perfection of organism, mind, heart and will. The stedfast course of righteousness which he pursued in harmony with his Father's will led him to the most ignominious death. He was completely consecrated and wholly dedicated to the performance of the obligations laid upon him by his Father. Regardless of his perfection of nature he could not have been holy without being always in accord with his Father. By being fully obedient to his Father even unto death he was exalted to the highest position in God's great universe. The members of the body of Christ are called to follow in his steps.—1 Peter 2:21.

UNHOLY SON

[12] Lucifer was created perfect, which means that at that time he was holy. (Deuteronomy 32:4) He was the bearer of light and was entrusted with great power and responsibility. He became unholy when he determined to take a course different from that which had been provided for him by Jehovah his Father. Up to that time he was perfect, as it is written: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezekiel 28:15) "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18) Pride is the very opposite of humility, which means complete submissiveness to the will of God. "Whosoever exalteth himself shall be abased." (Luke 14:11) To his sons the Lord, through his witnesses, said: "Humble yourselves under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6.

[13] Lucifer violated this fixed rule, became proud and ambitious, and fell. He dragged down many of the pure angels of heaven. He debauched and corrupted the human race and turned all the world to unholiness. He became the adversary of God; and his wickedness is expressed by his names, Dragon, Devil, Satan and Serpent. Only a comparatively few in the world have ever escaped the wicked influence of Satan. He has turned the minds of the people away from God and caused men to walk in the way of unrighteousness. He has blinded the minds of men lest they should know the way of holiness. (2 Corinthians 4:3, 4) His subtle influence has even blinded Christians as to their proper relationship with Jehovah God.

THE NEW CREATION

[14] Long centuries ago the plan of God provided for his new creation. To Abraham he said: "In thy seed shall all the families of the earth be blessed." Who should constitute that seed and how and when it would be developed was God's great secret which he kept unto himself throughout the ages. In due time he revealed to the saints this mystery, and by his grace they learned that "the seed of promise" is the Christ, Head and body. When Christ Jesus was raised out of death and given the divine nature he took his position at the right hand of Jehovah God, being exalted above all principalities and powers and dominions, and was then given a name greater than all other names. God made of his beloved Son the Head of his new creation. (Ephesians 1:21-23) "And he is before all things, and by him all things consist. 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. For it pleased the Father that in him should all fulness dwell."—Colossians 1:17-19.

[15] Eleven of the apostles whom Jesus had chosen remained faithful to him. These did not even understand the meaning of the new creation until Pentecost, at

which time they were begotten as new creatures and their minds became illuminated by the holy spirit. The great mystery of God, which had been hid for ages and generations, was now made manifest unto these saintly men begotten and anointed of the holy spirit. (Colossians 1: 26, 27) They learned that this mystery is Christ the Head and the church his body, who constitute the new creation of God for the carrying out of his plans and purposes. They learned that the new creation is the royal priesthood, of whom Melchisedec was a type; that this priesthood is one of the titles given to the new creation. St. Peter was one of the faithful who were begotten and anointed of the holy spirit, and he became an inspired witness of Christ and of God. It was to the new creation that he addressed his epistles, including the text under consideration herein. In this text he admonishes the followers of Christ to be holy. He addresses them as children of God.

CHILDREN OF THE HOLY ONE

[16] How did these become children of God, the Holy One? The mystery is thus revealed. When Jesus arose from the dead he ascended on high and presented the merit of his sacrifice unto God, as a sin offering on behalf of those who would come to God in his appointed way during the acceptable time of sacrifice, which is the Gospel Age. This presentation of the merit of his sacrifice was foreshadowed in the sprinkling of the blood of the bullock in the Most Holy on the typical day of atonement.

[17] A man coming into Christ first learns that he was born a sinner by reason of the disobedience of Adam; then he learns that Jesus Christ, by the grace of God, provided the great ransom sacrifice, to the end that whosoever believes upon him and obeys shall live and not die. (Romans 5: 12; Hebrews 2: 9; 1 Timothy 2: 3-6; John 3: 16) Believing these great truths he agrees to do God's will, which means his full consecration, based upon the merit of Jesus' great sacrifice. Then God justifies him. (Romans 5: 1, 9; 8: 33) This justification is for the purpose of making the man an acceptable sacrifice as a part of the body of Christ Jesus. God accepts his consecration, through the merit of Christ, and begets him to a hope of life on the divine plane. This he does by his own will, through his Word of Truth, and gives to the consecrated one his promise that he shall be a partaker of the divine nature.—James 1: 18; 2 Peter 1: 3-11.

[18] Now being brought into the family of God by adoption he becomes a child of God. (Romans 8: 15-17) He learns that God is taking out from the nations a people for his name, and that he now has the prospect of being one of these. To those who have taken the step of full consecration the Apostle Paul 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: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." (Ephesians 1: 3-9) This is the class that the Apostle Peter addresses when he says in the text under consideration: 'You are now the children of God, and as obedient children you must not fashion yourselves according to the former lust in your ignorance.' His words clearly show that there must be a change of course and of action of the one who has become a child of God.

FORMER LUSTS

[19] Lust, as that word is here used, means desire. The new creature, as a child of God, to be pleasing unto God must not conform himself to the things which he desired before he became a new creature. The question is, What is meant here by the things he formerly desired? It is manifest that the things which he desired before he knew the Lord were not necessarily evil things, because the apostle says he desired them ignorantly. If he desired to steal, to rob, or to be lewd, or to commit some other crime, or to do injury to his neighbor, he would have known such to be wrong and could not plead ignorance. (Romans 2: 14, 15) It is also manifest that the proper course which a child of God is to take must be one of holiness, and that holiness is something contrary to or different from the things he ignorantly desired before he became a new creature. This brings us back then to a consideration of the true meaning of holiness, as defined by the Scriptures.

TRUE HOLINESS

[20] "Holiness is moral purity." That definition is incomplete, because it does not include all that the Scriptures mean when they use this term. There are many noble-minded people in the world who are morally pure, as that term is generally understood. Not many of these noble persons are even called to the heavenly calling. Rather those of less nobility by nature are called. (1 Corinthians 1: 26-29) It is quite apparent that the inspired apostle is in our text (1 Peter 1: 14-16) saying in substance to the child of God: 'When you were of the world there were certain things which you desired, which things appeared to you to be entirely right and proper. You were then ignorant of God's purposes, and as to how he works out his plan; consequently it was not then wrong in itself for you to desire those things, as men view right and wrong. But now you are a child of God, and if you will please him you must be obedient;

an to be obedient you must be holy even as he is holy. Such holiness will require your complete dedication to him and your absolute devotion to him and to his cause.'

[21] If a definition of holiness be limited to moral purity, then we see how easy it is for the adversary to make many noble people of the world believe and say: "If I do that which is right I know my God will receive me into heaven." It is only when a child of God comes to understand and appreciate what a wonderful privilege it is to follow in Jesus' footsteps that he can understand the meaning of true holiness.

OPPOSING ORGANIZATIONS

[22] The Devil's visible organization is the world, of which he is the prince or ruler. (John 12:31; 2 Corinthians 4:3, 4) At one time Israel was God's typical organization; but that nation turned away from God, fell under the wiles of the Devil and became a part of his organization. Then God laid the foundation of Zion. This foundation is Christ Jesus his beloved Son, the Head of the new creation. From then till now Satan the Devil has opposed Zion, God's organization, and has used every possible means to turn the people away from God and to destroy those who have declared themselves on the side of the Lord. To accomplish his purpose the adversary has resorted to fraud and deceit, and has even deceived many of those who have made a consecration unto the Lord.

[23] Is it not true that during the greater portion of the Gospel Age most professed Christians have thought it entirely proper and in fact a duty for them to participate in politics, to seek office and hold office in the various branches of the governments; to participate in temperance organizations, and to promote like reforms? Is it not also true that almost all such professed Christians have honestly believed that what is required of them in order to be holy is for them to be morally pure, chaste, virtuous, honest; not to rob, steal or commit other crimes; and at the same time to grow patient, kind, pious and read their Bibles much? Is it not true that this is what many have called "character development"; and that many of them have believed that they could perfect a character while in the flesh? And have not many others, having such a conception of holiness, become discouraged because they could not reach the perfect standard?

[24] Thus Satan has deceived many, causing some to be exalted in their minds and to assume an attitude of "more holy than thou"; while others have fallen away because of discouragement. Thus the adversary has turned the faces of these away from the perfect pattern, causing them to look to themselves, some going to one extreme and some to another extreme. The difficulty all along was that they did not understand their duty and obligation unto God, nor the necessity of keeping away from all entanglements laid for them by the adversary.

HOW TO BECOME HOLY

[25] "As he which hath called you is holy, so be ye holy." Jehovah God is holy because all of his ways are right. (Psalm 18:30) The Lord Jesus is holy because he has always been in harmony with Jehovah God, and his ways have therefore always been right. Everything that is out of harmony with God is unholy. Satan and his organization are not only out of harmony with God but oppose God; therefore they are unholy. There can be no partnership or fellowship between holiness and unholiness. Jesus plainly said: "No man can serve two masters." (Luke 16:13) No one can devote part of himself to God and the remainder to Satan's organization. The Christian can have no sympathy with the Devil's organization, or any part thereof.

[26] When one becomes a Christian he may think for a time that it is right and proper for him to participate in and pursue a course similar to that of the respectable part of the world. But he cannot do this and be holy. He must leave the politics, the reformations, the temperance organizations and every similar thing and become absolutely and completely dedicated to the Lord, and use his faculties with which he is endowed to the Lord's glory; in no other way can he become holy. The Apostle Paul confirms this when he says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2.

[27] The Devil has led some to believe that sanctimoniousness is holiness or saintliness. It is really a hypocritical devoutness. A hypocrite may look pious and speak piously, be quiet and submissive in the presence of others, and be regarded by them as very saintly; but he does not deceive the Lord. What is really required of us is to, as far as possible, live up to the highest standard of purity and righteousness and also to be dedicated to the Lord, absolutely and completely using our faculties to the Lord's glory and refusing to make any compromise with the Devil's organization. The true sentiment of the Christian's heart is thus expressed: "For thou art great, and doest wondrous things; thou art God alone. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." "Lead me in the way everlasting."—Psalms 86:10, 11; 139:24.

[28] He who thus earnestly prays will diligently seek to know the Lord's way and will refuse to conform himself to the way of the Devil's organization. The way of the world at its best is a false way. Its good things the Christians desired before they became God's children. Now they must have no sympathy therewith. "Through thy precepts I get understanding: therefore I hate every false way." (Psalm 119:104) To walk in the right way the affections of a Christian cannot be divided between the Lord's organization and something that is included in the Devil's organization.

[29] To become holy the Christian must set his affections

on things above and not on things in the earth. (Colossians 3:2) To be holy the child of God must "be conformed to the image" of God's holy Son. (Romans 8:29) The word image here means likeness or resemblance. The Lord Jesus withstood the temptations of Satan and remained firm and stedfast in his devotion to God. (Matthew 4:1-11) The world is the Devil's organization. The Christian is in the world. Jesus overcame the world by being faithful to his Father. He said: "In the world ye shall have tribulation: but be of good cheer: I have overcome the world."—John 16:33.

30 "Be ye holy in all manner of conversation." The word "conversation" used by St. Peter in our text means course of action or conduct. Our course of action or conduct, therefore, must be in harmony with God's organization and contrary to the Devil's organization. Thus the Christian must grow up into Christ in all things.—Ephesians 4:15.

31 The apostles were holy, because they were absolutely and completely devoted to God. The Apostle Paul declared that he was determined to know nothing except Jesus Christ and him crucified. (1 Corinthians 2:2) Again he said: "Forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:13, 14) Saul of Tarsus was a man of affairs in the world, but when he became a Christian he desired them no more. The same was true of St. Peter, and of all others who have followed in the footsteps of Jesus and have proved faithful.

32 The apostle says: We "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." (Ephesians 2:20-22) This growing up into Christ Jesus means that we must be wholly dedicated and devoted to God and his righteous cause. The Lord God is building a habitation for himself which is Zion, and those of Zion can have no sympathy or fellowship with the Devil's organization. Is it not apparent then that to be holy means to be unreservedly on God's side?

33 The apostle further says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness in the fear of God.*" (2 Corinthians 7:1) The adversary has deceived many into believing that all that is required by this text is to clean up oneself from filthy habits of the flesh and filthy thoughts and words. That must be done, of course; yet the noble people of the world clean themselves up from filthiness of the flesh, filthiness of the mind and filthiness of speech and conduct. But note that the apostle goes further and says: "Perfecting holiness in the fear of God." This means an absolute and complete separation of oneself from everything that has to do with the Devil's organization, and to be completely and absolutely devoted to God.

34 We must be in the world, of course; but we must be fearless and faithful witnesses for the Lord while in the world. We must be completely and unreservedly devoted to God, and the inducing cause for so being must be our love for God. About this there can be no doubt: "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.*" (Ephesians 1:4) This does not mean merely perfection in intention. A man may deceive himself by saying: "I intend to be faithful to the Lord, I intend to be a true Christian," and yet hide his light under a bushel or speak softly concerning the Devil's organization for fear he might offend some one; and thus fail or refuse to be a true witness for the Lord.

35 If a child of God loves his Father he will keep his commandments and keep them joyfully. (1 John 5:3) No one can keep the commandments of God at this time without engaging in the Lord's service. THE WATCH TOWER has been severely criticized by some for urging service upon the brethren. It is apparent that such criticism comes either from those who are "more holy than thou" or from those who have sympathy with the Devil's organization. THE WATCH TOWER stresses service because of its great importance to the Christian at this time. One of God's commandments to his children is: "Ye are my witnesses that I am God." (Isaiah 43:10, 12) There are no other witnesses for the Lord on earth, except his children. God expects those who are consecrated to him to dedicate themselves to his service and to serve joyfully. It is the solemn duty of every Christian to point out these things to his brethren.—Romans 12:1.

36 In corroboration of the foregoing St. Jude says: "But ye, beloved, building up yourselves on your most holy faith, praying in the holy spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 20, 21) Our "most holy faith" is complete confidence in the divine plan. We know that the kingdom is at hand, also that the Devil is striving to destroy the seed of promise, and that our only safety from his wiles is to abide in Christ and keep God's commandments. (Revelation 12:17) Only those who love the Lord and who *prove* their love for him are holy in his sight.

37 A long list of faithful men is mentioned in Hebrews, the eleventh chapter. It includes the holy prophets. These men were counted holy by the Lord, not because they were perfect in the flesh, not because they had "developed a character", but because of their unswerving and absolute devotion to God. These are set forth as examples to the Christian. The Bible records stern truths about these men and women; and, judged by the false standard that the Devil holds up by his representatives, they could never be counted holy. Amongst these

was David. Although he had weaknesses, yet God calls him "a man after mine own heart". And why? Because there never was any question about his devotion to God.

38 God's course is one of stedfastness in righteousness, always was and always will be. Remember that the apostle says that 'without holiness no man can see God'. The holy ones, those who shall see God, will be those who love him and who are faithful to his cause. "O love the Lord, all ye his saints; for the Lord preserveth the faithful."—Psalm 31:23.

39 God has furnished the Christian at this time with a clearer vision of the adversary's organization than ever before, and shows us our privilege of being on the Lord's side. If at one time the Christian in ignorance desired certain things of the Devil's organization which appeared to be good, no longer shall these be desired; now will every child of God be holy even as God is holy. The new creature will be counted holy if prompted by love, which is unselfishness. Such devote themselves faithfully and earnestly to the cause of the Lord as his true and faithful witnesses.

40 Holiness is not merely a standard which the mind can reach up to and endorse, but it must be attained. Absolute holiness, within the meaning of the Scriptures, must be attained by the overcoming Christian on this side the vail. It means that he must be pure in his thoughts, words and actions, insofar as that is possible with his imperfect organism; but it means much more than this. It means a complete and absolute devotion to God's cause, prompted by love; the faithful performance of the Christian's covenant as a witness of the Lord. A Christian can, on this side the vail, refuse to sympathize with or support in any way the Devil's organization, and can devote every faculty that he has to the support of and witness for God's organization; and thus doing he will attain to the standard of holiness. Continuing in this attitude faithfully until death he shall have an abundant entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ".—2 Peter 1:11.

QUESTIONS FOR BEREAN STUDY

Is holiness required of the Christian? How is the term usually defined? Why is it to Satan's interest to have such a definition of holiness emphasized? ¶ 1-3.

Should we not strive to live up to such a standard? If we do, shall we inherit the kingdom? ¶ 4, 5.

What is true holiness? How was it typically foreshadowed? ¶ 6-8.

How is the Eternal One holy? How is his beloved Son holy? ¶ 9-11.

Was Lucifer originally holy? If so, when and how did he become unholy? ¶ 12, 13.

What is the "mystery" and when was it first revealed? To whom is our text addressed? ¶ 14, 15.

How do we become children of God? Explain in detail. ¶ 16-18.

What does the apostle mean by "former lusts in your ignorance"? Why is the usual definition of holiness incomplete? Paraphrase 1 Peter 1:14-16. ¶ 19-21.

What is Satan's visible organization? When and how did God lay the foundation of Zion? How does Satan war against it, and with what success has he met? ¶ 22-24.

How can we be holy as God is holy? How has Satan trapped many and fostered ecclesiastical hypocrisy? ¶ 25-27.

Why should we not cooperate in the "good" works of humanity? How shall we be "conformed to the image" of God's holy Son? ¶ 28, 29.

What is meant by "be ye holy in all manner of conversation"? What examples of holiness did the apostles leave us? ¶ 30-32.

Does 2 Corinthians 7:1 refer to character building? Explain. How can we be "holy and without blame before him in love"? Is holy intent sufficient? ¶ 33, 34.

Is pious and chaste living sufficient to show proper love for God? If not, what more is required? ¶ 35, 36, 38.

Why are the prophets called "*holy* men of old"? ¶ 37.

Briefly summarize: (1) The importance of holiness; (2) what it is; (3) what it is not; (4) how it may be attained. ¶ 38-40.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 7

"The heavens declare the glory of God."—Psalm 19:1.

JEHOVAH being perfect is preparing his creatures so that when his plan concerning man is finished everything pertaining to man will be in harmony with the great Creator. All his creation will respond to his praise. The inanimate things of creation he made to his own praise. David, the servant of God, beholding the marvelous things of God's creation, composed a song describing how these inanimate parts of creation give glory to God. He says that in the day the sun sheds forth his light speaking with powerful eloquence the praise of the Eternal One. When the day has ended, then the night takes up the song and proclaims the great knowledge and wisdom of God. These witnesses forever put to silence the fool who says that there is no God, and the egotist who says that there is a God but that he has no plan.

David was a type of the church. The church is the creation of God, yea the very highest part of his creation. Those who compose the members thereof are given an intelligent understanding of Jehovah and of his great plan. Moreover those who are now on the earth are made witnesses of God and are commanded to give intelligent testimony to his glory and praise. As surely as the sun and the moon and the myriads of stars testify to the glory of God, just so surely must all of the new creation sing the praises of Jehovah.

Now is the time when God will have the witness given on earth that the people may not forget entirely that he is God; that they may understand, when restitution begins, that all their blessings must come from the gracious hand of the Eternal Creator. Now in the hands

and into the mouths of these anointed witnesses God has placed instruments with which to proclaim his praises. The faithful ones are singing, and will continue to sing: "Blessed be the Lord out of Zion." When the plan is finished every creature and every part of creation, everything that hath breath, will be praising Jehovah God. Those of Zion must do it now!

TEXT FOR JULY 14

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

THE prophet shows conclusively that it is the purpose of God to have a government for the benefit of man; that such government will rest upon the shoulder of his beloved Son; that the Son is wonderful and his name is holy; that his Son shall establish the earth and be privileged to be the executive officer of Jehovah in extending life to the obedient ones of the human race; that he shall establish everlasting peace on earth and that he will cause all intelligent creatures to praise Jehovah.

Now in the end of the age God has revealed to his people, as never before, that it is their great privilege to represent him and his beloved Son, Christ Jesus; that those who faithfully represent him, and who thus continue until death, shall be associated with the great King in his kingdom. He further reveals to them that in the ages to come this faithful class will be the everlasting recipients of the grace of God through Jesus Christ. Knowing that the day of the deliverance of the church has come, that the time of the deliverance of the people is also near, and that the time is here for the vindication of the name of God, these faithful saints on earth joyfully proclaim the praises of Jehovah. This they do by lifting up God's standard to the people and pointing them to the way that leads to life and happiness.

The joy of the Lord, which they now share, impels them to urge upon their brethren, whom they love, the necessity of likewise joining with others of Zion in proclaiming the majesty, wisdom, love, justice and power of the great Creator. Happy are they that the new government is at hand and that the mighty Governor will bring relief to the groaning creation!

ISRAEL ENSLAVED IN EGYPT

——JULY 4—EXODUS 1: 1-14——

"Jehovah will not cast off his people."—Psalm 94: 14.

THE last quarter-year series of lessons concluded with the record of the union of Joseph and his father and family in Egypt, and the restoration of Egypt by the means which were employed by Joseph, guided thereto by the wisdom given to him by God, and in which almost certainly he was helped by his wise, aged father. That record concludes the first book of Moses, known to us familiarly as Genesis.

[2] Our present studies are taken from Exodus, otherwise known as the second book of Moses. Exodus means "going out". It gives a new phase of the divine revelation. The purpose of Genesis is to record the beginnings of all things connected with man and his home and of the divine plan of human redemption. But by its types Genesis also tells of the development and the carrying out of the divine purpose until realized in the restoration of the earth and man, typified, as we have seen, by the restoration of Egypt which in the Bible consistently represents the world.

[3] Exodus, on the other hand, tells of the deliverance, by the direct intervention of God, of the chosen people from the hard bondage which in later years they experienced in Egypt; and thereby are furnished us (1) a type of the deliverance of God's people from the bondage under sin and Satan, and (2) an illustration of the great deliverance which is to come to all the world at the inauguration of the Prince of Peace as God's ruler, when men will be delivered from the bondage of evil and will be free to "go out" into the liberty of the sons of God.—Romans 8: 21.

[4] Also, as our studies will show, Exodus discloses that this deliverance will be by means of redemption. The Bible knows nothing of deliverance by evolution; nor in all human history is there any evidence of man's evolution to a higher plane of life, except in material things. He never finds "the God within him", nor ever discovers the way to transmute his earthly life into the spiritual. Exodus shows that deliverance comes only through the mercy and power of God and by man's accepting this favor at his hand. Further, it tells of the establishment of the law of God, and of his worship according to this law, representing the establishment of the kingdom of heaven upon earth and the help which will then be given to men to know and to do God's will.

[5] We know from later portions of the Scripture that it was not God's purpose to have the chosen family grow up and increase into a nation in Canaan, the land of promise. The patriarchs Abraham, Isaac, and Jacob were given that land as a temporary home, with the promise that ultimately it should be their everlasting possession and permanent home. In this way even the land of promise was a strange land to them, and the patriarchs were but strangers and pilgrims waiting for the realization of their hope. This was in general ful-

filment of the purpose of God, but also served as a type of the followers of Christ who hold the promises of God but who must, through patient endurance, prove their fidelity to God.—1 Peter 2:11; Hebrews 11:13.

[6] When confirming the covenant of the land God told Abraham that his seed should be strangers in a land not theirs and should be brought into hard bondage and be afflicted, and that a period of 400 years should pass before the nation that they served should be judged and his seed delivered. There were many reasons in the divine purpose for this. One was stated to Abraham at that time. God said, "The iniquity of the Amorites is not yet full." (Genesis 15:16) God had brought Abraham into a land where there was much wickedness. Indeed, the cities of the plain not far distant from Abraham's settlement are set forth in the Scriptures as examples in degradation, and their ultimate destruction pictured the vengeance of God which shall come upon all who wilfully degrade themselves.—Ezekiel 16:50; Jude 7.

[7] It is manifest that the divine purpose for Abraham did not include any attempt on his part to bring these wicked people to the knowledge of God; he made no attempt to tell them of the hope which God had given him, nor even to guide them into cleaner and better ways of living. Abraham's residence and example amongst the Amorites ought to have helped them, and it is clear that in that land there was some witness to the true worship of God—Melchizedek's priesthood proves that—but the time had not yet come when God could judge them. Hence Abraham was not commissioned to convert them.

[8] Here is a picture which should have guided Christendom, which holds that the disciples of Jesus are expected to bring about the conversion of the world. That is the theory on which Christendom does its work, but there is nothing in the Scriptures to support it. Christendom expects to witness, preach and teach in an evil world and bring the world to righteousness. But Christendom's theory is lost when it comes to practice; on the one hand the preachers do not live up to their theory, and on the other hand the world is fast disregarding churchianity.

[9] The land of Canaan, made to Abraham the land of promise, represents thereby (in its final occupation) the kingdom of God upon earth. That kingdom will be established not by a gradual growth of righteousness such as Christendom claims, but by a sudden display of the power of God when the wickedness of the earth has been brought to the full; that is, when men have had such an opportunity of learning of God and have misused their chances until judgment is due.

[10] As it was God's purpose that his kingdom in Canaan should be established in power by his chosen people, it is evident that they must needs be separated for a time from the peoples of Canaan. How God brought this about was shown by our last studies. Jacob and his fast-growing family went down into Egypt to dwell while the famine was on and, so far as they knew at least, until the end of Jacob's life. Under divine guidance they were given a separate portion of the land of Egypt, because the Egyptians abominated a pastoral people. This also served to keep them together.

[11] The Bible is careful to give in detail the number of the chosen family who went down into Egypt. Counting Joseph and Jacob's two sons who were already there, they were numbered as seventy (Exodus 1:5; Genesis 46:27); though it should be noted that Stephen said that Joseph's kindred when presented to Pharaoh numbered seventy-five. (Acts 7:13, 14) This difference need not be considered as a contradiction; for Stephen speaks of Joseph's "kindred", and may have included some not recorded in the Genesis account.

[12] Bishop Colenso, the advance leader of the British higher critics, made a reputation for himself by raising objections to the truthfulness of this Genesis record. No doubt the objection could be sustained literally; for it includes two grandsons of Judah, and it is a moral uncertainty and almost a physical impossibility that they were born prior to the going down into Egypt. Also Benjamin, whom Judah called "a little one" (Genesis 44:20), is seemingly referred to as having taken ten sons with him into Egypt. (Genesis 46:21) However, though the scripture does not specifically so state, it is almost certain that this twenty-first verse is parenthetical, and is intended to be read in relation to the death of Jacob, or as a chronicle of the family with which Benjamin was later blessed, rather than as a description of his household at the time of the actual going down into Egypt; and if this be granted all the difficulties vanish.

[13] Furthermore, as is pointed out in SCRIPTURE STUDIES, Volume Two, page 213, the death of Jacob (17 years after his arrival in Egypt) was the dividing line between the Patriarchal Age and the Jewish Age. It was then that Israel was first counted as a nation. Hence it is more than reasonable to conclude that the Scriptures reckon that date as marking the official settling of Jacob's family in Egypt. This would allow sufficient time for the birth of Benjamin's ten sons in Egypt.

[14] The Scriptures should be read with reason, and should not be discarded as inaccurate because every historical statement does not appear to agree with every other relative statement. In Genesis 35:26, after Jacob's sons have been enumerated, it appears to declare that they were *all* born to him in Padan Aram, though only a few verses earlier there is record of Benjamin's birth and his mother's death at Bethlehem, long after Jacob had left Padan Aram. These apparent slips give opportunity for the higher critical theologians to display their lack of faith in the Bible as God's Word.

[15] Those who are acquainted with the Bible's method of teaching by types, and who know of its consistency

of detail in connection with its typical teachings, readily understand that the number seventy is typical or symbolical. The number is repeatedly associated with the house of Israel; and in later days at Sinai God, through Moses, chose seventy elders of the people who were to be associated with Moses, representing him as he represented God. This in still later days became the basis of the Sanhedrin, composed of seventy members, who were known as rulers in Israel.—John 7:26.

16 Jacob's family lived very happily in Egypt; for Joseph's position as governor enabled him to look after his brethren. The reconciliation had been complete; and Jacob's sons had learned to live in harmony with their covenant, and thus to become worthy of being counted the heads of the tribes of Israel. It was no doubt in the providence of God that nearly all of Jacob's children were sons. They would marry amongst their relatives—the daughters of Ishmael, of Keturah, and perhaps of Esau. They were all very fruitful, and children were born to them quickly. Apparently they married when quite young, and some of them had large families. Agreeable to Jacob's prophecy Joseph became like a fruitful bough; he saw Ephraim's children of the third generation.

17 Joseph's prosperity in Egypt was in itself as nothing to him. He lived to serve his God. Before he died he avowed his faith in the God of his fathers, according to the oath which God had made to Abraham, Isaac and Jacob. And he took oath of his people, saying, "God will surely visit you, and ye shall carry up my bones from hence." (Genesis 50:24, 25) He died at the age of 110 years—eighty years after he had stood before Pharaoh.

18 The policy Joseph instituted in Egypt seems to have obtained for many years after his death, but as time passed the increase in numbers and wealth of the children of Israel became an important factor in the life of Egypt. It was according to the purpose of God that the Israelites had been settled in the land of Goshen. The land being fruitful, all their needs were met; and they became not only great in numbers, but rich in cattle and goods.

19 Eventually a king arose who saw possible danger to the Egyptians in the increase of the children of Israel. He called attention to the fact that these people were more and were mightier than the Egyptians. (Exodus 1:10; Psalm 105:24) He suggested that if a war with enemies occurred Israel might join with the enemies and so get themselves out of the land of Egypt, a statement which implies that the Israelites were profitable to Egypt. They did not want to get Israel out of the land, but to keep them in it, but under subjection.

It was then agreed to set over the Israelites taskmasters who should afflict them in their burdens. Treasure cities were built for the new Pharaoh, and they were set to do the hardest and most menial work; but the more the Israelites were afflicted the more they multiplied and grew. The Egyptians were vexed and grieved because of this, but continued their policy with rigor, till the lives of the Israelites were made bitter with hard bondage. It is evident that they were treated as slaves, and at least some were scattered abroad in Egypt. All of this was in accordance with the purpose of God for that people.

QUESTIONS FOR BEREAN STUDY

What portion of Israelitish history is covered in Genesis? What does the word Exodus mean? What is the purpose of these two books respectively? ¶ 1-4.

How and why were the patriarchs strangers in the land of promise? How were they strangers in Egypt? Why were they oppressed, and why did God wait 400 years before punishing their oppressors? ¶ 5, 6, 10.

Why did not Abraham seek to convert the wicked people around him? What lesson should this teach us? ¶ 7-9.

How many of Jacob's family migrated to Egypt? What seeming discrepancies in the account have higher critics stumbled over? How can these matters be explained? ¶ 11-15.

How did the Lord bless Jacob's family in Egypt? How long did Joseph live, and what did he prophesy? ¶ 16-18.

How did the Israelites alarm the Egyptians? Did they want Israel to emigrate? What policy concerning them did Pharaoh finally adopt? ¶ 19, 20.

GOD'S SAFE KEEPING

"Hold thou me up, in Christ in heavenly places,
To view my life from that triumphant height,
So shall my soul grow strong with patient courage
To run the race and wage the daily fight.
How light and brief the present conflict seemeth,
And short the way to that eternal rest,
When eyes of faith gaze smiling from the shelter
Of love's safe holding to my Father's breast!

"Hold thou me up, in Christ with full dominion
O'er my weak flesh and subtle self-desire,
Spurning each snare, sweet-baited by the tempter,
Guarding my robe from spot of earthly mire.
Held by thy power, no darkness can confound me,
Nor haunting fears my trusting heart alarm,
Thy grace and strength are perfected in weakness,
And none can pluck me from thy 'circling arm.

"Hold thou me up, in Christ my righteous cov'ring,
Till crowned immortal I in glory shine;
For now I live through his life pulsing in me,
As lives the branch by dwelling in the vine.
Father, I yield in grateful heart-submission
To thy keen blade of purging pain and woe;
Prune as thou wilt, and perfect love's fruition:
From luscious grapes sweet wine of joy will flow.

"Hold thou me up, in Christ a living member,
Swift to obey the promptings of his will,
My words and deeds his mind alone expressing
As I with joy my task of love fulfil.
If I would reign with him, a king in glory,
Here I must share his sacrifice and shame.
So, Father, help me bear the cross with Jesus
Till life will end in praise to thy dear name."

CHILDHOOD AND EDUCATION OF MOSES

——JULY 11—EXODUS 2:1-10; ACTS 7:22——

"Train up a child in the way he should go, and even when he is old he will not depart from it."—Proverbs 22:6.

THE hard and cruel oppression which the king of Egypt and his officers put upon the Israelites, and which made their lives bitter, did not have the expected effect of reducing the number of Hebrew children being born. Severer measures were ordered. The Hebrew midwives were called before the king or his officers, and were strictly ordered to kill every male child born of a Hebrew mother. But the midwives feared God and they disobeyed the inhuman and atrocious command of the king.

[2] They were again called up to answer for this; but when questioned why they had disobeyed they made excuse, saying that which indeed must have been true, viz., that the Hebrew women were livelier than the Egyptian women, and that their children were born before the midwives arrived. Perhaps the midwives never hurried to answer a call. The record is that God blessed the midwives and established them a sure place amongst their people.—Exodus 1:20, 21.

[3] When the Egyptians saw that they were foiled in that scheme Pharaoh issued a general order to all his people, bidding them to destroy by casting into the River Nile every Hebrew male child born. This cruel order seems to have been obeyed. No doubt the priests, politicians and profiteers of Egypt raised a cry in support, like the course of modern patriots; and as there would be many Egyptians living amongst the Hebrews in the land of Goshen, and as the Hebrews were disliked, also in order to curry favor with the officers the Egyptians would be ready to execute this cruel law. This urgency on the part of the powers of Egypt is confirmation of the Bible's record of the great increase of that people during their stay in Egypt. Evidently the proportion of males born was unusual.

[4] At the time of the death of Jacob (seventeen years after he entered Egypt) there were only seventy persons counted of the chosen family, though if the wives of the men were counted no doubt there would be more than that number; whereas at the exodus, 198 years later, the number of the men was over 600,000, to which must be added the number of women and children, making up a total of at least two million persons.—Exodus 12:37.

[5] These cruelties in the treatment of the Israelites in Egypt were a reminder that the time was drawing on when God, according to his purpose, must deliver his people. The faithful in Israel had by now realized that the affliction, which God had told Abraham should come, was upon them; the "iron furnace" was getting heated. The faithful ones knew that the time was approaching when God would deliver them, but none could know how he would do it.

[6] The Bible now tells in simple words the story of the birth of the one whom God intended to use as his instrument for his people's deliverance. A man of the house of Levi, unnamed as yet, went and took to wife a daughter of Levi. (Exodus 2:1) More seems intended than a mere statement of marriage. The man was Amram, the firstborn of Kohath, who was the second son of Levi. Jochabed the wife was, according to Exodus 6:20, Levi's own daughter, and therefore was Amram's aunt. What disparity of age there was we do not know, perhaps not more than ten years. The genealogy of Levi shows that his family was not so productive as that of some of the other tribes. In the period during which they dwelt in Egypt and to the entrance into Canaan there were only five generations in Levi's family, though there were ten in Joseph's family by Ephraim.—See 1 Chronicles chapters 6 and 7.

[7] There were altogether one daughter and two sons born to Amram. The account, however, concerns itself with the birth of one of these who in God's providence was to be Israel's deliverer. It was a goodly son who was born to the couple. Admittedly beautiful and unusual, he was too sweet a child for the mother to allow him to be seen and seized by ruthless Egyptian hands and cast into the river. Furthermore her mother love sought to preserve the child because she believed he was given of God. Because she had this faith she hid him for three months, which indicates that the child was good-tempered and healthy, as well as that it was well looked after. What part Amram took in this we do not know; he must have been a good and honorable man, living according to faith in God.

[8] But Moses' own account in Exodus shows the mother as most prominent. It was she who saw that he was an unusual child; she who hid him; she who decided he could no longer be hidden, and then made for him an ark of bulrushes; she who prepared it and placed her child in and herself laid it in the flags by the river's brink. In Hebrews 11:23 we read that the parents saw that he was a proper child, and they were not afraid of the king's command.

[9] Stephen (Acts 7:20) says of the young child that he was exceedingly fair. There is no question that both parents saw that God had blessed them with an unusual child, and if Amram is not specially mentioned it must be remembered that he was doubtless under forced labor and may have been kept away from home, or would have but little time for his family. They believed that God had given them this charge, and they did what they could to preserve him for God, probably believing that God would do something for the deliverance of his people through their child.

[10] They were not afraid of Pharaoh's wrath while the child was in their home; they rested in God's care for

them. (Hebrews 11:23) When the child's lungs got stronger and he could no longer be hidden, the mother concluded that her child must be given to the Nile, but should be given in her way. Probably the place was not on the main stream of the Nile as it now sweeps past Cairo, but in one of the streams into which it divides itself in its delta. She probably chose the place because she knew Pharaoh's daughter was accustomed to bathe there.

[11] She set her daughter Miriam, whose age is variously suggested as seven or eight or possibly twelve years, to watch what should be done; for she did not expect to see it destroyed. Rather we may say the expected happened. Pharaoh's daughter, attended by her retinue of women so that seclusion should be obtained for her, came down to bathe. She saw the ark and sent her attending maid to get it. She herself opened the ark and saw the child, which began to cry. Her mother heart was moved with compassion. She saw at once and said: This is a Hebrew child. Just then Miriam came, and quickly noting the princess' desire said, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"—Exodus 2:7.

[12] In the face of Pharaoh's edict it was a daring suggestion, but was exactly what Pharaoh's daughter needed. It opened the way for her to keep this sweet baby boy under her care, and to provide a mother for the child; for no Egyptian woman would act as nurse for a Hebrew boy. Miriam was sent, and she called the child's mother. Pharaoh's daughter said to the mother, "Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it." (Exodus 2:9) It was a wonderful happening. The mother had risked her beloved child. The river which had swallowed up so many Hebrew children had given her child back; and with the assurance of protection from Pharaoh's daughter, and conscious of God's care and blessing, she nursed her own child and received pay for doing it.

[13] It seems hardly possible that Pharaoh's daughter did not perceive the situation. It would be strange indeed if the light in the mother's eye did not betray her. How long the child stayed with his mother we do not know; probably until he was weaned, perhaps a period of four years. After that he was taken to Pharaoh's daughter's house and he became her son. It was she who gave him the name of Moses, the name of the man who, in the providence of God, became the greatest of all human sons, the only possible exception being that of Paul the apostle, another member of the same nation.

[14] How much of the after-life of Moses was due to his first four years under the care of his mother and father we may not know. They would certainly tell their son of the God of Israel; and his active mind, though of the tenderest years, would be turned always to things which were good and right. Then came the instruction in the wisdom and knowledge of the Egyptians. It is said that in those days Egypt gave careful attention to the training of the young. Pharaoh's daughter would see to it that the child and then the youth was well trained and cared for. Moses got all that was to be had from the schools of Egypt, then the attractive centre of the world's learning. He became a mighty man in Egypt, mighty in word and deed, and learned in all its wisdom and knowledge.—See Acts 7:22.

[15] Pharaoh's cruel edict was to become the direct means of the deliverance of God's oppressed people. Had it not been for the command to the midwives to destroy all the male children, and then the general order to destroy them in the Nile, the child Moses would not have been exposed to the gaze of the daughter of Pharaoh, and consequently he would not have been taken under her care.

[16] It is surely not without significance that Pharaoh's own river gave up the one who should be the deliverer of his people and who, under the hand of God, was also involved in the destruction of that mighty oppressive power; nor that Pharaoh's own daughter should be the instrument of bringing about the destruction of her father's plans. The future deliverer of the hated, despised and oppressed Israelites was nurtured in Pharaoh's own courts. God makes the wrath of men to praise him.—Psalm 76:10.

[17] The removal of Moses from his own people may be considered as a necessity in his training. Under the care of his foster mother he got experiences from great numbers of students from many lands who were drawn to Egypt by its institutions, as well as from the teachers of Egypt. He might have chosen a student's life—and his after-life shows that he could have chosen to advantage almost any branch of learning—but he seems to have preferred that of military service; for he is said to have been mighty in deeds. These, Josephus indicates, refer to great military services which he rendered to Egypt. Very probably he saw that such service might help him if he were called to be the leader of his people. Their deliverance he expected, and he could see no other way than by force, however exerted.

[18] While Moses was growing up and being trained for his future great work, his people Israel were gradually sinking into despair and into forgetfulness of God. They fell into idolatry. Joshua in Canaan reminded the Israelites that their fathers served other gods in Egypt. (Joshua 24:14) Ezekiel discloses that the practice of idolatry in Egypt by the Israelites was general; "every man" needed to be called back to God.—Ezekiel 20:7.

[19] God rewarded Amram and Jochabed for their fidelity to him. Their remarkable family, Moses, Miriam, and Aaron, did not just happen to be born in that home. That the mother was an unusual woman we know, and that Amram was a man of faith is shown by Hebrews 11:23. In both parents there were care and prayer and faith. They were rich in faith and in loyalty to God,

and they were blessed of him. It is not surprising that God should bring forth three such wonderful servants as Moses, Aaron and Miriam out of that lowly dwelling.

QUESTIONS FOR BEREAN STUDY

What scheme did Pharaoh first adopt to destroy the Hebrew male children, and why did the plan fail? What order did he then issue? ¶ 1-3.

To what extent did the Israelites increase in two centuries? How did the faithful ones react to persecution? ¶ 4, 5.

Who were the parents of Moses, and what do we know concerning them? ¶ 6, 9, 19.

Relate the story of the child's adoption by Pharaoh's daughter. How long was he nursed by his own mother? ¶ 10-13.

Of what did Moses' training consist? What are the significant circumstances surrounding the preservation of this deliverer of God's people? Why was he known to the Egyptians as one mighty in deeds? ¶ 14-17.

While their deliverer was being prepared for his work, what was the general attitude of the Israelites toward Jehovah? ¶ 18.

FOOD FOR THE HUNGRY

MANY of the friends write THE WATCH TOWER expressing their gratification and great joy derived from the present truth published in these columns. No member of the committee takes any credit for what here appears. We believe that the Lord is looking after his people and that he furnishes the meat in due season.

Occasionally someone writes that an elder in the class attempts indirectly to find fault with THE WATCH TOWER and to create doubt in the minds of some of the friends, by asking questions like this: "If this be so, how do we harmonize it with what is published in the Volumes?" And then when some one in the class explains it and shows how to harmonize it the elder begins to argue and cause trouble. This is not at all surprising to us. As heretofore shown in THE WATCH TOWER, there are dreamers who are dreaming about what they learned years ago, who refuse to walk in the light as the Lord leads his people, and who have not therefore entered into the joy of the Lord. It should be expected that these will find fault.

Let none of the Lord's people be discouraged. Let them try to help such an one to see the truth as the Lord gives it to his people. To all such elders who are having difficulty of this kind we suggest a more careful and prayerful consideration of what appears in these columns. Ask the Lord to help you to understand it according to his will, and then try to find scriptures in support of what the article says.

Invariably when one picks up THE WATCH TOWER with the spirit of criticism, before reading it, he will begin to try to find some way to upset what is there stated. The enemy always aids him in this respect. If on the contrary he would read THE WATCH TOWER believing that the Lord is feeding his people, as some of the brethren express it, and with an honest, sincere desire to be pleasing to the Lord, diligently seeking scriptures in support of what is stated, the Lord will aid him; and that brother will walk in the light and rejoice.

If the church received all the light ten years or more ago, then the scripture would not be true which says, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18) Let us confidently trust in the Lord and keep our minds stayed upon him; and this doing, as he has graciously promised, he will keep such in peace, peace. (Isaiah 26:3) Let us avoid strife and follow peace and holiness, if we would see the Lord. Such is the admonition of the Scriptures. We strongly advise that each one who is an elder in a class diligently strive to maintain peace and unity amongst the brethren.

INTERESTING LETTERS

FINDS JOY IN HIS SERVICE

DEAR BROTHER RUTHERFORD:

It is six years ago since I wrote asking your advice about entering the colporteur work. I felt as if I had no ability to do the work and I then suggested that I continue my nursing and put the money into the work. But in your reply you ignored my suggestion and said, "By all means I would advise you to have a part in the service, knowing that the blessings received from serving the Lord are much greater than we can receive i any other way."

This advice I accepted as from the Lord; and now, after six years in the service, I can testify to the wisdom of your words. The blessings received have indeed been great, and each year has brought more success and more joy. I am praying for greater zeal, greater ability, and greater opportunity to witness for the King.

I pray that the heavenly Father may continue to guide and direct your efforts in the work which he has entrusted to you. May you be faithful unto death.

Yours in his service,
ELSIE CARSON.—*Colpt.*

COMMENDABLE ZEAL FOR THE LORD

DEAR BRETHREN:

I applied for the V. D. M. Questions in the hope that in searching for the answers, I would be helped and strengthened to understand more of the wonderful plan of redemption for all. Please show me plainly where I made mistakes and where my thought is out of harmony with the Scripture teaching, and I shall try to overcome them.

We are a little class of about twenty-five members, in a country district in Queensland. Some of us have to go

about fourteen miles to class; but we manage to get about one and one-half hours' study in every Sunday, and love every bit of it. We all long for the WATCH TOWERS to come, and find them very beautiful and helpful. We pray continually that the Lord will grant you more and more wisdom and grace to pass on the "meat in due season" to the hungry ones who are waiting for it.

Your sister in the glad service of Christ,

(Mrs.) ANNIE M. HOLTORF.—*Australia.*

INCREASING LIGHT GIVES STRENGTH

DEAR BRETHREN:

Please find enclosed my answers to V. D. M. questions. I have spent many happy hours digging the precious gold. It has been such a help, placing God's plan in my mind in its proper order.

I feel so thankful I find myself in harmony with the truth and with those whom the Lord has appointed as his watchmen. Many times I long to express to you, especially to dear Brother Rutherford, my gratitude and appreciation for your loving devotion and faithfulness in his service.

THE WATCH TOWERS all this past year have been so grand. The interpretations of Revelation 12 are wonderful, also the sweet lesson on love (October 1st, 1925, issue); but nothing has so thoroughly convinced me as to the correctness of Brother Rutherford's position with respect to the Elisha class, and that the Lord has put him there, as the fuller light on the parable of the Sheep and the Goats. This is so plain, not only from the Bible standpoint but from daily observation! We see its fulfilment.

The Lord did indeed make dear Brother Russell ruler over all his household, but he did not deliver to him all of the light. It shines more and more unto the perfect day. Patience and courage in always holding up the precious standard of truth and defending it at any cost to self are commendable.

This is what you are doing, and it gives strength to all of us. We know the Lord is with you all in his work.

May the dear heavenly Father richly bless you in your service of love. With much Christian love,

MRS. IDA HARDWICK.—*Ky.*

COMFORT FOR JEWS—AND CHRISTIANS

DEAR BROTHER RUTHERFORD:

I have just read your new book of 712 Scripture citations bearing upon the restoration of Palestine to the Jewish people.

How any Jew can read that book and not be convinced that we have the correct understanding of prophecy relative to the Jewish regathering in Palestine in the very near future as God's first people, is beyond my comprehension. The Jew must surely believe his return to divine favor is near at hand when he reads this wonderful book.

What a research of Bible texts you have put into that work! The subject throughout is handled admirably, forcefully and conclusively. Except the Lord were with you the subject could not have been so delightfully dealt with. There is nothing omitted and nothing more needing to be said. It is complete.

I congratulate you on the achievement. Now it is up to us to do *our* part. I'll do my very best, Faithfully yours,

J. A. BOHNET.—*Pilgrim.*

BLESSINGS BY RADIO

DEAR BROTHER RUTHERFORD:

Greetings in the name of the One we love. Despite the fact that we are "way down south in Dixie" we were drawn into the zone of your speaking voice last Sunday night through the medium of the radio!

W O R D came in particularly clear despite the static disturbance and transported you bodily into our little home circle, which recalled old times and precious memories.

What an outstanding miracle in this good year of grace, 1926, that every cadence of your voice uttered in Chicago, was instantly audible in San Antonio, Texas! Every word and statement uttered was a powerful witness for our glorious Father.

Every atom of my ransomed being goes out to him in gratitude for thus using Present Truth as a vehicle for all his proclamations. How privileged and honored are we as a people at this time! In this faithless and godless generation no other voice nor organization is being used in defence of his name, his honor, or his divine plan of the ages. Praise his holy name! I rejoice that to your lot fell the responsibility of continuing to its final consummation the work still to be done upon earth.

The radio program from W O R D on Sunday last was fine in its entirety; the reading by Mrs. Courtney was much appreciated.

Your voice is remarkably fitted for transmission by radio, because of its volume, clarity and distinctness in pronunciation. You are doing a grand work, dear Brother Rutherford, and are being used mightily by our Lord.

Believe me, ever and always, yours in the sweet fellowship of the mystery.

EMMA PASCHAL.—*Texas.*

JOY AND REFRESHMENT

DEAR BRETHREN:

Greetings under the banner of our Captain!

I now forward herewith my answers to the V. D. M. questions. The effort made to collect data and to write correct short answers has proven very interesting and has brought me much refreshment, joy and blessing. I now rejoice greatly for having made the effort and I thank you sincerely for having granted me the opportunity.

I take this opportunity to express my thankfulness for the wealth of instructions I have received from all your publications, especially the current WATCH TOWERS and Reprints, all of which are in my possession and which I regard as great treasures. I only wish more of their contents were in my brain and heart. I am endeavoring to be diligent in achieving this.

Recognizing that you are set in the body by the Lord for his purpose, one of which is to feed his sheep and keep them together, I will ever continue to pray that you may be faithful to your responsibility and be sustained by him.

Your fellow soldier in the fight, A. A. DOUGLAS.—*B. W. I.*

KNOWLEDGE ACTUATED TO SERVICE

DEAR BRETHREN:

For some time the brethren have urged me to submit my answers to the prepared questions from the SOCIETY, that additional privileges may be embraced. I trust the enclosed answers will prove satisfactory.

I appreciate the information which the Lord has permitted me to gain concerning his great plan during the past four years. My secular work (assistant to the Director of the Fisheries Survey of the Union of South Africa) affords me sufficient leisure and opportunities for study, and from viewpoints not always attainable by the average Bible Student.

In addition to the prophetic, historical and chronological features of the truth, I have been privileged to study it from the geological and biological aspects also, and with great blessings. Evolution and its absurdities, ancient history with its seeming contradictions to the divine plan, and mythology, have also been considered—and the truth shines brighter than ever in contrast thereto. I have also enjoyed the study of the Great Pyramid's symbolism. Greatly indeed have I been favored of the Lord.

And now I have come to the place where I desire humbly and gratefully to use that which the Lord has permitted me to receive, by engaging actively in his kingdom work. I am his servant. Yours by his favor,

GEORGE J. PORTE.—*S. Africa.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Stanwood, Wash.	June 7	Sedro-Woolley, Wash.	June 17
Mt. Vernon, Wash.	" 8	Blaine, Wash.	" 18
Friday Harbor, Wash.	" 9, 10	Vancouver, B. C.	" 20
Oak Harbor, Wash.	" 11, 13	Bellingham, Wash.	" 22
Burlington, Wash.	" 14	Lynden, Wash.	" 23
Arlington, Wash.	" 15, 16	Maple Falls, Wash.	" 24

BROTHER C. W. CUTFORTH

Leamington, Ont.	May 25, 26	Wallaceburg, Ont.	June 3
Pelee Island, Ont.	" 27	Sarnie, Ont.	" 4
Harrow, Ont.	" 28	Stratford, Ont.	" 6, 7
Windsor, Ont.	" 30, 31	Mitchell, Ont.	" 8
Essex, Ont.	June 1	Seaforth, Ont.	" 9
Chatham, Ont.	" 2	Goderich, Ont.	" 10

BROTHER H. H. DINGUS

Port Alleghany, Pa.	June 2	Northumberland, Pa.	June 10
Williamsport, Pa.	" 3, 6	Danville, Pa.	" 11
Gaines, Pa.	" 4	Benton, Pa.	" 13
Sunbury, Pa.	" 7	Nanticoke, Pa.	" 14
Bellefonte, Pa.	" 8	Carbondale, Pa.	" 15
Pleasant Gap, Pa.	" 9	Honesdale, Pa.	" 16

BROTHER G. H. DRAPER

Bismark, N. Dak.	June 4	Kathryn, N. Dak.	June 14
Moffit, N. Dak.	" 6	Wyndmere, N. Dak.	" 16
Fredonia, N. Dak.	" 7, 8	Milnor, N. Dak.	" 17, 18
Berlin, N. Dak.	" 9, 10	De Lamere, N. Dak.	" 20
Enderlin, N. Dak.	" 11	Wyndmere, N. Dak.	" 21
Fargo, N. Dak.	" 13	Minot, N. Dak.	" 22

BROTHER A. D. ESHLEMAN

Garden City, Kans.	June 6, 8	Preston, Kans.	June 14
Friend, Kans.	" 7	Arlington, Kans.	" 15
Lakin, Kans.	" 9	Wichita, Kans.	" 16
Syracuse, Kans.	" 10	Wellington, Kans.	" 17
Dodge City, Kans.	" 11	Hardtner, Kans.	" 18
Pratt, Kans.	" 13	Protection, Kans.	" 20

BROTHER A. J. ESHLEMAN

Columbia, S. C.	May 19	Petersburg, Va.	May 31
Rock Hill, S. C.	" 20, 21	Lynchburg, Va.	June 1
Charlotte, N. C.	" 23	Washington, D. C.	" 2
Moncure, N. C.	" 25	Williamsport, Pa.	" 3
Raleigh, N. C.	" 26	Elmira, N. Y.	" 4
Wilson, N. C.	" 28-30	Niagara Falls, N. Y.	" 6

BROTHER H. E. HAZLETT

Roseland, Ill.	June 13	Taylorville, Ill.	June 20
Blue Island, Ill.	" 14	Pana, Ill.	" 21, 22
Kankakee, Ill.	" 15	Vandalia, Ill.	" 23
Champaign, Ill.	" 16	Patoka, Ill.	" 24
Danville, Ill.	" 17	Alma, Ill.	" 25
Decatur, Ill.	" 18	Mattoon, Ill.	" 27

BROTHER M. L. HERR

Lowell, Mass.	June 3	Framingham, Mass.	June 10
Beverly, Mass.	" 4	Westboro, Mass.	" 11
Boston, Mass.	" 6	Worcester, Mass.	" 13
Cliftondale, Mass.	" 7	Milford, Mass.	" 14
Lynn, Mass.	" 8	Woonsocket, Mass.	" 15
Waltham, Mass.	" 9	Franklin, Mass.	" 16

BROTHER W. M. HERSEE

N. Westminster, B. C.	June 6	Grindrod, B. C.	June 16
Langley Prairie, B. C.	" 7	Rock Creek, B. C.	" 18
Matsqui, B. C.	" 8	Grand Forks, B. C.	" 20, 21
Chilliwack, B. C.	" 10	Trail, B. C.	" 23, 24
Penticton, B. C.	" 11, 13	Nelson, B. C.	" 25, 27
Vernon, B. C.	" 14, 15	Winlaw, B. C.	" 28

BROTHER H. S. MURRAY

Santa Ana, Calif.	June 1	Eagle Rock, Calif.	June 8
Oceanside, Calif.	" 2	Whittier, Calif.	" 9
Huntington Beach, Calif.	" 3	Alhambra, Calif.	" 10
San Pedro, Calif.	" 4	Maywood, Calif.	" 11
Long Beach, Calif.	" 6	Los Angeles, Calif.	" 13
Hawthorne, Calif.	" 7	Ontario, Calif.	" 14

BROTHER G. R. POLLOCK

Bryan, O.	June 1, 3	Chillicothe, O.	June 8
Edgerton, O.	" 2	Wilmington, O.	" 10
Alvordton, O.	" 4	Middletown, O.	" 11
Van Wert, O.	" 6	Hamilton, O.	" 13
Greenville, O.	" 7	Cincinnati, O.	" 14
Dayton, O.	" 8	Covington, Ky.	" 15

BROTHER V. C. RICE

El Paso, Tex.	June 6	Quitaque, Tex.	June 15, 16
Valentine, Tex.	" 7, 8	Brownfield, Tex.	" 17, 18
Sanderson, Tex.	" 9, 10	Lubbock, Tex.	" 20
El Paso, Tex.	" 11	Hurley, Tex.	" 21, 22
Sweetwater, Tex.	" 13	Dalhart, Tex.	" 24, 25
Snyder, Tex.	" 14	Wichita, Kans.	" 27

BROTHER C. ROBERTS

Kamsack, Sask.	June 11, 13	Saskatoon, Sask.	June 20, 21
Hendon, Sask.	" 14	Prince Albert, Sask.	" 22, 23
Wadena, Sask.	" 15	Kinistino, Sask.	" 24
Clair, Sask.	" 16	Star City, Sask.	" 25, 27
Quill Lake, Sask.	" 17	Kermaria, Sask.	" 28, 29
Humboldt, Sask.	" 18	Viscount, Sask.	" 30

BROTHER R. L. ROBIE

Lake Charles, La.	June 8	Memphis, Tenn.	June 22
Glenmora, La.	" 10, 11	Anna, Ill.	" 23
Kelly, La.	" 13	Carbondale, Ill.	" 24
Sikes, La.	" 14, 15	St. Louis, Mo.	" 27
Shreveport, La.	" 17, 18	Springfield, Ill.	" 29
Pine Bluff, La.	" 20	Bloomington, Ill.	" 30

BROTHER W. J. THORN

Ashland, Ore.	June 6	Roseburg, Ore.	June 17
Medford, Ore.	" 8	Marshfield, Ore.	" 18, 20
Rogue River, Ore.	" 10, 11	Reedsport, Ore.	" 21
Wolf Creek, Ore.	" 13	Eugene, Ore.	" 22, 24
Canyonville, Ore.	" 14	Oakridge, Ore.	" 23
Oakland, Ore.	" 16	Albany, Ore.	" 25, 27

BROTHER T. H. THORNTON

McAllen, Tex.	June 6	Comfort, Tex.	June 14, 15
Harlingen, Tex.	" 7, 8	Kerrville, Tex.	" 16
Driscoll, Tex.	" 9	Pipe Creek, Tex.	" 17, 18
Corpus Christi, Tex.	" 10	Tarplay, Tex.	" 20
Matthis, Tex.	" 11	San Antonio, Tex.	" 21
San Antonio, Tex.	" 13	Gonzales, Tex.	" 22

BROTHER S. H. TOUTJIAN

Hutchinson, Kans.	May 27-30	Ogden, Utah	June 7
Dodge City, Kans.	" 31	Lovelock, Nev.	" 8
Pueblo, Colo.	June 1	Reno, Nev.	" 10
Grand Junction, Colo.	" 2	Oakland, Calif.	" 11
Midvale, Utah	" 4	San Francisco, Calif.	" 13
Salt Lake City, Utah	" 6	Paso Robles, Calif.	" 20

BROTHER J. C. WATT

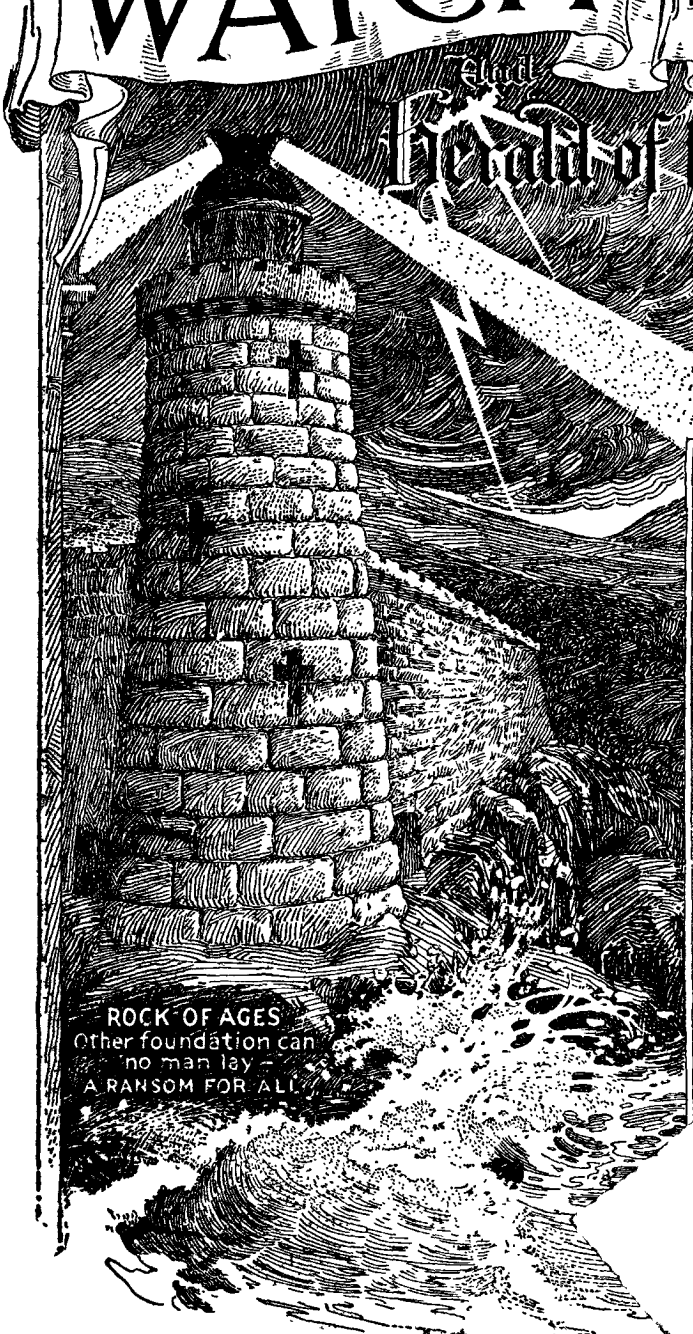
Kennedy, Minn.	June 4	Northome, Minn.	June 14
Thief River Falls, Minn.	" 6	Minneapolis, Minn.	" 15
Badger, Minn.	" 7	Cambridge, Minn.	" 16
Haug, Minn.	" 8	Princeton, Minn.	" 18
Zippel, Minn.	" 10	Pease, Minn.	" 20
Fort Frances, Ont.	" 13	Onamia, Minn.	" 21

BROTHER J. B. WILLIAMS

Evansville, Ind.	June 2	Frankfort, Ky.	June 9
Brandenburg, Ky.	" 3	Lexington, Ky.	" 10, 13
New Albany, Ind.	" 4	Grays, Ky.	" 11
Louisville, Ky.	" 6	McRoberts, Ky.	" 14, 15
Jeffersontown, Ky.	" 7	Paintsville, Ky.	" 16, 18
Shelbyville, Ky.	" 8	Patrick, Ky.	" 17

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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my watch and will set my foot
will watch to see what He will
answer I shall make to them
kuk 2: 1.

©W.T.B.&T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the r[illegible] (contented) 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 (ecclesia[illegible] 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, [illegible] your redemption draweth nigh.—Matt. 24:33; Mark 13:29, Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Way to Life" Z June 15, 1925.	"The Remnant" Z July 15, 1925
Week of July 4 . . . ¶ 1-37	Week of July 18 . . . ¶ 1-39
Week of July 11 . . . ¶ 38-74	Week of July 25 . . . ¶ 40-68

CHICAGO CONVENTION—JULY 29 TO AUGUST 1

The SOCIETY has arranged for a four days' convention at Chicago on the above mentioned dates. A splendid convention hall, the Ashland Boulevard Auditorium, Ashland Boulevard and Van Buren Street, has been engaged for the entire four days; and on Sunday afternoon, August 1st, Brother Rutherford will give a public lecture in the Chicago Auditorium. Both auditoriums are centrally located, convenient to railroad and elevated stations, with rooms, restaurants and auto parking spaces in abundance nearby. For rooms and information address A. L. Seeley, Secy., 7642 Normal Ave., Chicago, Ill.

VACATION

The vacation period of the Bethel Family will begin August 23rd and end September 6th. During that time the office will be closed and no orders filled.

I. B. S. A. WEEK

August 22nd to 29th inclusive will be I. B. S. A. week, in which there will be a united action of all the consecrated throughout the earth in the witness work. Order your books in ample time. Service workers should take notice and get their organization in proper shape. Let us make this the best week ever, in his service.

BETHEL HYMNS FOR JULY

Sunday			**4**	39	**11**	40	**18**	205	**25**	89
Monday			**5**	210	**12**	221	**19**	187	**26**	202
Tuesday			**6**	74	**13**	328	**20**	191	**27**	92
Wednesday			**7**	5	**14**	8	**21**	15	**28**	93
Thursday	**1**	244	**8**	217	**15**	146	**22**	26	**29**	216
Friday	**2**	183	**9**	101	**16**	306	**23**	121	**30**	vow
Saturday	**3**	153	**10**	100	**17**	243	**24**	293	**31**	178

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII JUNE 1, 1926 No. 11

SACRIFICE AND SERVICE

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12: 1.

IN THIS text St. Paul is addressing his brethren in Christ. These are new creatures, begotten and anointed of the holy spirit, and are properly called Christians. A Christian desires to know the will of God that he might do God's will and thereby receive the approval of God. To aid his brethren in Christ to do this very thing St. Paul, inspired by the Lord to speak, says to his brethren: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12: 2.

[2] In order that the Christian may perform his covenant he must progress in knowledge. The mind is that faculty of the being by which the creature searches out the facts, weighs them, and reaches a conclusion. By the exercise of this faculty he obtains knowledge. When one becomes a new creature his mind is stored with various kinds of worldly knowledge, but in using his mind now as a new creature he must "renew" it and thereby effect a transformation. To renew means to renovate; that is to say, to clear out the improper and undesirable things and replace them with proper and desirable things.

[3] What is the purpose of this renewing of the mind? The apostle answers: "That ye may [thereby] prove [ascertain] what is the . . . will of God." Without the exercise of that faculty of the being called the mind it is impossible to ascertain the will of God. And what is the purpose of ascertaining what is the will of God concerning the new creature? The purpose is that the new creature may have a proper view of himself and a proper appreciation of his relationship to God and to the Lord Jesus Christ. Without such a proper understanding and appreciation the new creature is liable to think of himself more highly than he ought to think. He may take himself too seriously and consider his position in the Lord's plan far greater than it really is. This course pursued is likely to result in pride and vainglory. "Pride goeth before destruction, and a haughty spirit before a fall."—Proverbs 16: 18.

[4] The questions of sacrifice and service as suggested in our text are important ones to the Christian, and a proper understanding of these terms should enable the Christian to think soberly and see himself from the right viewpoint. Note now the apostle's argument in the next verse: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Romans 12: 3.

[5] Not every Christian has the same measure of faith. Properly defined, faith is an understanding and appreciation of God's Word as the truth, and a confident reliance upon that Word. There must be both knowledge and reliance upon the known facts to constitute faith; hence the measure of faith is determined, somewhat at least, by the knowledge of the Word of God.

[6] Sometimes one who is a Christian may say: "I am a man of great education, good address, position, influence; and I possess the ability to make a success in business. If I should devote myself to my trade or profession I could accumulate much money in the world. But I am devoting all of my faculties to the service of the Lord, and by so doing I am making a great sacrifice." Is that sound reasoning on the part of the new creature in Christ? If not, wherein is it unsound; and what is the danger, if any, that lurks in the pathway of such reasoning? What, if anything, does man sacrifice in order to become a new creature in Christ? What, if anything, does the new creature in Christ sacrifice? Before attempting to answer these questions it is first essential that the term sacrifice be defined.

WHAT IS SACRIFICE?

[7] The Christian is confronted with two kinds of definitions of the term sacrifice. One is based upon the Word of God and therefore is according to the Lord's viewpoint. The other is based upon the rules by which men of the world are governed and therefore is determined by the viewpoint of natural man. The new creature in Christ must of course take the divine viewpoint and therefore accept the definition of sacrifice which comports with the Lord's point of view.

[8] The term sacrifice is here defined from both view-

points. (1) Sacrifice is the offering of anything to God by way of expiation or propitiation; the destruction or surrender of anything for the sake of something else that is higher or more desirable. (2) When natural man speaks of sacrifice he understands it to be to sell or surrender something at a price less than the cost or actual value of that thing; to go beyond the rule of justice and duty and to suffer a loss, that another may profit thereby.

WHAT MAN SACRIFICES

9 It is written concerning Jesus: "He appeared to put away sin by the sacrifice of himself." (Hebrews 9: 26) "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."—Hebrews 10: 11, 12.

10 The Lord Jesus sacrificed himself to provide a sin offering in behalf of mankind. This great sacrifice was foreshadowed by the sacrifice once each year of animals made by the high priest of Israel. (Leviticus 16) The animals so offered must be without blemish. The perfect man Adam had sinned and was sentenced to death. Nothing short of a perfect human life could provide a redemptive price and sin offering for Adam and his offspring. The perfect man Jesus offered himself as such sacrifice, which was without blemish or spot. He sacrificed his life as a human being that mankind might be relieved from the disabilities resulting from Adam's sin.

11 Jesus at the Jordan entered into a covenant with his Father to do his Father's will. He delighted to do the will of God. (Psalm 40: 8) It was the will of God that the perfect man Jesus should sacrifice his human life. The covenant made at the Jordan was completed at Calvary when Jesus cried: "It is finished." He had suffered the loss of his perfect human life without any conditions whatsoever attached to the covenant as to what he should receive. But behold the great reward given to him for doing his Father's will! "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2: 8-11.

12 At the cross the sacrifice of Jesus was complete in every way. He did not ask for a reward. God gave it to him. In the world some one usually gains by the loss suffered by reason of the sacrifice of another. God never profits by reason of sacrifice. He always gives more than he receives.

13 On the typical Atonement Day, observed once each year, the high priest of Israel, after offering the bullock, "brought two goats and presented them to the Lord." These two goats represented all whom Christ Jesus, as the great antitypical High Priest, presents before Jehovah God during the antitypical Atonement Day, to wit: the Gospel Age—the age of sacrifice. One of these goats, designated the Lord's goat, was killed by the high priest; and its blood was sprinkled in the Most Holy, exactly as the blood of the bullock was there sprinkled. That goat represented those followers of Christ Jesus who would give diligence to the faithful performance of the covenant of sacrifice after having entered into that covenant. The other goat, designated as the scapegoat, represented those who are negligent concerning their covenant to be obedient to and perform God's will. The one class renders faithful service to God, and the other does not.

14 Those called to the high calling differ somewhat from one another, and this difference is often the result of advantages or disadvantages in the world. One may say concerning one Christian: "There is brother John. When he was in the world he was a man of great possibilities. He has a splendid education; he owned many houses and had much money. His standing was high in the world, he wielded much influence amongst men; and, possessing great powers of oratory, he could sway men to himself. He possessed great ability to make and accumulate wealth, and occupied a position in the world far superior to many others. When he became a Christian his sacrifice was therefore a very great one, far greater than that of this other brother Samuel. Samuel was a poor, ignorant man, with no ability whatsoever to make himself a name in the world nor to accumulate wealth. He did not have so much to sacrifice."

15 Is the foregoing correct reasoning? It is false reasoning. No one man's sacrifice is more than another man's. The sacrifice of every man who becomes a Christian is the same. What does the man sacrifice? The answer is, He sacrifices the right to live on the earth as a perfect human being, that right being received by virtue of his justification. The man who has much in the world, and considers that his sacrifice is great compared with that of his poor brother, thinks more highly of himself than he ought to think. The man who is discouraged because he had little or nothing does not think soberly, as he ought to think.

THE PROCESS OF SACRIFICE

16 Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16: 24) That means consecration. A man's consecration means his unconditional agreement to do the will of God. The man, a sinner, comes to Jesus Christ, the great antitypical High Priest; he comes by believing that he needs a Savior, and that Jesus Christ is able to save him. Thus believing in the merit of Christ's sacrifice he denies himself by agreeing to do the will of God. Then Jesus, as shown in the type, presents

the man before the Lord. (Leviticus 16:7) God receives the man because of his faith and because of the value of the sacrifice of Jesus Christ, the basis of all justification. (Romans 5:1, 9) Then it is that God justifies the man.—Romans 8:33.

17 Justification means made right with God, or approved by God as perfect, whole or holy. God justifies the consecrated one in order that he might be an acceptable sacrifice as a part of the body of Christ Jesus. When justified, the man has the right to live as a human being, because he is counted perfect; and every perfect man has the right to life. This right to live which is thus counted to the man by the Lord, is the right to live on earth as a human being.

18 God counts the consecrated one perfect for what reason or purpose? In order that the man might be an acceptable sacrifice. No blemished sacrifice can be accepted by Jehovah. This perfection of the man is not counted to him by Jehovah by reason of man's own righteousness, but by reason of the fact that he has exercised faith in the blood of Christ shed for him as a sin offering. The man now belongs to Jesus Christ, because it is the blood of Christ that bought him and made it possible for him to be justified.—1 Corinthians 6:19, 20; 1 Peter 1:18, 19.

19 Christ Jesus, the great antitypical High Priest, now offers up the man as a part of his own sacrifice. What then does the man sacrifice? As a man he gives up his right to live on earth as a perfect human being. When he agreed to do God's will that agreement carried with it the sacrifice of his right to live, because such is the will of God. Therefore it is apparent that the sacrifice of each and every man is exactly the same. Wealth, education, ability to make money, influence, and the like, have nothing whatsoever to do with the value of one's sacrifice.

20 Let no one then exalt himself in his own estimation by thinking that he has made a greater sacrifice than has his brother who is weak and unpolished. Let no poor, uneducated one, without ability to make for himself a name or to accomplish much of anything else, be discouraged by thinking that his sacrifice as a man is much less than that of his abler brother. Up to this point both stand exactly the same, so far as their sacrifice is concerned. They each have made a like covenant with the Lord. The question then is, Will each perform his covenant with faithfulness? If not, which one will? The one who does perform his covenant with faithfulness will have an abundant entrance into the kingdom. The one who is negligent or indifferent will lose the prize of the high calling. It is all important now for the Christian to think soberly and think of himself as he ought to think.

THE NEW CREATURE

21 Each one who has surrendered his right to live as a man, and is accepted by Jehovah as a part of the sacrifice of God's beloved Son Jesus, is at that moment begotten to the divine nature. It is God who begets him by his own will and by the exercise of his invisible power through his Word. Such a one is now a new creature in Christ by reason of the fact that he is begotten to a hope of life on the divine plane. (1 Peter 1:1-3) God gave man the right to human life by justifying him. In order to become a new creature his right to human life was sacrificed. Man therefore surrenders or sacrifices the value of a thing, to wit, the right to live as a man; but now he is given the right to live as a spirit being, provided he meets the conditions. Is this right to live on the spirit plane an absolute right? From God's viewpoint it is, because God has given the creature his promise and God always keeps his promises. If the new creature now performs his part of the covenant he is certain to win the prize.—2 Peter 1:10.

22 But now as a new creature, in order that he might inherit the blessings of eternal life on the divine plane, must he not suffer loss of certain things on the earth, and is not this a sacrifice; and at the same time must not he develop a character? That is not what the Scriptures say. As a creature he does not possess a character; he *is* a character. His own efforts, unaided by the Lord, will accomplish very little in developing himself. True, he must do what he can; but it is God who does the effectual work by his spirit. (Philippians 2:12, 13, *Diaglott*) Whatsoever the creature does he must do according to the will of God.

23 Now the Lord, through his Word of Truth, says in effect to the new creature: "What is required of you is that you perform your covenant; and if you do that you shall never fall; you are certain to have an abundant entrance into the kingdom." This covenant, which has been made by sacrifice of the human right to live, must now be performed and performed faithfully.—Psalm 50:5; 31:23; Revelation 2:10.

24 The new creature consists of (1) a mind, which is that faculty of the being or creature by which he searches out the truth, weighs the facts, and reaches a conclusion as to what is the perfect will of God concerning him; and (2) a will, which is that faculty of the being by which he determines, after ascertaining God's will, what he will or will not do; and (3) a heart, which is that faculty of the being called the seat of affection and which discloses the motive for his action and which he exercises particularly by setting his affections upon things above and not on things of the earth. As a man he is dead; as a new creature he must live or lose.—Colossians 3:3, 4.

25 These three parts of the new creature he surely does not sacrifice, but he uses them in harmony with the will of God. No creature can exist without an organism; therefore the organism or body of the new creature while on earth is the body of flesh, his human organism. In the performance of his covenant the new creature must employ all of his faculties in harmony with the will of

God. What then is the will of God concerning him? St. Paul answers in the text: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1) The apostle recognizes this as being so important that he besecches the new creature to perform his covenant in the manner here set forth.

[26] But does not the new creature sacrifice his body? Be it noted that on the Atonement Day the high priest did the sacrificing. Serving with the high priest the under priests would bring to the high priest that which was to be sacrificed. Christ Jesus is the great antitypical High Priest, and it is he who is offering up his body members as a part of his own sacrifice. The body members are counted in by him as a part of his sacrifice. No member of the body, while in the flesh, is qualified to offer anything unto God. That office of offering unto God belongs to Jesus Christ. His body members, when complete and glorified, will then become a part of the High Priest; and then, and not until then, will such body members participate in the sin offering. They participate by virtue of the fact that they are members of the body. But while in the flesh there is something for each one of the anointed ones of the Lord to do in order to perform his covenant.

[27] Suppose the consecrated one should decide to withdraw from his covenant. Could he do so? He could; but by doing so he would lose everything. The great antitypical High Priest would not further count such a one as part of his own sacrifice, nor would that one withdrawing from his covenant ever participate in the sin offering. What then shall the new creature do? Paraphrasing the words of St. Paul, his answer to the new creature is in substance: 'You have made a covenant to serve the Lord God. As a new creature everything you possess is to be used in the performance of that covenant; you must use your mind to ascertain God's will; you must use your will in harmony with God's will; you must set your affections on things above. Your body, the organism of the new creature, is counted holy; because you are in Christ, and the Lord Jesus counts your flesh as a part of his sacrifice. Therefore see to it that you constantly present your body thus to be used in harmony with the Lord's will.'

[28] The word "present" used in this text means, "To stand beside; to be at hand ready to serve; to assist and bring before and yield up." Note that the apostle does not say 'Sacrifice your body', but he says, 'Present it as a sacrifice'. The High Priest will do the sacrificing. Then says the apostle to the new creature, 'Your reasonable service under the terms of your covenant is to use all the faculties with which you are endowed in behalf of the Lord's cause. Be on the alert therefore at all times to obey the will of the Lord. Your body is counted alive and is the organism of the new creature; therefore see to it that the use to which it is put is in harmony with God's will, according to the terms of your covenant. If you withdraw from the performance of that covenant you cannot receive the divine nature to which you have been begotten.'

[29] In harmony with this conclusion the Psalmist prophetically says to the Christian: "Bind the sacrifice with cords, even unto the horns of the altar." (Psalm 118:27) How can the new creature bind this sacrifice to the altar? The altar represents the place of sacrifice, and it is by the new creature's loving devotion to the performance of his covenant that he thus binds it that the Lord may offer it up. In other words, with the cords of love he binds his sacrifice to the altar.

[30] The word "bind" as used in the above text, means to make ready and to keep ready, and is exactly in harmony with the apostle's statement "present", which means to stand ready to serve. It is the new creature who does this; he has the liberty to withdraw his sacrifice and take the consequences or to remain firm and true to his covenant and be certain to receive the reward promised. It is so manifest from these Scriptures that the new creature *does not* do any sacrificing that there can be no doubt about the conclusion. As a man he sacrificed the right to live as a human being; as a new creature he is presenting himself that the High Priest may offer him up; and the new creature's part is to always 'stand ready to serve'. It is his "reasonable service", it is not unreasonable; and since it is his reasonable service then he must perform it if he will receive that which God has promised.

[31] Note again the question: What, if anything, does the new creature sacrifice? Man's definition of sacrifice we repeat: "The sale of something at a price less than actual value." Measured by this definition the new creature is sacrificing nothing. The Scriptural definition is: "The making of an offering of something acceptable unto God." In the light of this definition the new creature is not sacrificing, because it is our High Priest who is making the offering. The part performed by the new creature while in the flesh is the performance of his covenant, by using all the faculties with which he is endowed and using them according to the will of God.

[32] This identical thing was shown in the type, in the consecration service of the priesthood. In the type Moses brought a ram of consecration. Aaron and his sons laid their hands upon the head of the ram. Moses slew it and put the blood upon the right ear, right thumb and right foot of each one. Then he took the fat, the rump, all the fat of the inwards, and the right shoulder, and a basket of unleavened bread, a cake of oiled bread and one wafer, and put all upon Aaron's hands and upon his sons' hands; and they waved them for a wave offering before the Lord. Moses then took them from off their hands and burned them upon the altar upon the burnt offering. It was "an offering made by fire unto the Lord". (Leviticus 8:22-28) What did this represent? TABERNACLE SHADOWS, paragraph 81, answers:

[36] The choice portions of the ram, its "inwards" and "fat", represented our heart sentiments, our best powers. These were taken in the hands of the priests and "waved" —passed to and fro before the Lord—representing the fact that a consecrated offering is not given to the Lord for a moment, a day, or a year; but that we consecrate to continually keep our affections and powers uplifted, never ceasing until accepted of him as having finished our course. And Moses took the wave-offering off their hands (the priests did not lay it down), God's acceptance being shown by fire. So we, the royal priests, may not lay down or cease to offer all our powers in God's service, until God shall say, "It is enough, come up higher."

[34] This shows that what the new creature, as an under priest, while preparing for the kingdom, must do is to perform his covenant, and that his is not to withdraw from it. He is not sacrificing. He is doing his duty, which is his reasonable service. Where one does that which is reasonably required of him it cannot be said to be a sacrifice.

[35] If the Lord furnishes the new creature an opportunity to render a service unto him as a witness concerning his kingdom, would that new creature ever be justified in leaving that service in order that he might make money and make a name for himself in the world? Most emphatically, No. To take oneself out of the service of the Lord places him in great danger of losing all. Suppose a Christian who is giving himself to the service of the Lord in the colporteur field or at the SOCIETY'S headquarters, where the books and other kingdom literature are prepared, has the ability to make money or make for himself a name; but, rather than give his time to making money or making himself a name, continues faithfully in the Lord's service; by so doing would he not be sacrificing? No; because the service that he is rendering, says the apostle, is but his *"reasonable service" in the performance of his covenant.* Regardless of how much he does he brings no profit to the Lord. Whatsoever he does he does to prove his loving devotion to the Lord, by keeping himself ready, active and on the alert to be used by the Lord at any and all times. "When ye shall have done all things which are commanded you say, We are unprofitable servants. We have done that which was our duty to do." —Luke 17:10.

[36] God has provided that the Christian must *do* certain things in the performance of his covenant; but these things the Christian does, not for the benefit of the Lord, but for his own benefit. The Lord God needs the services of no creature on earth. He could do his witnessing in some other way. But the privilege of service furnished by the Lord is an opportunity for the new creature to prove his devotion to the Lord in the performance of his covenant. This being true, then it would be entirely improper to say that the new creature is sacrificing.

[37] The new creature might possibly make for himself a name in the world, but that would be of no value to him as a new creature. What would it profit him to gain the whole world and lose everything? (Matthew 16:25, 26) The Apostle Paul warned against this very danger of the Christian's turning his mind toward money-making, and pointed out that this danger would be especially apparent in the end of the church's earthly experiences: "Your lives should be untainted by love for money. But be content with what you have; for God himself has said, I will never, never let go your hand: I will never, never forsake you."—Hebrews 13:5, *Weymouth.*

[38] But should not a Christian withdraw from the active service of the Lord in order that he might make provision for his parents, that they may have more ease and comfort and enjoy his fellowship and the fruits of his labor? The apostle answers: "For the children ought not to lay up for the parents, but the parents for the children." (2 Corinthians 12:14) And Jesus added: "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." (Matthew 10:37, 38) It is true, however, that if a man has brought children into the world then there is an obligation upon him to provide the things necessary for the mother of the children and for the children themselves, and to make a reasonable provision for himself. —1 Timothy 5:8.

[39] It is a wonderful privilege to be permitted to serve the Lord. If the Lord has so arranged the affairs of the new creature that he can give all of his time and energy, money, influence, everything that he has, that he might be a witness for the Lord and his cause in spreading the gospel message, then it is his "reasonable service" to do that very thing. That which is pleasing to the Lord is an unselfish devotion to him and his cause, and in order for one to make manifest this devotion he must joyfully perform the terms of his covenant.

[40] If one gets the idea into his mind that he is making a great sacrifice by devoting his abilities to the Lord's service rather than to the accumulation of wealth or the enjoying of bodily ease or the making of a name or reputation, then he is not thinking "soberly" within the meaning of the apostle's words, but is thinking more highly of himself than he ought to think. That is the very reason why the apostle in this twelfth chapter of Romans urges the new creature to use his mind to search out God's will, and then to think soberly; and when he thinks soberly he will see that having made a covenant with the Lord to serve him it is only reasonable that he should serve him to the point of always having himself ready to serve, not asking how or why, but *when.* 'Lord, here am I, send me now.' Such is the attitude of the temple class. (Isaiah 6:8) The covenant of the new creature demands that he use his very best endeavors in the Lord's service. With him the service of the Lord is not a secondary thing, but it is of first importance.

41 It is true that the humanity, the organism of the new creature, is being offered as a sacrifice; and that this sacrifice must be consumed. But it is not the new creature who is doing the sacrificing. The High Priest, Christ Jesus, is offering it as a part of his own sacrifice. So far as the new creature is concerned he presents to the Lord his body and all his faculties to be used to the Lord's glory, and this is his reasonable service.

42 Sometimes the word "sacrifice" appears in the Scriptures as related to the new creature. For instance: "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 27:6) What this really means is that the new creature, surrounded by his enemies, fully trusting in the Lord, comes unto the Lord with songs of praise upon his lips and his heart lovingly devoted to God. It is an offering that is well pleasing unto God; but this is not a "sacrifice" within the meaning of the word as defined by the world; it is the Christian's joy and pleasure.

43 St. Paul uses these words: "But to do good and to communicate forget not; for with such sacrifices God is well pleased." (Hebrews 13:16) Here doing good unto others and communicating to others about the goodness of God is a devotion to the Lord that is well pleasing unto him. It does not mean that the creature is giving up something of value to the Lord, but that in the reasonable performance of his covenant with joy he does good and communicates good things to others; and this is pleasing to God. We are now in the temple of the Lord, God's organization, and the joyful performance of our obligations is but our reasonable service; it shows a loving devotion to God that is well pleasing.

44 The mere surrendering of something unto God at the loss of another is not that which is pleasing to him. "In burnt offerings and sacrifices for sin thou hast had no pleasure." It is the doing of the will of God that is pleasing to him. (Hebrews 10:5, 6) "To obey is better than sacrifice." (1 Samuel 15:22) The pleasing part that the Christian performs is the heeding of the admonition of the Apostle Paul to daily present his body; that is to say, the keeping of himself always ready and on the alert to use all faculties with which he is endowed and which operate through his body, to the glory of God in the performance of his covenant; and this is but his "reasonable service". He who does this with joy and rejoicing unto the end shall be rewarded with an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

SUMMARY

45 Does the new creature sacrifice? The final and correct conclusion, based upon the Scriptures, is: At the time God justifies a man he thereby gives him the right to live as a human being, and this right God gives him in order that he might be acceptable as a part of the sacrifice of God's beloved Son. This right the man voluntarily surrenders. This sacrifice must take place in order that he become a new creature. This is a privilege to the man. The consecrated one, being counted perfect, is now accepted by the Lord God as a part of the sacrifice of his beloved Son. The man is then and there begotten by Jehovah as a new creature.

46 The new creature does not sacrifice. He must perform his covenant with diligence, and that covenant is to do the will of God. It is the will of God that Christ Jesus, the High Priest, offer up the consecrated one as a part of his own sacrifice. The part to be performed by the new creature is to always be ready and on the alert to do the will of God. Such is his reasonable service. It is the service that is reasonably required by his covenant. The performance of a reasonable service could not be a sacrifice on the part of one rendering it.

47 The new creature may withdraw from his covenant and take the consequences. His eternal life now depends upon the faithful performance of his part of the covenant. God has begotten him to a hope of life, and God is certain to perform his part. If the new creature presents his body, through which all of his faculties operate, to the use and glory of the Lord, such is his reasonable service. It is of the utmost and vital importance that every new creature in Christ Jesus perform his reasonable service. The performance of service means the joyful obeying of God's commands. The Christian is not privileged to use his faculties for selfish purposes. Prompted by love for God he will use them to God's glory.

48 Love means the unselfish devotion of one's faculties to God. This often entails suffering on the creature. But this is a great privilege, says the apostle, and it is the condition precedent to entering into the kingdom. (Philippians 1:29, *Diaglott;* 2 Timothy 2:11, 12) This is the reason why "love is the principal thing", because love induces a joyful service unto the Lord. No one can truly love the Lord without being faithful, and if he is faithful he will love the Lord. Love and faithfulness are thus inseparable. Therefore says the Psalmist: "O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

49 Each one of the new creation then who really loves the Lord and loves his brethren will be following St. Paul's course of beseeching his brethren, by word and by example, and for their own good, to actively, earnestly and zealously engage in the service of the Lord and thus do God's commands. These commands are to be witnesses for the Lord and to proclaim his message to the nations and peoples of earth.—Isaiah 43:10, 12; Matthew 24:14.

QUESTIONS FOR BEREAN STUDY

To whom is Romans 12:1-3 addressed? How and why must we "renew" the mind? Why in this connection does the apostle warn against self-exaltation? ¶ 1-4, 40.

What is faith? Do all Christians have the same measure of it? Does the new creature sacrifice earthly prosperity? What is sacrifice, as viewed by God and by man? ¶ 5-8.
What did Jesus sacrifice, and why? What was his reward? ¶ 9-12.
Why was the Lord's goat dealt with exactly like the bullock on the Atonement Day? Are all Christians equally endowed? Do all sacrifice equally? ¶ 13-15.
What is meant by denying oneself? Define justification and explain its purpose. ¶ 16-18.
What is the only sacrifice any consecrated person may make? ¶ 19, 20, 31.
When and how do we become new creatures? What is then required of us? ¶ 21-23.
Of what does the new creature consist? Does any part of the new creature sacrifice? Does he not sacrifice his body? ¶ 24-26, 41.
Can the new creature withdraw from his covenant? Paraphrase our text. What is meant by the word "present" as used in Romans 12:1? ¶ 27, 28.
What is meant by binding our sacrifice to the horns of the altar (Psalm 118:27)? ¶ 29, 30.
What is taught by the consecration ceremony of Leviticus 8:22-28? ¶ 32-34.
Is "reasonable service" a sacrifice? Does the Lord need our services? ¶ 35, 36.
How are some tempted to withdraw from the Lord's service? What does St. Paul and the Lord Jesus say about responsibility toward parents as compared with responsibility toward the Lord's service? What responsibility do parents have? ¶ 37-39.
Explain the word sacrifice as used in Psalm 27:6 and Hebrews 13:16. Does God have pleasure in sacrifice? If not, in what way may we give him pleasure? ¶ 42-44.
Briefly summarize the truths of this lesson. What is of utmost importance to us now? ¶ 45-47.
Why is love called "the principal thing"? Can anyone have true love for God without being faithful to him and to his cause? If we do love him what will that impel us to do? ¶ 48, 49.

SOME INTERESTING QUESTIONS

QUESTION: Did Jehovah have foreknowledge of Adam's deflection in Eden, and what shall be the answer to this in view of the following scripture, "Who verily was foreordained before the foundation of the world" (1 Peter 1:20); and to what particular time does this foreordination refer?

ANSWER: It would not be becoming for any creature to answer this question in a dogmatic manner. God having invited his creatures to reason upon his Word, it is entirely proper that we reason upon this question in the light of the things that are revealed.

God could have had foreknowledge that Adam would fall, and he could have withheld this knowledge from himself had he so desired. He made man perfect and gave to him the authority to multiply and fill the earth and have dominion over it. He told him that a violation of his law would result in his death. Suppose man had not violated God's law? Then the result would have been a perfect race of human beings. The fact is that man did violate God's law, and death resulted.

It would not at all be necessary for God to foreknow that Adam would fall. If he did foreknow and foreordain his fall, then it follows that Adam did not have freedom of action. The opinion is therefore here expressed that God made his plan in the alternative; by this we mean that he made it in such a manner that it would meet any emergency. If Adam should remain loyal, then no redemptive provision would be needed. If Adam sinned, then redemption would be necessary. Man must be free to choose good and have righteous enjoyment, or to choose evil and take the consequences. Hod God foreordained what Adam would do, then Adam could not have exercised his freedom in choosing evil. We know that God is endowed with power to foreknow, and it is just as certain that he is endowed with power to withhold from himself any knowledge that he desires. For this reason it appears that he did not foreordain or even foreknow that Adam would sin.

The text 1 Peter 1:20 refers to the Lord Jesus Christ. The word world therein means the organization of men on earth; and since that began Satan has been the god of all the peoples of earth, except the Jews while they were in covenant with Jehovah. It is quite probable that St. Peter here refers to "the world that now is", existing at the time he wrote; and in that event he would refer to the world that had its foundation after the flood. But suppose he did refer to the first world or "world that was"; even that was organized after the fall of man.

The fact that God made provision that in the event of man's deflection he would redeem him by the precious blood of his Son, would not at all make it necessary for God to foreknow that Adam would sin. As soon as Adam did sin God began the execution of his plan. There is no reason to believe that God had foreknowledge or foreordained that Adam would sin and that his Son would die, but he made his plan so as to cover either emergency; as the Scriptures declare, "Known unto God are all his works from the beginning." (Acts 15:18) This does not say that God foreknew all of his works *before* the beginning of the world. It seems reasonable that God would let man be absolutely free to choose the way he would go, and such being true he would undoubtedly desire to withhold and would withhold from himself specific knowledge of the course that Adam would take.

QUESTION: At what time does the sealing of the new covenant take place?

ANSWER: The expression "sealing of the new covenant" is not a Scriptural phrase. Since the word seal

is sometimes used in the Scriptures to mean stamp, impress or make genuine, it is probable that the expression "sealing of the new covenant" has been used amongst Bible students with reference to its ratification. The law covenant was made in Egypt at the slaying of the paschal lamb, and the blood that formed the basis of that covenant was the blood of the lamb. That covenant was later ratified at Mt. Sinai, and the blood of ratification was the blood of animals.

The new covenant was made while Jesus was on earth. At the time of his death his blood was shed, and he stated that the blood of the new covenant was his own blood; that is to say, the shed blood of Jesus constituted the basis for the new covenant. That covenant does not go into operation until it is ratified or confirmed. The Apostle Paul in the 12th chapter of Hebrews states that we are approaching the Mediator of the new covenant and the blood of sprinkling that speaketh better things than that of Abel. Evidently this means the final ratification of the covenant. We understand from the type that this will take place when the church is complete.

The word confirm means to stabilize, to establish or make sure. By confirmation then we would understand that when the blood of the Christ is presented at the end of the Gospel Age, after all the members of his body are complete, such presentation of Christ's merit is a final stabilizing of and making sure that the covenant is now to go into operation for the benefit of mankind. The covenant, of course, is made with Israel and for Israel's benefit, but with Christ as Israel's legal representative. Therefore the term "sealing" of the covenant must have arisen with reference to confirmation of it, applying to the time when it is ready to go into operation and not before.

QUESTION: Should a deacon be appointed to lead a prayer, praise and testimony meeting when an elder of the class is available?

ANSWER: This is one of the most important meetings that the Lord's people have. It is essential that the opening remarks of the chairman should be in line with the text directing the thoughts of the class. For this reason the prayer-meeting comments are published in THE WATCH TOWER in advance. It is a good thing for the elder to read the comments and then ask that the class, in their testimonies, stay close to the subject under consideration. This being a meeting of such importance an elder should always lead it. A deacon should not be appointed to lead a prayer meeting unless there is no one else available; and if a deacon must be appointed to lead a prayer and testimony meeting, the class, by virtue thereof, should make him an elder for that meeting. By all means let the prayer meetings be led by the most competent and spiritual brethren in the class.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 21

"To him will I give power over the nations."—Rev. 2: 26.

NO CREATURE with a proper condition of heart would desire to exercise power over the nations except in harmony with the divine will. The Lord will extend this great privilege only to those who meet the conditions named. Some deceive themselves into believing that all that is necessary for them to do is to make a consecration to the Lord, and thereafter appear pious and wise in the eyes of others, and to study and meditate upon the Word of the Lord and dream about how wonderful it will be to enjoy ruling over the nations. It is more important for the Christian now to mark the conditions precedent to entering into the kingdom.

Who then will exercise power over the nations? "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." That means a diligent application of oneself to keeping the commandments of God by doing his work. The reasonable service of such while this side the vail is a complete devotion of one's endowments and faculties to the Lord. (Romans 12:1) No one can be an overcomer who compromises in any way with Satan's organization. He cannot even sympathize with any part of that wicked system. His affections must be so completely set upon the Lord and his kingdom that his whole endeavor will be to serve the Lord to his glory.

Overcoming means to be holy, and holy means to be absolutely and completely devoted to the cause of God. Such will appreciate the privilege of serving God in harmony with his expressed will. These are the ones who will be his faithful witnesses while on earth. Because of their faithfulness they overcome the world and its wrongful influence. To such will be granted the privilege of being with the Lord Jesus and with him exercising power over the nations of the earth. By the eye of faith they now see this; and being of Zion they now joyfully proclaim the praises of God because they love him.—John 4:17, 18.

TEXT FOR JULY 28

"Ye shall see . . . the prophets in the kingdom."
—Luke 13: 28.

UNDOUBTEDLY this reference is to the earthly phase of God's kingdom. It means the new earth wherein dwelleth righteousness. It means that the organization upon the earth will be in harmony with the will of God and under supervision of his be-

loved Son, the King. Why would the Lord give this positive assurance that the prophets shall be in the kingdom? Is it because those prophets had "developed a perfect character"? Is it because they had become pious and sanctimonious? Such is not what the Scriptures say. These prophets are called "holy prophets" because they were wholly and completely devoted to God. They were imperfect men. God caused to be recorded in his Word things pertaining to their imperfection. The record made by the Lord magnifies the faithfulness, loyalty and devotion of these men to God. Because of their complete devotion they are holy, or wholly. They thus continued faithful unto the end. Under all conditions they declared the glory and majesty and justice and love of God. By their course of action they testified that they desired a new government, that is to say, the heavenly government. "Wherefore God is not ashamed to be called their God," and has prepared for them a place in his kingdom. (Hebrews 11:16) Thus the rule is established that faithful devotion to the Lord is that which he rewards.

The same rule applies to those who will have a part in the spiritual phase of the kingdom. Loyalty, faithfulness, absolute devotion to God and his righteous Son must be made manifest. Such is proven by a joyful obedience to the Lord's commands.

Let no Christian overlook the commands of the Lord applying to the end of the age. The gospel of the kingdom must be preached to all the nations as a witness. God has constituted the faithful ones his witnesses that he is God. These are the ones who are invited to enter into the joy of the Lord. These are they who are called Zion because of Zion. These are special targets of the Devil because they keep the commandments of God. They do not fear. Being of Zion and the appointed ambassadors of the kingdom they delight to carry the message of the kingdom to others. By their course of action they are saying: "Blessed be God out of Zion."

THE CALL OF MOSES

——JULY 18—EXODUS 3:10-15; 4:10-12——

"Certainly I will be with thee."—Exodus 3:12.

IT IS apparent that Moses followed his studies in the higher schools of Egypt with the ardor of an active mind. If, as seems probable, he chose a military career we may suppose that he did so in view of the possibility of such training being useful to him; for so far as he would be able to see, the only way his people could get freedom from that hard military power which held them in bondage would be by an armed conflict.

2 When forty years of age Moses thought that he had such experience as would enable him to be of service to his people. He went down to visit them, and "he supposed his brethren would have understood how God by his hand would deliver them: but they understood not." (Acts 7:25) But an event happened which speedily altered the course of his life. He saw an Egyptian smiting a Hebrew; a task-master was using the lash on a wearied toiler. Moses killed the brutal fellow, and hid the body in the sand. This act if known was sufficient to bring the anger of the king upon him and to sever his connection with the court; for Pharaoh and his officers would thereby know that Moses, though so long associated with them, was still a Hebrew at heart and could not be depended upon should the Hebrews rise in revolt.

3 Next day Moses saw two Hebrews striving together and, with his ever present strong sense of right moving him, he said to the aggressor, "Wherefore smitest thou thy fellow?" (Exodus 2:13) The man turned on him and said, "Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedest the Egyptian?" Moses feared and said, "Surely this thing is known." He saw that he could expect neither help nor sympathy from men who would oppress their own brothers in bondage. Pharaoh heard of what Moses had done and sought to slay him; and Moses, in danger of his life and not acceptable to his brethren, fled to the land of Midian, where he remained for forty years.

4 In Hebrews 11:24-26 Moses is said to have renounced his position in Egypt, and in faith and in loyalty to God to have made a deliberate choice of affliction and poverty with God's oppressed people rather than have the treasures of Egypt. Nothing is there said, however, about his living in Midian, far removed from the land of Goshen. These accounts, though apparently contradictory, are easily reconciled by considering that Moses with his high position in Egypt could readily have cleared himself of any supposed action against Egypt; but that he deliberately chose not to reinstate himself, but to take the consequences of his action in behalf of his brethren, even though the throne ofEgypt was within his grasp.

5 Moses found labor and a home in the household of Jethro, the princely priest of Midian, one of whose daughters he married; and there he had a safe refuge for forty years. The long period of waiting evidently caused him to think that he had mistaken his mission. But that he did not let his mind remain inactive is apparent; for when at eighty years of age God sent him forth he was active in body and mind; and from

that time on he manifested those mental and moral qualities which raised him to the highest pinnacle in human history.

6 The suggestion that during that time Moses wrote the book of Job is not unreasonable; for that book displays such a knowledge of the treasures of nature and of the ways of God as could be displayed only by one who was learned in all the knowledge of the world, to which was added the knowledge that came from contemplation upon the revelation of God already made to the patriarchs. Also it may very well be that during that time Moses brought together the series of documents which later became known as the first book of Moses. His flight from Egypt would not be so precipitous as to prevent him from taking with him such writings and books as would form the treasure store of the knowledge of his day.

7 God's call to Moses came unexpectedly. Having removed the flocks of Jethro near to the mountain later known as the mount of God, he one day saw a bush aflame; yet it was not consumed. When his attention was caught and he had turned aside to see what this thing was, twice he heard his name called from the bush. The flame of fire was one of God's angels; for, as it pleases him, "he maketh . . . his ministers a flame of fire."—Psalm 104:4.

8 As Moses approached he was bidden to stay and even to take his sandals from his feet; for the place was holy. Since Moses showed no presumption probably this command was not so much a lesson in humility, and could hardly be considered a rebuke; rather it was an intimation that God himself was very specially represented by the angel who spoke to him. The occasion was not merely to give Moses an angelic message; he was to understand that God himself was undertaking this matter. Earlier he had thought that he should organize the deliverance of Israel; but then he had no commission from God. Now his call came in such a way as to make him realize that he was to be the servant of God under God's direction.

9 God spoke, and Moses covered his face. God told him that he had heard his people's cry and knew their sorrows; that he had come down to deliver them from Egypt, and now would lead them into the land promised to their fathers. God offered to send Moses to Pharaoh and that he should bring Israel out of Egypt. He said, "Come now therefore, and I will send thee unto Pharaoh." (Exodus 3:10) But Moses was not desirous of being sent, and said, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exodus 3:11) God then gave him the assurance of our golden text, "Certainly I will be with thee." Also he gave him a token (which was really an assurance that his work should be completed), saying, "When thou hast brought forth the children of Israel out of Egypt, ye shall serve God upon this mountain."—Exodus 3:12.

10 This must have seemed to Moses a strange token; for why should Israel going out of Egypt to Canaan be found in the mountains of Horeb, in the southern part of the Sinaitic peninsula? Moses began to ask questions. He said, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" (Exodus 3:13) This seems to indicate that Moses knew that the Israelites, during the interval of 215 years since God last spoke to them, had lost touch with the covenant God had made with their fathers, and had also fallen into idolatry. In response God gave him, for Israel, the name Jehovah, which the A. V. translates, "I am that I am," usually interpreted, "all-sufficient and self-existent," but which is probably better translated, "I will be that I will be." (See A. S. V.) Then God added, "This is my name forever, and this is my memorial unto all generations."—Exodus 3:15.

11 Moses was told to go and gather the elders of Israel together, tell them of his commission, and then with them go to Pharaoh and say, "The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God." (Exodus 3:18) God informed Moses that the king of Egypt would not agree, that as a consequence he would smite the power of Egypt, but that at last the Egyptians themselves would send the Israelites out of Egypt with their goodwill, and laden with jewels of silver and of gold, and raiment, even to the extent that Egypt would be spoiled of its wealth.

12 Moses still raised objection; he said that the people would deny that Jehovah had appeared to him. To help him God gave him two signs. He bade Moses cast the rod he held in his hand to the ground. It became a serpent, and Moses stepped back hurriedly. God told him to take it by the tail; it became again a rod in Moses' hand. Now the Lord told him to put his hand into his bosom. He did so, and took it out as leprous as snow. He was told to put it in again; then he plucked it out, to find it turned again as his other flesh. God gave him a further sign to be wrought when he got into Egypt.

13 Still Moses had objection. He said, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." (Exodus 4:10) Jehovah bade him go and said that he would be with his mouth and teach him what he should say; it was not by human eloquence that the people should be delivered, but by the word of the Lord. Moses submitted, yet not with glad acquiescence, but saying, "O my Lord, send I pray thee, by the hand of him whom thou shouldest send." (Exodus 4:13) God's anger was roused; and Moses was told that Aaron his brother, who could speak well, should

be Moses' spokesman, and that Moses must share his high privilege with his brother.

[14] Moses went to Egypt, taking his wife and sons; but he had yet further lessons to learn. On the way, at an inn, his life came into peril from the Lord, probably by a serious sickness. His son had not been circumcised, and this brought a dispute between himself and his wife. Zipporah herself circumcised her son, thus sealing her union with Moses in the blood of her child. (Exodus 4:25, 26) Thus it was that with much forbearance and patience on the part of God the one man specially fitted for the task was brought to the point of service.

[15] Aaron, sent by God, met Moses on the way; and when in Egypt they met with the elders of Israel. The signs God had given were wrought and the people believed. Their time of deliverance had come, and they worshiped. The elders of Israel do not appear to have shown any enthusiasm for the mission of Moses, nor do they appear in the account of the visit to Pharaoh. (See Exodus 3:18; 5:1.) Pharaoh met God's request through Moses for a three days' leave of absence for Israel from their labors with the haughty answer, "Who is Jehovah that I should obey his voice?" (Exodus 5:2) Angrily he ordered God's servants out of his presence, and commanded that still heavier tasks be laid upon the people; they must now continue to make the same number of bricks, but in addition they must find their own straw and stubble.

[16] Failure to keep up with these orders brought the whip on the backs of the officers of Israel, treatment which speedily led them to appeal to Pharaoh direct, ignoring Moses and Aaron, and asking the king why he dealt so hardly with his servants. Apparently they were willing to carry on as before Moses appeared. These Hebrew officers were much more sorry for themselves than for the people. They were roughly answered by Pharaoh, and as they met Moses and Aaron on leaving the palace they poured upon them the bitterness of their hearts. Moses then in turn poured out his heart to Jehovah. His testing was complete, and God's purpose was served; God had been clearing the way for him. Evidently the officers and elders of Israel were to have no part in the work of deliverance; they would be but a hindrance to Moses.

[17] God now revealed himself further and showed his plan more clearly, and then proceeded to lay a *charge* upon both Moses and Aaron that they should do this work of dealing with Pharaoh, and of bringing the children of Israel out of Egypt. It was a formal order, and the time had now come for God's action.—Ex. 6:13.

QUESTIONS FOR BEREAN STUDY

Why would Moses have chosen a military career in Egypt? What caused him to migrate to Midian? ¶ 1-3.

How long did he reside there? Explain Hebrews 11:24-26. What special work did Moses probably do in Midian? ¶ 4-6.

How did God's call come to Moses, and how did he react thereto? ¶ 7-9.

What question did he ask of God, and why? What was he directed to do, and what signs were given him? ¶ 10-12.

What further objection did Moses raise and how was it met? How was Moses received by the elders of Israel? ¶ 13-15.

What happened when Moses and Aaron appeared before Pharaoh? ¶ 16, 17.

THE PASSOVER

——JULY 25—EXODUS 12:1, 2, 21-28——

"Our Passover also hath been sacrificed, even Christ."—1 Corinthians 5:7.

WHEN God's time had come for Moses to enter into conflict with Pharaoh, he again commissioned Moses, repeating in Egypt that which he had spoken in Horeb. But now upon Moses was laid the charge of carrying God's message to Pharaoh and of leading the children of Israel into their promised land. Once more Moses raised an objection. He said, "I am of uncircumcised lips, and how shall Pharaoh hearken unto me?" (Exodus 6:30) God now told Moses what he intended to do, of the purpose he had in his demands upon Pharaoh; also Moses was instructed respecting Aaron's share in his commission.

[2] When Moses' and Aaron's reasonable request that Israel be allowed to go out of Egypt a three-days' journey to worship their God was presented to Pharaoh, he demanded a supernatural exhibition of power to prove that God had sent them. Then Aaron, as previously instructed, cast Moses' rod to the ground, and it became a serpent. When this was done before Pharaoh his magicians, who evidently were spirit mediums, cast their rods to the ground; and their rods also became serpents; but Aaron's rod swallowed up the others. Pharaoh, however, refused to listen, even as Jehovah had said.—Ex. 7:13.

[3] Then began the series of ten plagues which by their ever increasing severity were intended to break the pride and spirit of that hard, bitter king and to make him and Egypt know that Jehovah, Israel's God, is the living God. Egypt was then the greatest of the world powers; and Pharaoh was therefore the world's greatest monarch, himself being worshiped as a god. To understand God's action at that time it is necessary to look beyond the mere fact of Israel's suffering and of God's purpose to have them freed. That could easily have been accomplished, even as Moses reminded Pharaoh. God could have sent a pestilence which would have destroyed all the Egyptians. (Exodus 9:15) God had a great pur-

pose in view. It had become necessary that he should assert himself both for his own sake and for man's, and the deliverance of his people gave the opportunity. David said of that time that God went down into Egypt to get himself a name.—2 Samuel 7:23.

[4] Also it is reasonable to think that the work which God then did in Egypt preserved the earth from the corruption into which it was fast falling; for he had not manifested his power to mankind since the Flood, except when men were building the tower of Babel in order to keep themselves together to strengthen themselves against God, and when, lest they should get out of hand, he broke their evil unity. He had manifested his goodness to Egypt through Joseph; but men were no lovers of God, and whatever worship they offered was offered to idols. Even the chosen people fell into the idolatry of Egypt. (See Joshua 24:15.) Only a few of them worshiped God, waiting upon him in faith. Perhaps the family into which Moses was born was almost as singular in this respect as Noah's family in his day. If God did not do something to declare himself the living God, his name and power and right would be as nothing among men.

[5] Simultaneous with the loss of the knowledge and worship of God amongst the peoples there was an increased arrogation of authority by their rulers, and a presumptuous exaltation of themselves even to being worshiped. It was necessary then that God should make himself known. As he had allowed his people to fall under Pharaoh's hard bondage, so had he purposely brought to the throne of Egypt at that time this imperious, proud man who represented in fullest measure the bitter opposition of the human heart to God, and who in this is made a representative of Satan, whose purpose he served. Pharaoh said, "Who is Jehovah, that I should obey his voice?" During the conflict Moses told Pharaoh that he had been specially raised up to the throne of Egypt at that time that God might show his power over him.

[6] Another important feature of those great doings was that God having seen the affliction of his people said, "I *am come down* to deliver them." (Exodus 3:8) It has also become evident to the Bible student that the work which God did in Egypt was also typical of that which he would do when, in the fulness of time, he would bow the heavens and come down to earth to deliver from the power of sin and death his first-born Israel (both spiritual and natural) and all of the human family who in the reign of Christ will accept life at the hands of that Prophet like unto Moses. (Psalm 144:5; Deuteronomy 18:15) No injustice was done to Pharaoh in this; that which hardened his heart was in each case his deliberate misuse of God's forbearance and mercy.

[7] The first three plagues, that of water turned to blood, the pestilence of frogs, and then of lice, were more of inconvenience than of positive injury. Then the second three brought soreness and disease, and afflicted beast as well as man. But the last three came as a destruction upon the whole land except Goshen, in devastating thunderstorms and hail, followed by locusts, and then by a darkness which could be felt.

[8] Pharaoh's attitude changed as the plagues developed. When the first plague came he merely "turned and went into his house". (Exodus 7:23) After the second he entreated Moses for respite, and said that he would agree to let the people go to sacrifice to the Lord. Moses bade him command him when the plague should cease, Pharaoh named his time, to which Moses agreed; and the Lord did according to the word of Moses. (Exodus 8:13) But Pharaoh hardened his heart and went back on his word.

[9] After the plague of flies Pharaoh was willing to allow Israel to sacrifice *in the land*. Moses gave him good reasons why this should not be so, besides that it was not what Jehovah called for. (Exodus 8:25, 26) Later, while the hail and thunderstorms were raging, the king sent hastily for Moses and, acknowledging that he had sinned, asked to be entreated for, saying that on the cessation of this devastating plague he would let the people go. (Exodus 9:27, 28) Moses went out into the storm and lifted up his hands abroad unto the Lord; and the thunders and the hail and the rain ceased. But Pharaoh again hardened his heart and sinned yet more.

[10] Moses then carried to the king a message from God saying that on the following day locusts would come and eat up all that was left of everything green in the land. Pharaoh's servants appealed to the haughty monarch to save Egypt, and he agreed that the Hebrew *men* might go. But Moses insisted that all Israel should go to hold the feast unto the Lord. (Exodus 10:8, 9) After the locusts Pharaoh again acknowledged his sin and asked for forgiveness, and Moses again went out to entreat the Lord for him.—Exodus 10:16, 17.

[11] After the darkness came Pharaoh was willing to allow all the people to go, but not the flocks and herds. Moses replied, "Our cattle also shall go with us: there shall not a hoof be left behind." (Exodus 10:26) Pharaoh, angry, bade Moses go from his presence. He complied, but before going he told Pharaoh that there should be one more plague, and that even at midnight Pharaoh's servants would come and bow down to Moses, praying him to get out of Egypt and to take all the people with him. "And," said Moses, "after that I will go out." (Exodus 11:8) Moses left while Pharaoh was in a great heat of spirit. But the man who said his lips were uncircumcised and who was afraid of himself continually rose in strength as he was faithful to Jehovah. Compared with him Pharaoh, with his haughty spirit and backed with the power of a mighty kingdom, was small indeed.

[12] The tenth plague did not follow until after a short interval, thus allowing Israel to prepare for their exodus. A new era was dawning for them, and the month they

had already entered upon was to be the first of a new year. On the tenth day of that new moon a lamb was to be taken by each family, and on the fourteenth day it was to be killed. Some of its blood was to be sprinkled on the doorposts and lintels of each Israelite's house; and that night, dressed ready to travel, they were to eat with unleavened bread and bitter herbs the roast flesh of the lamb. That same night God's angel passed over all Egypt, and in every house in the land where the blood was not put on the doorposts and lintels the first-born was slain. Pharaoh upon the throne, the serving maid behind the mill, and the captive in the dungeon, all suffered alike.

13 Egypt wailed in distress. Pharaoh rose from his bed and called Moses and Aaron and said, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." (Exodus 12:31, 32) The proud monarch was broken in spirit. He and his people alike realized at last that they were fighting God, and that to keep Israel back would mean their destruction.

14 The earliest plagues fell alike upon Israel and the Egyptians, but afterwards the Israelites were spared. The last one was to come upon all Egypt; and Israel could be saved from it only if they took the means provided. If they would escape they must show their desire, and thus their agreement to God's method of giving their freedom. The blood of the lamb saved their first-born; but by it God again showed, as in Eden, that sin could be covered only by the covering blood of a sacrifice. They had seriously transgressed in that they had forsaken him for the gods of Egypt. (Joshua 24:14; Ezekiel 20:7; Jeremiah 2:11) Hence they needed an atonement, a covering, to bring them under the care of God.

15 This slaying of the lamb was the beginning of those sacrifices which later God used so freely to show to his people how, by means of a ransom and sin atonement, the way to life would be opened. Without the shedding of blood there is no way to life, because without it there is no remission of sins. (Hebrews 9:22) The lamb was a figure of Christ; and the first-born who were specially saved on Israel's night of deliverance, typified those who after Christ's death would apply the blood of his sacrifice to their hearts. God saved Israel, but by the method used he took a toll on Israel; for the saved first-born were in a special way to be separated to God, as was later clearly and definitely shown in the wilderness. (Exodus 32:26) These, however, were separated to the service of God for their brethren's sake, to minister as priests and servants and to instruct the people.

16 Thus Israel lost her first-born to God, while Egypt lost her first-born in death. This also is a picture for these days when God has come down for the deliverance of his people. He is now gathering his first-born to himself. But the first-born of the world, those who have destroyed the earth (See Revelation 11:18.), are to be destroyed. By their policies and schemes these, instead of making the earth "a fit place to live in", have destroyed it. There can be no peace in the world till mankind acknowledges God; and, like Pharaoh, human nature will not do that till it is made wretched in its distress. Then will have come God's opportunity to save.

QUESTIONS FOR BEREAN STUDY

When God repeated his commission to Moses in Egypt what objection did the latter raise? What happened when Aaron cast Moses' rod before Pharaoh? ¶ 1, 2.

What purpose did God have in prolonging the work of deliverance? ¶ 3-6.

What were the ten plagues, and into what groups may they be divided? What was Pharaoh's attitude toward them? ¶ 7-11.

Describe the tenth plague in detail, and how Israel was spared therefrom. ¶ 12-14.

Explain the meaning of the passover type. Who are illustrated by the first-born of Egypt and of Israel respectively? ¶ 15, 16.

INTERESTING LETTERS

LOYAL, ACTIVE, STUDIOUS

DEAR BRETHREN IN CHRIST:

I cannot but express to you my appreciation for the recent articles in THE WATCH TOWER. The subject "Obedience Leads to Life" has given me wonderful light on the tree of life. Thank God for the unfolding of such truths at an hour when Satan is bent on destroying the remnant of the seed. If we are loyal to God, active in his service and studious, nothing shall pluck us out of his hand.

I am able to devote only half a day each week in canvassing, but I am greatly blessed. Some of the people whom I visit invite me to give lectures, and usually ask me to return. Thank God for such privileges.

We here in Jamaica pray for you daily and try to follow your example in announcing Messiah's kingdom.

With love and best wishes, yours in fellowship and service,

P. H. DAVIDSON.—*B. W. I.*

APPRECIATES HIS COMMISSION

DEAR BRETHREN:

I am herewith enclosing my answers to the V. D. M. questions, submitting them to you for grading. I have long hesitated to answer them, being sure first that I was spirit begotten and that I had also received the Lord's approval in his service.

But since reading the current articles on "The Robe of Righteousness" and "The Birth of the Nation" I see that it is clearly written in Isaiah 61:1-3 just what the Lord has purposed in me. I also remember that you are servants of the Lord in this same commission, and I appeal to the Lord at the throne of grace for your continued guidance. I ask that you remember me also in your prayers.

Hoping to receive an early report from you on the enclosed answers, I remain, Yours in the Master's service,

DWIGHT CLABAUGH.—*Ohio.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Bellingham, Wash.	" 27	Long Branch, Wash.	" 6, 7
Alderwood Manor, Wash.	" 28	Midland, Wash.	" 8
Seattle, Wash.	" 29	Tacoma, Wash.	" 9, 11
P. Townsend, W. June 30, July 1		Enumclaw, Wash	" 12

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Sherwood, N. Dak.	" 27, 28	Dore, N. Dak.	" 8, 9

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Arkansas City, Kans.	" 22	Olpe, Kans.	" 30
Winfield, Kans.	" 23	Emporia, Kans.	July 1, 2
Douglass, Kans.	" 24	Topeka, Kans.	" 4
Augusta, Kans.	" 25	Sabetha, Kans.	" 5

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New Liskeard, Ont.	" 18, 20	Portage La Prairie, Ma...	" 28
Matheson, Ont.	" 21	Dauphin, Man.	" 29
Ansonville, Ont.	" 22	Gilbert Plains, Man.	" 30

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Decatur, Ill.	" 18	Mattoon, Ill.	" 27
Taylorville, Ill.	" 20	Arcola, Ill.	" 28
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Brockton, Mass.	" 20	New Bedford, Mass.	" 27
Stoughton, Mass.	" 21	Fall River, Mass.	" 28
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Glendale, Calif.	" 23	Santa Maria, Calif.	" 5 6

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Brownfield, Tex.	" 17, 18	Kansas City, Kans.	" 29
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Hurley, Tex.	" 21, 22	South Bend, Ind.	July 1

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Kinistino, Sask.	" 24	Ryley, Alta.	" 7
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Reedsport, Ore.	" 21	Dallas, Ore.	" 30
Eugene, Ore.	" 22, 24	Falls City, Ore.	" 1
Oakridge, Ore.	" 23	McMinnville, Ore.	" 3 5
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Austin, Tex.	" 27	Kempner, Tex.	" 7, 8
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Lovelock, Nev.	" 8	Oakland, Calif.	July 25
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Oakland, Calif.	" 11	Roseburg, Ore.	" 28

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Nitro, W. Va.	" 27	Waynesboro, Va.	" 5
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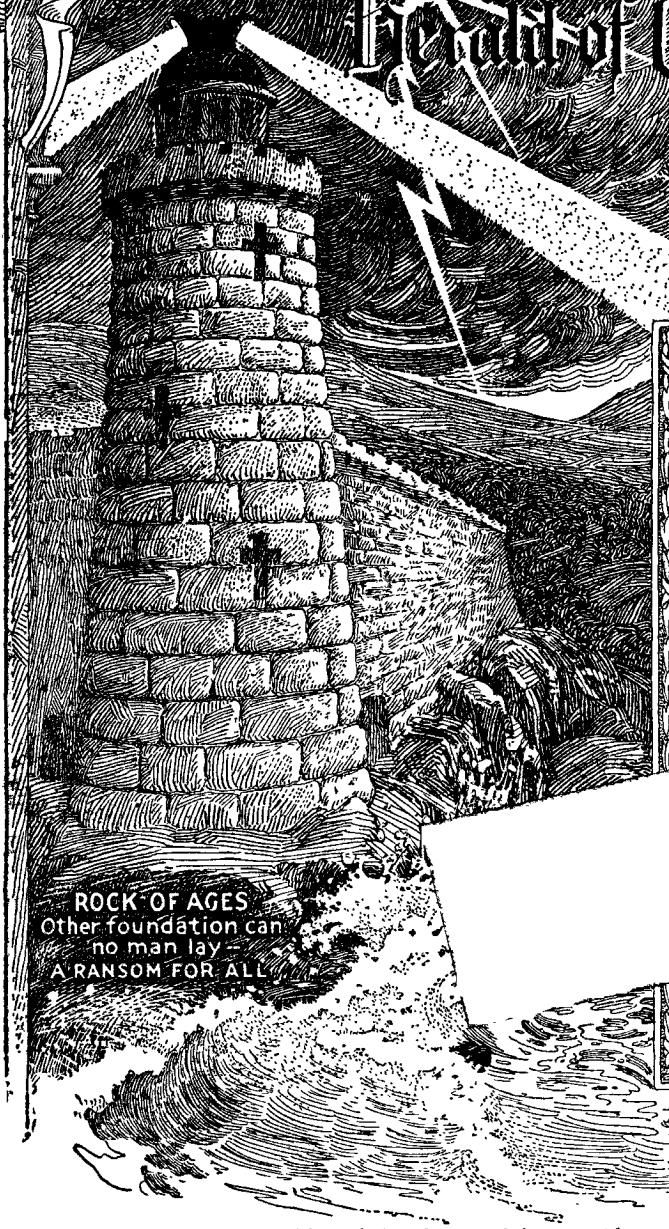

"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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

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RADIO PROGRAMS

The following are the radio stations broadcasting the message of the Kingdom:

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NEW YORK CONVENTION

THE WATCH TOWER announces that a convention of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is arranged for New York City, to be held on October 15-18 inclusive. The meetings for the 15th, 16th, and 18th, will be held in the Manhattan Opera House, West 34th Street. On Sunday the 17th the New Madison Square Garden will be used for the entire day and a public meeting will be held at three o'clock in the afternoon, addressed by the President of the SOCIETY. The new Madison Square Garden has a seating capacity of twenty thousand and is probably the best equipped hall on earth for a public meeting.

CHICAGO CONVENTION—JULY 29 TO AUGUST 1

The SOCIETY has arranged for a four days' convention at Chicago on the above mentioned dates. A splendid convention hall, the Ashland Boulevard Auditorium, Ashland Boulevard and Van Buren Street, has been engaged for the entire four days, and on Sunday afternoon, August 1st, Brother Rutherford will give a public lecture in the Chicago Auditorium. Both auditoriums are centrally located, convenient to railroad and elevated stations, with rooms, restaurants and auto parking spaces in abundance nearby. For rooms and information address A. L. Seeley, Secy., 7642 Normal Ave., Chicago, Ill.

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SACRIFICE AND OBEDIENCE

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Samuel 15: 22, 23.

IT IS manifest that God intends his church to learn some important lesson from the above text. Otherwise the matter would not have been recorded. It is also manifest that the chief lesson intended to be taught by this incident is that of full obedience to God as expressed in his Word. Obedience was the great lesson which Jesus was required to learn and which he did learn by the things that he suffered. The body members must likewise learn to joyfully obey.

[2] All incidents recorded in the Scriptures are there for a purpose, because God put them there. The inspired witness for the Lord says that they were written aforetime for the admonition and aid of those upon whom the ends of the ages are come. (Romans 15: 4; 1 Corinthians 10: 11, 12) God has recorded many incidents for the purpose of impressing his creatures with whom he is dealing with the vital importance of loyalty and faithful obedience to him. The new creature must use his mind to search out these recorded incidents, and then carefully weigh the facts therein stated that he may ascertain, as far as possible, the great truths therein contained; to the end that he may know what is the good and acceptable and perfect will of God concerning the new creation.—Romans 12: 2.

[3] To get the best results the new creature must keep in mind that he is not a part of the Devil's organization, that he is entirely separate and distinct therefrom; and he must see to it that he does not conform himself in any wise to the enemy's organization. The anointed of the Lord must keep always in mind that he is a witness for God and therefore the Lord's representative on earth. His chief heart's desire must be to do God's will and thereby please him. By this means the new creature comes to know God and his beloved Son and the divine program of his operations. This is the way to life everlasting.—John 17: 3.

[4] In the last issue of this journal, under the caption "Sacrifice and Service", the new creature's relationship to sacrifice and service is explained. Now let us examine some of the incidents recorded in God's Word that we may be better able to ascertain the will of God concerning his anointed ones, particularly at this crucial hour in the church's experience.

SIGNIFICANT INCIDENTS

[5] The children of Israel spent forty years in the wilderness, on their journey from Egypt to Canaan, the land of their inheritance. The Israelites were the descendants of Jacob and were the chosen people of God. Esau, who persecuted Jacob, represented the Devil's organization, which opposes God and the people of God. Amalek and his people were the descendants of Esau. The Amalekites seem particularly to represent the ecclesiastical element of the Devil's organization. While the Israelites were on their journey from Egypt to Canaan the Amalekites, without any just cause or provocation, assaulted the Israelites. Joshua, in command of the Israelites and under the direction of Moses, led the fight against the Amalekites and defeated them. (Exodus 17: 8-14) The Israelites, being the chosen people of God, would therefore represent the consecrated and anointed people of God, journeying towards the antitypical Canaan; namely, their heavenly inheritance.

[6] Nominal Christians, to wit, the ecclesiastical part of the Devil's organization, have been the chief ones who have tried to hinder the progress of the people of God. They have made the journey of the true saints difficult. The attending conditions and circumstances have furnished an opportunity for the true saints to learn the lesson of obedience. Nor does God forget those who oppose his purposes and who do violence to his people. In his own due time he will recompense those who interfere with him and his work.—Isaiah 35: 4; Deuteronomy 32: 41; Psalm 94: 1.

[7] While the Christian may know that God will punish his enemies in due time, yet the Christian who has full confidence in God will never attempt to run ahead of him, but will with confidence wait upon the Lord. He who fully trusts the Lord knows that the day of deliverance must come, both for the church and for the peoples of earth who desire to have deliverance. The Lord would have his people learn these lessons and keep them in mind and thereby be encouraged.

[8] More than four hundred years had passed after the interference with Israel's journey by the Amalekites, as above mentioned. God bided his own good time to give attention to them. He does everything in order. Short-

ly after he had established his typical kingdom in Israel God began to take action against the Amalekites, whose iniquity had steadily increased. Saul had been anointed as the king of Israel. Through his prophet Samuel God now said to Saul: "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."—1 Samuel 15: 2, 3.

9 Saul, being the anointed king of the Lord's chosen people, would necessarily represent all the anointed ones in Christ, whether such anointed ones be inside the nominal systems or outside of them. The anointed ones of the Lord are commissioned by him to do certain things while in the flesh. Those who truly love the Lord will obey his commandments joyfully and will receive his approval. The inference is that there will be some of the anointed who will not obey and who will merit and receive his disapproval.

10 It should be expected that the Lord would choose his anointed to carry out his orders, and therefore that Saul would be sent to clear out the Amalekites. Previously the Lord had caused a prophecy to be spoken, and Balaam was used to speak that prophecy. It might be mentioned here that Balaam's prophecy in connection with the Amalekites was the first prophecy concerning the coming of Messiah that had been uttered since the deathbed prophecy of Jacob. (Numbers 24: 16, 18; Genesis 49: 10) While Balaam was used to announce some great truths, he also became a type of those who preach for hire. (Revelation 2: 14) There have been many who have preached some truths and yet have also used the truth for selfish or commercial purposes, just as Balaam did. It does not follow that because one is anointed of the Lord he is certain of the kingdom. His reward will depend upon his faithful and joyful obedience to the Lord.

11 From this prophecy, and other facts shown by the Scriptures, it is seen that Jehovah arranged the incident with reference to the slaying of the Amalekites for the purpose of testing Saul, and at the same time for the foreshadowing of other events to transpire at the end of the church's earthly experiences. Seeing that God arranged this, we may know that he has some lesson for the church to learn thereby, and that the learning of this lesson in due season would be important.

12 With an army of two hundred and ten thousand Israelites Saul moved against the Amalekites, to "utterly destroy" them as God had commanded. Everything that was vile and mean about the Amalekites Saul did destroy utterly, but the things that looked good to him he kept for himself. He even took Agag the king alive and brought him back with him. He took for himself the best sheep and oxen and other of the Amalekites' fat animals, and brought them back to Gilgal. (1 Samuel 15: 4-9) Samuel, directed by the Lord, went in search of Saul and found him at Gilgal.

13 "And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

14 "Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners of the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."—1 Samuel 15: 13-21.

15 This record discloses that Saul was a liar and a hypocrite and unfaithful to God. He knew that he had done wrong, and in his attempt to make excuses he placed himself in a worse predicament. He attempted to deceive Samuel the prophet, to deceive God, and to deceive the people of Israel. He did not succeed. With a pious face and sanctimonious air Saul addressed Samuel thus: "Blessed be thou of the Lord: I have performed the commandment of the Lord." Samuel knew that Saul was not telling the truth, but that he was a deliberate hypocrite. Turning upon Saul he replied: 'Why did you do this evil in the sight of the Lord? Why did you take the spoil for yourself in disobedience to the commands of God?' Saul was now so convinced of his own wrong-doing and so confused that he was ashamed to call Jehovah his God, but replied: "The *people* took the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord *thy* God in Gilgal." He did not now dare to speak of Jehovah as his own God.

16 Following the course of the hypocrite, Saul thought to flatter the prophet and thereby to obtain favor in his eyes. But in classic phrase of stinging rebuke Samuel replied: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idol-

atry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king."—1 Samuel 15:22, 23.

17 This is not the first time that Saul had blundered. On a former occasion the Philistines had gathered together to battle against Israel. Samuel the prophet was expected to arrive at a stated time, and as prophet and priest he would perform the sacrifice unto God. Saul knew this; yet in disobedience to the Lord's commands, and in his attempt to run ahead of the Lord, he was guilty of the presumptuous act and sin of offering up the sacrifice himself. When Samuel came and found what Saul had done, he rebuked Saul and told him that God was displeased with him and that God had sought him a man after his own heart. (1 Samuel 13:1-14) Saul there put in jeopardy his privilege of continuing as king over God's chosen people.

18 When Samuel referred to God's seeking a man after his own heart he alluded to David, who was afterwards anointed king. This wrongful act stood against Saul, and now the Lord God was giving him an opportunity to retrieve his wrong. He was giving him another chance to show a willingness to obey, and this is one of the reasons why he sent Saul to slay the Amalekites. Had Saul been faithful on that occasion God might have fully forgiven him. God does not cut one off instantly without giving him an opportunity to prove of what material he is.

THE LESSON TAUGHT

19 Throughout the Gospel Age Satan, who is pictured by Esau, has put forth his best efforts to hinder the journey of the church toward their kingdom home. He has used his offspring, ecclesiasticism, pictured by the Amalekites, to specially hinder the journey of the church to its inheritance. About 1874 the true church began to announce the second coming of Christ Jesus and the setting up of his kingdom. This of course was in harmony with God's will and was the command of the Lord. Then and there the saints began with zeal and energy their journey toward the kingdom. At and since that time the Lord has especially warned nominal Christendom of his purposes, by causing the truth to be preached in their presence and hearing. Instead of heeding the message of the Lord and turning their hearts to him they harden their hearts, and continue to put obstacles in the way of the saints journeying toward the kingdom. —Malachi 4:5, 6.

20 In 1914 the time came for the Lord, the King, to take his power and reign. There Jehovah placed his King upon his throne. (Psalm 2:6) The time had come for the fulfilment of the prophecy: "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever."—Numbers 24:19, 20.

21 The time was then at hand when the Lord sent forth his rod [sceptre] out of Zion [his organization] saying: "Rule thou in the midst of thine enemies." At the same time the truly consecrated and anointed saints were willing and joyful volunteers to do the will of God. (Psalm 110:2, 3) The first work of the King of glory was to oust the Devil from heaven. Shortly after the beginning of the King's reign God's due time had come to slay the counterpart of the Amalekites. Prior to that time, and since 1874, the work of the church had been to gather the saints together and give the members a knowledge of the truth. This work was foretold by Ezekiel as that which would be done by "the man with the writer's inkhorn by his side".

22 After this a further work was to be accomplished. We read: "Behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand." (Ezekiel 9:2-4) Six is a symbol of incompleteness; therefore it symbolically represents the number of the incomplete anointed class on earth. The coming of the six men from "the way of the higher gate which lieth toward the north", signifies that these represent a class commissioned by the Lord to do some work. In this commission given to them is set forth the work they must do, and it is stated by the prophet in these words: "And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."—Ezekiel 9:5, 7.

23 The work of the slaying of the Amalekites foreshadowed the work of the anointed of the Lord in the end of the age, and this work the anointed are commanded to do. Christians are not to employ carnal weapons. This commission therefore means that by the proclamation of the truth, by the use of the spirit of the Lord, they must declare the day of the vengeance of God; and in so doing they participate in slaying the false systems which have hindered the church in its homeward journey. The anointed of the Lord, pictured by Saul the anointed king, would include all those in the nominal church and all those without who are begotten and anointed of the holy spirit. All such are now offered the opportunity of taking a firm stand on the side of the Lord and obeying his commission. This commission corresponds exactly with the coming of the Lord to his temple. His coming to the temple is for the purpose of judgment. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men."—Psalm 11:4-6.

24 Exactly on time, and in obedience to the Lord's command, the anointed began the assault upon the

antitypical Amalekites, the purpose being to break down the false doctrines and to vindicate the name and Word of God. It was just at this time that the SOCIETY put forth a great hail of free literature, as well as books, exposing false doctrines and the wicked practices of the ecclesiastical elements of the earth. Following shortly upon this the ecclesiastical systems, as shown by the fulfilment of prophecy, were completely rejected by the Lord; and they openly joined forces with the Devil by announcing the Devil's substitute, to wit, the League of Nations, as "the political expression of God's kingdom on earth".

25 In the carrying out of this work some of the anointed have failed, and some have refused to participate therein in obedience to the Lord's command. Some have reasoned thus: "Why should we make ourselves obnoxious to the many respectable people of the world? The mean and contemptible things we will denounce; but those things that appear respectable we will spare, because this may result beneficially to ourselves." Furthermore they have reasoned that they would acquire and hold more of the things of this world for ease and comfort, and that then in due time they would use these as a sacrifice unto the Lord. The facts are, however, that those who have acquired much are the ones who use the least in spreading the message of the truth. There is a deceitfulness about wealth and its acquisition. The more that is acquired the less is the inclination to use it in the Lord's cause. Be it noted that the faithful class, those who are able to contribute but a small amount, are the ones who now bear the brunt of the burden in sending the message to the various parts of the earth.

26 The less faithful class of anointed ones further reason: "Why should we speak about the clergy of the nominal systems as being a part of the Devil's organization? Why not bring them along with us, with a hope that we may give them the truth? The nominal systems are not so bad after all. Why be so hard on them? There are many respectable people amongst them. Let us be generous and spare them, and in the end we will have favor among them and thus have things more comfortable for ourselves."

27 The foregoing is about the same kind of false reasoning that Saul indulged in while looking after his own selfish interests. Doubtless he had no intention of sacrificing the fat sheep and oxen when he took them, but he fell upon this as an excuse when confronted by Samuel. And even so it has been in the end of the age. Many who have claimed to be followers of the Lord, and who have been anointed of him, desiring ease and comfort, desiring the approval of men and not having sufficient love for the Lord, have pursued a selfish course. Probably they have no thought of making a sacrifice for the Lord, but when confronted with the situation they claim that they are sacrificing and expect to further sacrifice.

SACRIFICE SOMETIMES A MOCKERY

28 The Israelites had been commanded to perform sacrifices, and Saul evidently reasoned: "There can be nothing better in God's sight than that." But true sacrifice is simply an outward confession of inward devotion to God. It is not the sacrifice itself that is pleasing to God; it is the sincere heart devotion that is pleasing to him. Sacrifice, unaccompanied by a true and sincere heart devotion to the Lord, is a mockery. Addressing himself to the elders of Israel, God expressed himself as displeased with such a sacrifice:

29 "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."—Isaiah 1: 11-15.

30 To the spiritual Israelites the same rule obtains; it is laid down in the Word of God, wherein it is written: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—1 Corinthians 13: 3.

31 Some have the thought that if they have an understanding of the truth, are able to have their eloquence heard by many, if they practise outward formalism, make long and many prayers, daily read so much in the Bible and Bible helps, attend the meetings regularly and participate therein, that these things constitute sacrifice unto the Lord, and that this will bring the approval of the Lord to them. Such formalism is not pleasing to the Lord. It is the heart's sincere devotion that he is pleased to see. He who keeps the Lord's commandments with a joyful heart, and who does not complain about such as being a burden, is the one that is pleasing to the Lord.

32 In the "slaughter" work that began after the Lord came to his temple a number of the anointed have joyfully participated, and continue thus to do. As they have thus served, the Lord has given them a clearer vision of his purposes; and their hearts have responded with greater joy. These have not hesitated to proclaim the truth. They have not spared any enemy of God. Their delight has been to vindicate the name of the great Jehovah and to testify of the blessings that will come to the people through the fulfilment of his program.

33 One of the positive commands from the Lord now to his anointed is that they must carry on the slaying work until it is finished; and this is done by exposing the

false and deadly doctrines of Satan's offspring, the ecclesiastical systems, pictured by the Amalekites. One of the commands to the anointed is to declare the day of the vengeance of our God against the Devil's organization. (Isaiah 61:2) The anointed are commanded to tell the people that Jehovah is the only true God and that besides him there is none other, and thus to destroy in the minds of the people their belief in the false gods. (Isaiah 43:10, 12) The anointed are commanded to prepare the way for the people, by faithfully representing the kingdom and the kingdom interests which have been committed to them, by gathering out the stumbling stones of false doctrines, by pointing the people to the highway that leads to life, and by lifting up a standard for the people. (Isaiah 62:10) They are to tell the people that the world has ended, that God's kingdom his begun, that the time of trouble is just ahead, wherein God will completely destroy Satan's organization, and that millions now living will never die.

OBEDIENCE IMPERATIVE

[34] There is no ambiguity or uncertainty about these commands from the Lord. He has given his people a clearer vision of his purposes and made clearer his commands. Obedience thereto is now imperative. The responsibility attaching to the office of the anointed cannot be evaded by any kind of reasoning or sophistry. Each one of the anointed is now being put to the test; and upon the manner of meeting this test will depend his entrance into the kingdom. It is a crucial hour. Obedience is vital. No matter what may have been given up in the past, that will not suffice. We have seen the new creature is not, in fact, sacrificing anything, but that whatsoever he does is merely the reasonable performance of his covenant. His covenant is to *do* the will of God now; and his commission, as clear as the clarion notes upon the morning air, is telling him what he must do.

[35] Saul did not lose the right to the kingdom because he turned to spiritism; he had lost it before he got that far. He lost his right to the kingdom because he disobeyed God's plain command. Saul represented the anointed ones. It has been observed that many of these anointed ones who have had an opportunity to obey God's command and have failed and refused to do so, having withdrawn themselves from opportunities of service, have quickly drifted back into the world; and many of them have become victims of demonism.

[36] It was bad enough for Saul to attempt to deceive Samuel, but that was not the reason why he lost his right to the kingdom. He lost it before that, because he had failed and refused to obey God. The commission to Saul was no more specific than are the commandments now to the anointed; in fact he could not understand its full import. But the anointed can now understand the full import of the commandments given to them.

[37] The Lord God has an appointed way to carry on his work. Christ Jesus is his chief officer for the execution of the divine plan. He has assumed his power and reigns. He now goes forth to make war against Satan's organization, and the faithful anointed ones joyfully follow after him. (Revelation 19:11-15) The Lord's work is done in order. There is no confusion about it. His commands are clear. Now let each one of the anointed of the Lord ask himself: Have I fully aligned myself with the Lord's way, and am I joyfully obeying his commands?

[38] Some may respond: What is it that I may do? The answer is: The Lord has provide his people with printing presses and with books and literature. He has provided his anointed ones to operate these machines and to prepare the literature that sets forth his plan which must now be told to the people. His message of truth is a slaughter weapon in the hand of each one of the anointed. It has pleased the Lord at this time to give his people clearer light concerning the wickedness of the Devil's organization and its operations, and he has clothed them with the ability and opportunity to expose such to the people and to show the people that the time of deliverance is at hand. The Lord will have this message go to the people. Who will take it? Those of the temple class, who really love the Lord, respond: "Here am I; send me."

[39] Some of the anointed ask: How long shall we proclaim the message? and the Lord answers: "Until the cities [the Devil's organized systems] be wasted without inhabitant, and the houses without man, and the land be utterly desolate."—Isaiah 6:8-11.

[40] Not all the anointed are joyfully participating in the work. Some are being deceived by others and some are deceiving themselves. They spend a goodly portion of their time in finding fault with their brethren, and at the same time claim to be "developing" love for the brethren. Becoming offended, and not having the joy of the Lord, they refuse to have anything to do with the Lord's organization and with the message that must now go the the people. They oppose the SOCIETY which the Lord is now using, and say: "We have all the truth, set forth in the STUDIES IN THE SCRIPTURES, and we can serve the Lord in our own good way by staying at home and studying these. We will not put ourselves into bad repute with the rulers by calling attention to their derelictions. We will save something for ourselves, and when the due time comes we will sacrifice that unto the Lord."

[41] Attention is not called to these things for the purpose of criticism or ridicule, but with the hope of stirring up the minds of some that they may retrieve their mistakes and yet come into God's full favor. Because Saul rejected the Lord's commands the Lord rejected him. The same rule must apply now to all the anointed. Those who reject the Lord's commandments he will reject from the kingdom. A failure or a refusal to obey the Lord is

described in his Word as rebellion. When Samuel made announcement of this great truth to Saul it was not made solely for the king's benefit but for the special benefit of the anointed ones in Christ. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." —1 Samuel 15:23.

42 Witchcraft is interrelationship with the Devil or other demons. Disobedience of God's commands is rebellion, and rebellion is also the sin of communion with devils. Those who ignore the Lord's way and his commandments are described as stubborn, because they refuse to be led by the Lord. Stubbornness is iniquity, which means lawlessness; that is to say, a violation of God's law. Such lawlessness is described as idolatry, which means turning away from God and turning to God's enemies; and this means the loss of the kingdom.

43 If we believe the Lord is carrying on his work, and that he has organized his people into a body or a society for the systematic and orderly method of doing his work, then a failure or refusal to cooperate heartily therein comes clearly within the definition of disobedience as given by the prophet—rebellion, stubbornness, lawlessness, idolatry, a turning away from God.

OBEY AND HEARKEN

44 There may be an outward obedience that is not true and sincere. God judges by the real motive that prompts one to action. There may be an outward obedience in service that is made to appear as a sacrifice. Some may be devoting their time, energy and faculties to the Lord's service, without having proper heart loyalty and obedience; and at the same time they may deceive themselves into believing that they are performing a great sacrifice. Such could not be pleasing to the Lord. It is obedience with a joyful heart that pleases him. "To obey is better than sacrifice, and to hearken than the fat of rams." To hearken seems to refer to a deep, full and complete heart obedience. It is a readiness to obey, obeying joyfully. It means to diligently seek to know the will of God and then to joyfully obey his will. Such an one keeps his ears open to hear the commands of the Lord, watches for opportunities to serve the Lord, and renders that service with a joyful heart.

45 Referring to this very time the prophet expresses it thus: "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." (Psalm 123:2) Jesus marked with approval these words: "There is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."—Mark 12:32, 33.

46 The anointed who are truly devoted to the Lord will not fear the reproach of men nor fear what might be done against them: God has not given his anointed the spirit of fear. If any have fear it is because of selfishness or because of having been overreached by the enemy. God imparts his own spirit of power and of love and of a sound mind. (2 Timothy 1:7) Love is the very opposite of fear. There is but one desire in the hearts of those who love the Lord, and that is to please the Lord. He who loves the Lord will keep his commandments: "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.

47 Jesus delighted to do the will of God. As he was a witness for God while on the earth, so are now his anointed followers witnesses for God while on earth. Full obedience to the Lord's commands at this time may entail some hardships and some suffering upon the anointed. Even if this be so let each one remember that the great Head of Zion, Christ Jesus the beloved One, learned obedience by the things which he suffered. Full and complete obedience to our God is the great lesson that each one of the body members must learn.

48 Seeing then that it is the will of God and his plain command that the good news of his kingdom shall be proclaimed in the earth as a witness now, before the final destruction of Satan's empire, let each one of the anointed gird up his loins and go forth to the service with gladness. It is the joy of the Lord Jesus that the time has come for him to vindicate the name of his Father and to establish a government of righteousness for the people. He invites his true anointed followers to enter into his joy. Those who do, appreciate the fact that the joy of the Lord is their strength. To think that we could bring anything of profit to the Lord, or add any lustre to his good name by "sacrificing", would be presumptuous. With such outward demonstration he is not pleased. If the outward demonstration however is brought with a sincere and honest heart devotion to the Lord, in obedience to his command, with that he is well pleased.

49 Saul deceived himself and attempted to deceive others. Those whom Saul foreshadowed will refuse to obey the Lord's command and will not joyfully participate in the spreading of the message of present truth. Thereby they will deceive themselves and will try to deceive others. The faithful and true ones are represented by Samuel, who fearlessly and unhesitatingly finished the work which Saul had failed to do. (1 Samuel 15:33) Samuel is mentioned with approval before the Lord. Those who joyfully obey him will likewise receive the Lord's approval.

QUESTIONS FOR BEREAN STUDY

What chief lesson are all the anointed to learn? Are all recorded incidents in Holy Writ intended for our aid? How may we receive their full benefit? ¶ 1-4.

Whom do the Amalekites represent? What should be our attitude toward God's enemies? ¶ 5-7.

Why was Saul commanded to "utterly destroy" the Amalekites? Whom does Saul represent? Whom does Balaam represent? ¶ 8-11.

How did Saul fail to obey God's command? Relate what happened when Samuel arrived at Gilgal. ¶ 12-14.

What does this record disclose concerning Saul? What was Samuel's classic rebuke to Saul's hypocrisy? ¶ 15, 16.

What previous blunder had King Saul made? Could he have retrieved his wrong? ¶ 17, 18.

How do Israel's wanderings parallel with the course of the church in the end of the age? What is the present work of the church? ¶ 19-21.

What two phases of the church's work are outlined in Ezekiel 9:4-6? Of what does the slaying work consist? ¶ 22-24.

How do some of the anointed class now show the disposition of Saul? ¶ 25-27.

What is true sacrifice? What does the Lord say concerning this in Isaiah 1:11-15 and in 1 Corinthians 13:3? ¶ 28-31.

What is the present commission to the anointed, and how do the faithful ones meet it? ¶ 32-34.

Why did Saul lose his right to the throne of Israel? ¶ 35, 36.

Does the Lord have an appointed way for conducting his work? If so, what is our obligation relative thereto? ¶ 37-39.

Are all the anointed ones participating in the "slaying" of the antitypical Amalekites? What constitutes rebellion against God, and are any of the anointed in that position today? ¶ 40-43.

Could one be engaged in the Lord's service without having proper heart loyalty and obedience? What kind of service is alone acceptable to him? ¶ 44-48.

Whom does Samuel represent? ¶ 49.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 4

"Good and upright is the Lord."—Psalm 25:8.

THE great Jehovah is upright; that is to say, he is straight, just and righteous. He is holy because from everlasting to everlasting his course is exactly right. It is impossible for him to make a mistake.

Man is a sinner because he was born imperfect, the result of Adam's wrongful course. Man desires to live. Satan, the mimic god, guides men into death. Jehovah God alone can grant life eternal. If therefore man is guided by Jehovah and is obedient to the perfect guide, he can never go wrong. Hence David, the prophet, said: "Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."—Psalm 25:8-10.

If man has an honest sincere desire to know and to obey God he will be guided into the right way. The pathway the Lord has provided for such is marked by mercy and truth. Those who have the proper appreciation of self, and who recognize their dependence upon God, and who in sincerity obey him, he will guide into the right way and into all truth.

A good man desires to know these wonderful truths. The evil one tries to keep him in ignorance of the true God and his righteous way. It is now the due time for the saints to boldly give testimony that Jehovah is the only true God, and that his way leads to life and happiness; and this testimony should be given for the benefit of those who have a desire to hear. Great is the privilege of being witnesses for God. The saints, by joyfully availing themselves of this privilege, are thereby blessing God out of Zion.

TEXT FOR AUGUST 11

"The Lord is our defence."—Psalm 89:18.

IN THE context the Psalmist eloquently proclaims the incomparable excellencies of Jehovah. For himself and for Israel the prophet says: "Let me sing the kindness of Jehovah to the ages. To generation after generation let me make known thy faithfulness with my mouth." Thus he speaks the true heart sentiments of the faithful new creatures in Christ Jesus.

The Lord God, in the exercise of his loving kindness, broadens the vision of his begotten sons who are following in the footsteps of his beloved Son; and these are thrilled at the scene and prospect set before them. To be witnesses for him, the great and loving Jehovah, to testify to a wicked and perverse generation of his loving kindness and of his provision for the removal of evil and the establishment of righteousness, what a privilege that!

In giving such testimony the members of Zion realize the danger to which they are subjected because they know that the Evil One now seeks to destroy all those who keep the commandments of God. They have greater boldness than ever in proclaiming the message of God's kingdom because they love God. They have no fear. Confidently they rely upon Jehovah who has promised to preserve those who love him and who are faithful. (Psalm 31:23) Threatening evil does not deter one when he knows he is perfectly protected. As long as he is faithful the Christian is perfectly and completely under the protection of Jehovah. Over such God lovingly places his hand.

In the mouth of his servants Jehovah has placed his message. These delight to sing the praises of Jehovah; and in so doing they are joyfully testifying to others that God's kingdom is at hand. Happy the people of Zion who engage in this sacred song of praise!

TEXT FOR AUGUST 18

"God will cause righteousness and peace to spring forth."
—Isaiah 61: 11.

WHEN the Lord came to his temple, those whom he found faithful he clothed with the garments of salvation and covered with the robe of righteousness which Jehovah provided. The prophet of God puts into the mouth of these the happy song: "I will greatly rejoice in the Lord; my soul shall be joyful in my God." For those who are in, and who continue in, this happy condition it is impossible for them to refrain from singing the praises of Jehovah. These possess the zeal peculiar to Zion, and joyfully they bless God out of Zion.

It is a blessed privilege to bear the message of peace and good will to hungry souls and to tell them that the time is at hand when the Lord God, through his beloved One, shall cause righteousness and peace to spring forth to the nations. For long centuries the poor creation has groaned and travailed in pain, waiting for the manifestation of God's kingdom. The happy day is opening. The people must know about it. They must be told that shortly the Wicked One, who has for centuries ruled the nations of earth, shall be shorn of his power; and the righteous Executive of Jehovah's plan shall assume full control.

In the springtime the earth brings forth buds, and the garden wherein the seeds have been planted causes the vegetation to spring forth. The prophet says that this is an illustration. Long ago the seeds of righteousness were sown, and now the time has come for righteousness and peace to spring forth for the benefit of man.

Let the saints who have been appointed as witnesses for God in this blessed time with joy continue to sing his praises out of Zion.

TEXT FOR AUGUST 25

"Come, ye blessed of my Father, inherit the kingdom."
—Matthew 25: 34.

ON THE earth at this time there are millions of people of good will. These sincerely desire a better condition for themselves and for others, but they are not alive to God's way. Many of these see the efforts put forth by the true witnesses of God in telling of the good things of his kingdom; and insofar as they can they are moved to extend aid and comfort to God's servants because they are his servants. This they do because of the good that is still in them.

The day is not far distant when the Lord will say to such in substance: 'From the foundation of the world the kingdom has been prepared for all of good will who show forth that good will, and those who obey shall receive the blessings of the kingdom. You saw my faithful witnesses trying to tell about the blessings coming, and you ministered unto them. Therefore you did these good deeds as unto me. No good act thus performed shall go unnoticed by me. Come therefore and enjoy the blessings of the kingdom. Be obedient unto my righteous laws and live.'

It is a great privilege now to give witness to the name of the Lord even for the benefit of those who are merely of good will. Blessed is the man who renders good unto another. Blessed is the Christian who in the name of his God renders good unto the groaning creation. These good deeds may now be done by Zion, by the members thereof proclaiming the goodness and praise of the great eternal God. The Lord has placed in the hands of his saints the means whereby this message of good news may be delivered to the people. With joy and faithfulness let it be delivered by all those who love the Lord God and his beloved King.

DELIVERANCE

THE SOCIETY has recently published a new book under the title DELIVERANCE. The letter following will be of interest to all WATCH TOWER readers:

MY DEAR BROTHER RUTHERFORD:

I have now read the copy of the new book DELIVERANCE, which you kindly gave me; and I hereby express my thanks for it. It came to me as a pleasant surprise. My first perusal of it was very refreshing; it was like a draught of the wine of the kingdom. But a closer study and some meditation about its purpose makes me venture to write to you at some length, for I am decidedly of the opinion that the book is a special gift of the Lord to the church at this time, for its enlightenment and for the strengthening of his people.

We have long been familiar with the Plan of the Ages, but in DELIVERANCE there is light on that plan that makes familiar things live anew. I venture to say that what is said of Lucifer, his action and his purpose, is truth stated for the first time. The clearer light on the development of the first age, of Adam's course, and of the beginning of human hypocrisy; the inner meaning of the Tower of Babel, revealing Satan's policy, is true education for the Bible student. Also, so far as I know, never before has God's purpose in the plagues of Egypt been so clearly stated. The chapter on the world power shows why Egypt was made typical of the present evil world and of the present time, when God is about to fight the battle of Armageddon. The long but most interesting chapter on the Deliverer I find refreshing, a resetting of truths long known, but here brought into a different order of statement. The chapters on Satan's preparation for his empire, on God's nation born, on the final battle of Armageddon, showing how the forces on each side are rallied, are specially helpful because they bring to the fore and in clear order those truths which of late have been throwing light on the Christian's pathway.

I am so convinced that the knowledge of these phases of the plan of God is essential to the proper equipment of the Lord's people for the days of labor and of warfare that are not far distant, that I venture to urge the desirability of the book's being taken up in class study at once. The Lord's people must be properly equipped and prepared for their fight in the great battle for which God is preparing his army, and for which Satan is gathering his forces; and I

cannot conceive of any better way that this preparation may be done than by the classes' taking up the book for careful Berean study. DELIVERANCE to me comes like an order from the Head of the army, an instruction for marshaling in battle array.

With appreciation, praying the Lord's continued blessing with you, and with much love in him, I am

Your servant in the Lord,

J. HEMERY.—*Eng.*

The purpose of the SOCIETY is to make a vigorous campaign in putting the book DELIVERANCE into the hands of the people. It is believed that the due time has come when the Lord would have this done. We therefore urge upon the friends everywhere to carefully study the DELIVERANCE book as quickly as possible in order that they may be equipped to actively participate in the service work. Let each one remember that the Lord has said: "Ye are my witnesses, that I am God." (Isaiah 43:10, 12) The time has come that a strenuous witness must be given to the peoples of earth, that Jehovah is the great God of the universe and that he has set his King, Christ Jesus, upon his throne.

It is hoped that the book DELIVERANCE will be a great aid in giving this witness.

THE DELIVERANCE AT THE RED SEA

——AUGUST 1—EXODUS 13:17-22; 14:10-16——

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

THE destruction of their first-born made the Egyptians realize that they could not fight against Jehovah; the singling out and the smiting only of their first-born was positive proof that no blind chance was at work. Now there was no question as to whether or not Israel should have a respite; all Egypt wanted them out of the land at once and forever.—Exodus 12:31-33.

[2] The Israelites ate the passover lamb as instructed, standing as ready for a journey. Moses had said that at midnight a cry would go forth, but neither Pharaoh nor Israel knew on what night freedom would come. Apparently not until the day of deliverance were the Israelites instructed to eat the paschal lamb, standing and ready to go; hence they were unprepared with victuals for the exodus journey. (Exodus 12:39) No matter what commotion arose, no Israelite might go outside the door until morning.

[3] In the morning Israel went forth in orderly array, with not a feeble person amongst them. (Exodus 11:1; 13:18) They took their flocks and herds; and there went with them a large number of other people, "a mixed multitude," who for various reasons preferred not to stay in that smitten land. (Exodus 12:38) Succoth was their rendezvous. Thence a pillar of cloud by day and fire by night led them.

[4] Moses also was directed to lead the people toward the Red Sea, not directly toward Canaan. God told Moses the immediate reason for this. The spirit of Pharaoh was not broken, and God purposed yet to get himself the honor due to his name. God knew that Pharaoh would think that Israel were being badly led; and that he had opportunity to drive them back to Egypt, and thus gain honor against Israel's God. A host such as Israel could not move rapidly; and on Pharaoh's being told where Israel was, he hastily mobilized his army and pursued the Israelites. He came upon them gathered by the Red Sea.—Exodus 14:2, 3.

[5] When the Israelites saw Pharaoh's army they were struck with terror and cried unto the Lord. They turned upon Moses and said, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" (Exodus 14:11) And they added, "Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." (Exodus 14:12) Smitten with fear and absolutely without gratitude they failed to perceive that Moses had done his work wholly as the servant of the Lord and was entirely unselfishly laboring in their interests. Hence we may judge that their cry to the Lord was not so much a cry seeking his aid but rather a complaining of their distress.

[6] Moses had already learned that despite the evidence that he was God's messenger to them the people were but little more disposed to accept him than when forty years before he had gone to them expecting that they would receive him as their deliverer. Now like a kindly father to them, and because God had spoken to him to tell him of Pharaoh's design, he spoke calmly and comfortably to them, bidding them not to fear. He said that God would that day show his salvation; and as for the Egyptians whom they saw that day, that they would see them no more forever. He said, "The Lord shall fight for you, and ye shall hold your peace."—Ex. 14:14.

[7] Although the Bible does not say so, it is evident that Moses turned from the people to cry unto the Lord; for we read that the Lord said to him, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." (Exodus 14:15) The Lord told Moses to lift up his rod and to stretch out his hand over the sea and divide it, and the children of Israel should go on dry ground through the midst of the sea. God further said that he would harden the hearts of the

Egyptians that they should follow Israel, and that he would get honor upon Pharaoh and upon all his hosts, that "the Egyptians shall know that I am Jehovah". Moses was probably told more than is stated in the record; it is almost certain that he understood that while Israel would pass through the sea the Egyptians would be drowned by it.

[8] A rebuke to Moses is implied in Jehovah's reply. Evidently he might have *done* something instead of crying to God. The pillar of cloud had stood over the sea as if to tell Moses that this was their way; and Moses possessed the rod of God. It appears as if he should have tried it in obedience to the cloud's guidance. The lesson for God's people is that apparently impossible barriers are not to be considered as such when we are in the way and service of God. But Moses had mistaken God's plan; he thought that God would slay the Egyptians as they approached Israel to capture them.

[9] The pillar of cloud now moved from before the Israelites and stood behind them. Night came on, but the cloud shone over Israel, and probably the waning moon was still of service to them. The cloud, however, was positive darkness to the Egyptians; and, though they were on the move, they could not find the Israelites all that night.—Exodus 14:20.

[10] Moses stretched out his hand over the sea according to the word of the Lord, and the waters were divided by a strong east wind which began to blow and which kept at least part of the waves in a heap. Without hesitation, but impelled by fear, the children of Israel went into the road made for them through the sea; and the waters were a wall of protection unto them on their right hand and on their left. The pillar of fire followed them. The Egyptians saw what had happened and, in their eagerness to seize Israel, followed on.

[11] When the morning drew on "the Lord looked through the cloud". (Exodus 14:24) The dark cloud was pierced with shafts of light, which caught the Egyptians and threw the drivers and their horses into confusion. The plunging and twisting threw the chariot wheels off the axles, and the army was soon a confused mass. They realized that Jehovah was fighting for Israel against them, and they turned to flee. By that time all Israel were on the further side; and Moses was told to lift his rod again over the sea, this time to bring the waters together. The strong wind which had kept the waters apart now suddenly changed and brought them together with a rush. Pharaoh's host was drowned to a man.—Exodus 14:28.

[12] Though the Bible does not say in definite words that the destruction of Pharaoh's host at the Red Sea was typical of the destruction of the forces of evil at the time of the second advent, as it does of the flood (for Jesus said, "As it was in the days of Noah, so shall it be also in the days of the Son of man"), yet there can be no question that both events are typical of the great occurrences due to take place when God delivers his church.—Luke 17:26.

[13] Pharaoh represents Satan, the opposer of God. Egypt represents Satan's dominion as it is seen among men. Pharaoh's officers, who represented the power of Egypt, illustrate those rulers of earth described in Revelation as "kings of the earth", who by their policies, their creeds and their schemes "destroy the earth".—Revelation 11:18.

[14] This complete deliverance of the children of Israel at the Red Sea represents that of the believer who is "in Christ". (See Romans 12:5.) Their passing through the sea was typical of the Christian's baptism into Christ, of his death to self, and of his entrance into newness of life. (1 Corinthians 10:1-6) Though Satan is permitted to tempt these, he is as unable to hurt them as Pharaoh was unable to hurt Israel after they had passed the sea. It is in this sense that

"Our life is hid with Christ in God
Beyond the reach of harm."

[15] The Egyptian people are not specially dealt with in this picture, but it is easy to conceive them as representing that vast multitude of earth who have not known or who do not know God. Though orthodoxy rules the multitudes of earth out of the pale of salvation, either saying, as Calvinists do, that God does not choose to save them, or as Arminianism teaches, that God would save them if he could (both implying that he is unable to do so), nevertheless these are that great family "subjected to vanity", who yet will have full opportunity of entering into the glorious liberty of the sons of God. (Romans 8:21) The salvation of the elect, whether of Israel after the spirit or after the flesh, does not mean that there is no salvation for the non-elect. All are eventually to have a knowledge of the truth, that they may know God and enter into his salvation.—1 Timothy 2:4.

[16] But this picture means even more than this. To those who know the present work of God, begun outwardly in the World War, there can be no question that the plagues, intended to make the world realize the right and power of Jehovah and to bring to naught the powers that be, even to the binding of Satan, have already begun.

[17] The ten plagues on Egypt were not sufficient to bring the full deliverance of the children of Israel; the last great calamity at the Red Sea was necessary. Neither will "the seven last plagues" which come upon the earth bring down the power of Satan's organization. There will still be the last great overthrow in the sea of lawlessness. We would that all who love righteousness would hear the "noise" of the messages of truth now going forth.

[18] Moses' triumphant song which was composed and sung after the deliverance from Egypt, and from which our golden text is taken, is the basis of prophetic declaration, and is a proof that those events are typical of the

things of this day. A present salvation had been realized. Moses said, "The Lord has become my salvation." Israel's foes were conquered, and they were now free to serve Jehovah. Isaiah, correspondingly speaking prophetically of the return of the Lord to his people, says, "He *is* become my salvation." (Isaiah 12:2) His people now realize this, and sing the song that the Lord gave to Isaiah for them. God has put forth his mighty strength and is delivering his people.

19 Those of the Lord's people who at the present time realize his great work, have entered into this joy even before Satan's hosts are destroyed. They know assuredly that the Lord has returned and has taken them to himself, in the sense of giving them his service directly. Through this knowledge they are as triumphant in spirit as was Moses when he saw the rising flood sweep the oppressors away.

QUESTIONS FOR BEREAN STUDY

What caused the Egyptians finally to want Israel to depart? Did Moses know in advance when the day of deliverance would come? Did others join the Israelites in the exodus? ¶ 1-3.

Why did the Lord direct that the Israelites should go by way of the Red Sea? What attitude did the Israelites show when Pharaoh overtook them, and what did Moses then do? ¶ 4-7.

What lesson may we learn from the Red Sea incident? How was deliverance effected? ¶ 8-11.

What did the destruction of Pharaoh's hosts and the deliverance of Israel typify? Whom may the people of Egypt represent in this picture? ¶ 12-15.

What more does this picture mean to us? Do we enjoy a present salvation? ¶ 16-19.

THE GIVING OF THE MANNA

——AUGUST 8—EXODUS 16:1-36——

"Jesus said unto them, I am the bread of life."—John 6:35.

THE children of Israel rejoiced in their deliverance and freedom. Moses sang his joy to the people in prophetic language, voicing their gladness in God; and Miriam and the women of Israel took up the song with timbrels and dances. Despite the haste with which Israel left Egypt, the women had taken their timbrels with them. It is noteworthy that both Moses' song and Miriam's refrain are expressions of gladness over the fact that God had vindicated his name over all his enemies. Their happiness in their freedom was enhanced in their rejoicing in God's honor. This is the true note of praise to God.

2 Israel went forward three days' journey, but their water gave out, and no supply could be found. At last they came to water, but it was bitter, and the people murmured. Apparently their faith and their happiness in their freedom could not stand trouble. They forgot all their blessings; and instead of helping Moses by forbearance and patience, they clamored at him; and, perhaps expecting that he could provide water at will, asked, "What shall we drink?"—Exodus 15:24.

3 In response to his cry God told Moses to get a certain shrub and to cast it into the water. This he did, and the water was made sweet. The incident brought a testing to Israel; for we read that God made there "a statute and an ordinance, and there he proved them". The brackish water was an illustration of the disposition of their hearts, and the people were shown that they would need something to heal *them* if they were to retain God's blessings. Henceforth they were to find his blessings conditional upon obedience. (See Exodus 15:25, 26.) Their tree of healing would be found in their obedience to God; with this they would find that his way would be easy and his care constant.

4 Israel now came to Elim, an oasis where there were twelve wells and seventy palm trees; and there they encamped in restful peace. Little is said of Elim, but much is implied. To Israel it signified the blessings which were to come to them under the favor of God. Already the numbers of the wells and palm trees were significant in Israel: Jacob had twelve sons, and seventy was the number of their expansion; for the accepted heads of their tribes numbered seventy.—See Genesis 46:26.

5 The Christian has seen in Elim an illustration of the church with its twelve apostles, and of the rest of faith in Christ. But now that the plan of God is known, Elim is more clearly seen to represent the two phases of God's salvation. The twelve wells represent the blessing of the church; and the seventy palm trees represent the restitution blessings which are to come through the princes whom God will have represent him in the earth.

6 Israel departed from Elim a month after leaving Egypt, strengthened and refreshed for their journey in the wilderness. But soon they began to feel the pinch of hunger, and the whole congregation began to murmur. They said that they wished they had died in Egypt by one of the plagues; for at least they would not have died hungry. Israel could stand very little. Their faith went quickly when things were not easy for them. The root trouble was that they had no gratitude for what God had done for them. Blessings given to an ungrateful heart create expectancy; and when they do not get all they wish for or think they need, all such become fretful and full of complaints.

7 Israel's complaint to Moses and Aaron was a bitter one for those two leaders to bear. But the Lord did not wait for Moses to cry to him for guidance he told him

what to do, and indicated that he would thereby prove whether or not the people would walk in his law. (Exodus 16:4) Moses and Aaron assured the people of quick relief and of sure evidence that it was Jehovah who had brought them out of Egypt, that the evidence would begin to come that night, and that next morning the glory of the Lord would be manifested.—Ex. 16:6, 7.

[8] As the people were gathered toward evening, the cloud which led them shone with an added brilliance. The Lord was manifesting himself. That night quails came up in large numbers; and the next morning dew, apparently unusually heavy, lay round about the camp. As the dew lifted, a small round thing like hoar frost was seen. It was manna, bread received from heaven, which the Psalmist in poetic language calls "angels' food".—Psalm 78:25.

[9] It was there in plenty, sufficient for all. Moses gave the people instructions how much and when it was to be gathered. There was an omer, or nearly three quarts, for each person. That which was not gathered melted with the sun; it disappeared like the dew. They were told that on the sixth day a double portion would fall; and that the people were to gather twice as much on that day, because on the seventh day none would fall; and that which was gathered on the sixth day and left over to the sabbath would not corrupt as on other days.

[10] But some gathered more, some less; some tried to keep a portion for the morrow to save having to gather again; and some went out on the sabbath to gather, but none was found. Jehovah expressed his displeasure at these and laid a command against such going out; for these searchers were manifestly disobedient in spirit, also they were unbelievers, no doubt saying that the falling of the manna was from a natural cause. It continued to fall for forty years and never failed. In order to keep a memorial of this wonderful thing for all future generations a pot full was gathered which, in due time, was to be kept as witness to the fact that God had fed his people in this miraculous manner. This miracle was the greatest of all that God had yet done.

[11] Some of the wonders of Egypt were intensified natural causes, the miracles consisting in their special control; the commencement and the ending of the plague being not according to nature, but according to the will of God. The higher critics of our day are not the first of the unbelievers; without doubt there were many in Israel in those days. But there can be no natural explanation in this matter of the manna.

[12] This wonderful demonstration of the power of God must have a special place in his purpose. We are not left to question; for Jesus, referring to the manna, said of himself: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." (John 6:50) He is the bread from heaven which gives life to the eater; but his body must be broken that the world might eat and live. That Jesus referred to his death is clear; for he also said he who would enter into life by him must also drink his blood.—John 6:53, 54.

[13] There are many who take the name of Christ and who profess to accept the teaching of Jesus as God's bread from heaven; but they mean little more than a profession of acceptance of the golden rule as the law of life and of the parable of the good Samaritan as its exemplification. But that which God gives for the life of the world is not merely an example which men must follow, nor an ideal for which they may strive, nor a philosophy which it is hoped will guide them into righteousness. None can come to God unless by accepting the person of Jesus as the human Son of God, brought into the world by divine power, that as a perfect man he might give himself a ransom, a corresponding price.

[14] The contemporaries of Jesus, blinded by Satan, saw no more in him than a son of Joseph of Nazareth. The Christian world, also blinded by Satan, has gone to the other extreme and has exalted Jesus to equality with his Father and made him "very God of very God". Either teaching is an absolute barrier to the truth. It was the perfect human life lived in absolute harmony with the will of God which was broken for the life of man. The value of that life is the ransom price which liberates first the church and then the world from the sentence of death, and brings freedom to enter into the will of God.

[15] The footstep followers of Jesus have eaten this food, and by it have known that they have entered into life. But the world does not yet know this, and will not till God has given them freedom by breaking the power of this world's arrangement (represented by Egypt) and that of Satan, who was represented by Pharaoh. Then the world will realize the truth, the blessing of God through Christ falling upon them as the gentle dew from heaven, food which will satisfy heart and mind and bring life and strength.

[16] It was the giving of the manna which determined the day of Israel's sabbath. As the sixth day closed no manna fell with the evening dew, and none was to be seen as morning came on the seventh day. Until that time every day in Israel had been alike; sabbath had not been kept. When, therefore, at Sinai a few weeks later God said, "Remember the sabbath day to keep it holy," he referred to the day already designated; and now he incorporated its keeping in his law. Also the sabbath was made a sign of the Sinaitic covenant, even as circumcision was of the Abrahamic.—Exodus 31:13; Genesis 17:11.

[17] We have already noted that God said he would prove his people by the giving of the manna. Its coming did prove a test to many; the disposition of the hearts of the people was proved in this matter. Some were selfish, wanting more than their share; some made no attempt on the sixth day to gather in a double quantity; some wanted to gather it on the seventh day, although advised beforehand to the contrary. The mat-

ter of food very frequently discloses the disposition of the heart toward God.

[18] It is easy for our minds to pass from the picture of Israel gathering manna morning by morning, to the Lord's prayer of "give us day by day our daily bread". No doubt Jesus had the gathering of the manna in mind. The followers of Jesus are obligated to get their supply of heavenly bread day by day as Israel was. He who neglects to gather surely brings spiritual starvation upon himself. The mercies of God are renewed every morning.—Lamentations 3:23.

[19] After Israel had received the manna they went on toward Sinai, and came to Rephidim. Here again they lacked water. Again the people murmured; and though morning by morning the blessings of God were with them manifesting his care, so rebellious in spirit were they that a crisis was precipitated. Finally God gave them water out of the rock in such abundant measure as supplied all their needs.

[20] These miracles, the healing of the brackish water, the giving of the bread from heaven, and the miraculous source of water supply coming after the freedom from Egyptian bondage, are the Bible's illustrations of how God will deal with the human family when, under Christ, who was represented by Moses, they shall be led to his law and to their restoration. The peoples of the earth are to be led and fed, with every need supplied, until they come to God with full opportunity to enter into covenant blessings with him.

QUESTIONS FOR BEREAN STUDY

What was the outstanding note in Moses' song of deliverance? What was pictured by the cleansing of the bitter waters? ¶ 1-3.

Describe Elim and state what it represents. ¶ 4, 5.

What next caused Israel to murmur? What then was God's promise to Moses, and how was it fulfilled? ¶ 6-8.

How was the manna to be gathered? What greater miracle did God perform in this connection? ¶ 9-11.

What did the manna represent? ¶ 12-15.

How was Israel's sabbath thereby designated and the people tested? What lesson may we get therefrom? ¶ 16-18.

What happened at Rephidim? What do the miracles in behalf of Israel picture in general? ¶ 19, 20.

INTERESTING LETTERS

PRODUCTIVE OF GREAT GOOD

DEAR BROTHER RUTHERFORD:

I have just finished reading your book, COMFORT FOR THE JEWS, and feel that I must congratulate you on being the instrument in God's hand in producing a most remarkable work. The logic is unassailable, the argument from start to finish is superb, and the climax is magnificent. The result among the people for whom the volume is intended must be productive of great good.

I am rejoicing with you, dear brother, in that the Lord is using you as an instrument in his hand in the accomplishment of "his work, his strange act". Truly yours in the Lord,

I. B. ALFORD.—*Texas.*

GRATEFUL FOR LORD'S BLESSINGS

DEAR BROTHER RUTHERFORD:

I have just read in one sitting, and with such thrilling delight, your book, COMFORT FOT THE JEWS, that I cannot resist the compelling impulse to drop you this note of appreciation. Surely the Lord has blessed you most abundantly, and through you a multitude of others, including

Your humble and devoted brother, J. B. BERNOUDY.—*Mo.*

A PRIVILEGE TO ZION

DEARLY BELOVED BROTHER IN THE LORD:

With unspeakable joy we read your book, COMFORT FOR THE JEWS. Blessed be the Lord out of Zion! How it inspires one to read of the Father's tender love for fleshly Israel, and what a privilege to Zion and Jerusalem to assist in leading back to their Homeland those whom he loved; the people who are dear to him! The way is made plain to all Jews who seek the return of God's favor.

May the dear Lord's special blessings rest upon you is our daily prayer. BRO. & SR. J. A. COLWELL.—*Minn.*

THE LIGHT IN SPAIN

DEAR BRETHREN IN THE LORD:

A few days ago I received a sample of Vol. I, No. 6, LA TORRE DEL VIGIA [Spanish WATCH TOWER] and after reading it carefully I have pleasure in advising you that I desire to become a subscriber. It has aroused within me new sentiments almost similar to those which I experienced when first I became a Christian and felt the love of Christ.

I am surprised to find out how little I knew of the Word of God. Many things I had altogether ignored or have been ignorant of, although I have been preparing for the ministry for some time. I have not understood the depth nor clearness of the Word of God. It gives me a new joy in the salvation which is in Christ.

Would you be so kind as to write me something about this? Is there any one in Barcelona with whom I could meet or visit? I am enclosing one peseta [about 25 cents] that you may write me.

SATURINO M. FERNANDEZ.—*Spain.*

[Translated from the Spanish.]

THE NOBLEST SCIENCE

DEAR BRETHREN:

I am enclosing herewith my answers to the V. D. M. Questions for your consideration and marking, and request that you please advise me of my standing in them at your earliest convenience. I was greatly blessed in preparing the answers to these questions which are of such vital importance, as I found the answers so clearly set forth in the Scriptures when viewed with the light of present truth. Surely this is the noblest science of all.

I rejoice that the Lord has given me an understanding of his great "Plan of the Ages"; and it is my desire to show forth more, my appreciation of him who has called me out of darkness into his marvelous light. May your joy in the Lord be full as you lay down your lives in the service of our King.

With warm Christian love,

ROBERT B. MORRISON.—*Minn.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Seattle, Wash.	July	4	Puyallup, Wash.	July	13, 14
Bremerton, Wash.	"	5	Olympia, Wash.	"	15
Long Branch, Wash.	"	6, 7	Aberdeen, Wash.	"	16
Midland, Wash.	"	8	Centralia, Wash.	"	18
Tacoma, Wash.	"	9, 11	Chehalis, Wash.	"	19
Enumclaw, Wash.	"	12	Kelso, Wash.	"	20, 21

BROTHER C. W. CUTFORTH

Meaford, Ont.	June	29	Elmvale, Ont.	July	6
Collingwood, Ont.	"	30	Midland, Ont.	"	7, 8
Singhampton, Ont.	July	1	Orillia, Ont.	"	9
Staynor, Ont.	"	2	Lindsay, Ont.	"	11
Barrie, Ont.	"	4	Cameron, Ont.	"	12, 13
Hendrie, Ont.	"	5	Haliburton, Ont.	"	18, 25

BROTHER H. H. DINGUS

Plainfield, Pa.	July	1	Pottstown, Pa.	July	8
York, Pa.	"	2	Boyertown, Pa.	"	9
Lancaster, Pa.	"	4	Linfield, Pa.	"	11
Rheems, Pa.	"	5	Chester Springs, Pa.	"	12
Lebanon, Pa.	"	6	Downingtown, Pa.	"	13
Reading, Pa.	"	7	Norristown, Pa.	"	14

BROTHER G. H. DRAPER

Grenora, N. Dak.	July	2, 4	Outlook, Mont.	July	13
Zahl, N. Dak.	"	5	Scobey, Mont.	"	14
Bonetrail, N. Dak.	"	6, 7	Avondale, Mont.	"	15, 16
Dore, N. Dak.	"	8, 9	Brockton, Mont.	"	18
Froid, Mont.	"	11	Poplar, Mont.	"	19
Reserve, Mont.	"	12	Nickwell, Mont.	"	20

BROTHER A. D. ESHLEMAN

Emporia, Kans.	July	1, 2	Lawrence, Kans.	July	9
Topeka, Kans.	"	4	Centropolis, Kans.	"	11
Sabetha, Kans.	"	5	Pomona, Kans.	"	12
St. Joseph, Mo.	"	6	Williamsburg, Kans.	"	13
Leavenworth, Kans.	"	7	Ottawa, Kans.	"	14
Kansas City, Mo.	"	8	Garnett, Kans.	"	15

BROTHER M. L. HERR

East Greenwich, R. I.	July	1	Greenfield, Mass.	July	8
New London, Conn.	"	2	Easthampton, Mass.	"	9
Norwich, Conn.	"	4	Holyoke, Mass.	"	11
Dayville, Conn.	"	5	Springfield, Mass.	"	12
Fitchburg, Mass.	"	6	Hartford, Conn.	"	13
Orange, Mass.	"	7	New Britain, Conn.	"	14

BROTHER W. M. HERSEE

Saskatoon, Sask.	July	1-4	Swan River, Man.	July	18
Wakaw, Sask.	"	6, 7	Minitonas, Man.	"	19
Prince Albert, Sask.	"	9, 11	Kenville, Man.	"	21
Kinistino, Sask.	"	12, 13	Durban, Man.	"	22, 23
Star City, Sask.	"	14, 15	Yorkton, Sask.	"	25
Hudson Bay Junct'n, Sask.	"	16	Melville, Sask.	"	26

BROTHER H. S. MURRAY

Ventura, Calif.	July	1	San Jose, Calif.	July	13
Santa Barbara, Calif.	"	2, 4	Hollister, Calif.	"	14
Santa Maria, Calif.	"	5, 6	San Jose, Calif.	"	18
Paso Robles, Calif.	"	11	Mountain View, Calif.	"	19
Pacific Grove, Calif.	"	11	Palo Alto, Calif.	"	20
Santa Cruz, Calif.	"	12	Redwood City, Calif.	"	21

BROTHER H. E. PINNOCK

Searchmont, Ont.	June	28	Neepawa, Man.	July	12
Port Arthur, Ont.	July	2, 4	Minnedosa, Man.	"	13
Oxdrift, Ont.	"	5	Shoal Lake, Man.	"	14
Kenora, Ont.	"	6	Millwood, Man.	"	15
Winnipeg, Man.	"	7, 8	Bredenbury, Sask.	"	16
Portage La Prairie, M.	"	9, 11	Yorkton, Sask.	"	18

BROTHER G. R. POLLOCK

Lancaster, O.	July	1	Coshocton, O.	July	8
Delaware, O.	"	2	Dresden, O.	"	9
Hebron, O.	"	3	Zanesville, O.	"	11
Mansfield, O	"	4	Stockport, O.	"	12
Mt. Vernon, O.	"	6	Marietta, O.	"	13
Newark, O.	"	7	New Martinsville, W. Va.	"	14

BROTHER V. C. RICE

Sandusky, O.	July	2	Elkhart, Ind.	July	28
Buffalo, N. Y.	"	4	La Porte, Ind.	"	29
Fort Edward, N. Y.	"	11	Clinton, Ia.	"	30
Troy, N. Y.	"	18	Cedar Rapids, Ia.	Aug.	1
Erie, Pa.	"	26	Olin, Ia.	"	2
Elyria, O.	"	27	Iowa City, Ia.	"	4

BROTHER C. ROBERTS

Saskatoon, Sask.	July	1-4	Leduc, Alta.	July	16
Wainwright, Alta.	"	5	Edmonton, Alta.	"	18
Ryley, Alta.	"	7	Camrose, Alta.	"	19
Edmonton, Alta.	"	9, 11	Lorraine, Alta.	"	21
Tawatinaw, Alta.	"	13	Coronation, Alta.	"	22
Calmar, Alta.	"	15	Rosedale, Alta.	"	23

BROTHER W. J. THORN

Falls City, Ore.	July	1	Pendleton, Ore.	July	16
McMinnville, Ore.	"	3-5	Weiser, Ida.	"	18
Portland, Ore.	"	6, 8	Ontario, Ore.	"	19
Astoria, Ore.	"	7	Emmett, Ida.	"	20
Pendleton, Ore.	"	9, 11	Nampa, Ida.	"	21, 22
Ukiah, Ore.	"	13, 14	Boise, Ida.	"	23-25

BROTHER T. H. THORNTON

Taylor, Tex.	July	1	Brownwood, Tex.	July	12, 13
Bastrop, Tex.	"	2, 4	Brookesmith, Tex.	"	14
Temple, Tex.	"	5, 6	Brownwood, Tex.	"	15
Kempner, Tex.	"	7, 8	Dublin, Tex.	"	16
Miles, Tex.	"	9	Harbin, Tex.	"	18
San Angelo, Tex.	"	11	Fort Worth, Tex.	"	19

BROTHER J. C. WATT

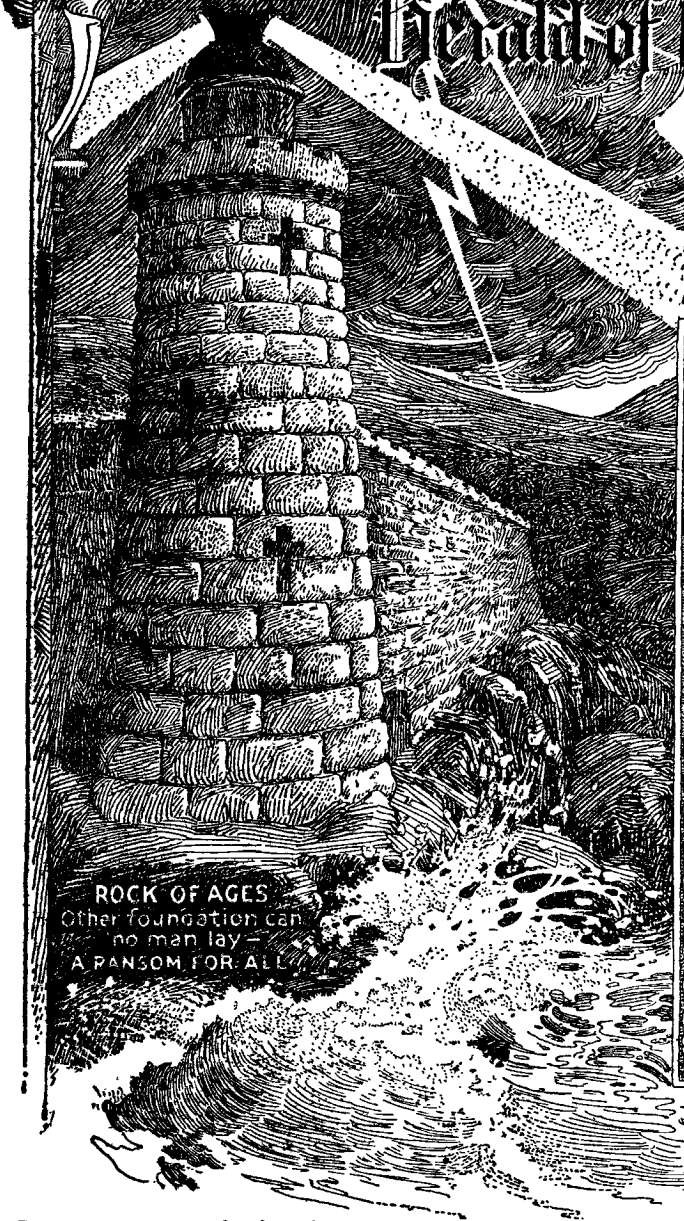
Ellsworth, Wis.	July	2	Winona, Minn.	July	12, 13
St. Paul, Minn.	"	4, 5	Rochester, Minn.	"	14
Minneapolis, Minn.	"	6	Mankato, Minn.	"	15
Eureka Center, Minn.	"	7	Evan, Minn.	"	16
Austin, Minn.	"	8	Arco, Minn.	"	18
Whalen, Minn.	"	9, 11	Lake Benton, Minn.	"	19

BROTHER J. B. WILLIAMS

Divide, W. Va.	July	2	Washington, D. C.	July	11
Clifton Forge, Va.	"	4	Annapolis, Md.	"	13
Waynesboro, Va.	"	5	Baltimore, Md.	"	14
Dayton, Va.	"	6	Havre De Grace, Md.	"	16
Winchester, Va.	"	7, 8	Masonic Temple, N. Y.	"	18
Charles Town, W. Va.	"	9	New York, N. Y.	"	25

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLVII SEMI-MONTHLY No. 13

Anno Mundi 6054—July 1, 1926

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

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:26-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Watch Tower"**

"PROTECTION AND DELIVERANCE" Z August 15, 1925		"THE KING IN ACTION" Z September 15, 1925	
Week of Aug. 1	¶ 1-15	Week of Aug. 15	¶ 1-14
Week of Aug. 8	¶ 16-33	Week of Aug. 22	¶ 15-28
		Week of Aug. 29	¶ 29-43

BETHEL HYMNS FOR AUGUST

Sunday	**1**	145	**8**	107	**15**	27	**22**	109	**29** 239
Monday	**2**	143	**9**	254	**16**	69	**23**	165	**30** 58
Tuesday	**3**	81	**10**	154	**17**	30	**24**	286	**31** Ap. B
Wednesday	**4**	97	**11**	320	**18**	311	**25**	223	
Thursday	**5**	184	**12**	52	**19**	150	**26**	228	
Friday	**6**	312	**13**	118	**20**	295	**27**	136	
Saturday	**7**	13	**14**	44	**21**	177	**28**	280	

NEW YORK CONVENTION

THE WATCH TOWER announces that a convention of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is arranged for New York City, to be held on October 15-18 inclusive. The meetings for the 15th, 16th, and 18th, will be held in the Manhattan Opera House, West 34th Street. On Sunday the 17th the New Madison Square Garden will be used for the entire day and a public meeting will be held at three o'clock in the afternoon, addressed by the President of the SOCIETY. The new Madison Square Garden has a seating capacity of twenty thousand and is probably the best equipped hall on earth for a public meeting.

RADIO PROGRAMS

The following are the radio stations broadcasting the message of the kingdom:

WBBR, New York, N. Y. 273 meters broadcasting Sunday morning, afternoon and evening; Monday, Thursday and Saturday evenings.

WORD, Chicago, Ill. 275 meters broadcasting Sunday morning, afternoon and evening; Tuesday, Wednesday, Thursday, Friday and Saturday evenings.

KFWM, Oakland, Cal. 206.8 meters broadcasting Sunday morning, afternoon and evening; also Monday evening, Tuesday afternoon and evening, Wednesday, Thursday, Friday and Saturday evenings.

WHK, Cleveland, O. 273 meters broadcasting Sunday morning, afternoon and evening.

KTCL, Seattle, Wash. 305.9 meters, broadcasting Sunday and Tuesday evenings.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII JULY 1, 1926 No. 13

EUROPEAN CONVENTIONS

THE consecrated ones throughout the earth, being of one family, have a keen interest in the affairs of each other when these things pertain to the kingdom interests. Admonished by the inspired writer "not to forsake the assembling of yourselves together", those truly devoted to the Lord delight to come together in convention. When prompted by an unselfish desire to help one another such a convention always results in great blessings.

The church is now in the time when the Devil and his organization is desperately trying to destroy those who keep the commandments of God and who have the testimony of Jesus Christ. (Revelation 12:17) This he attempts in various ways. If he can produce discord among the brethren his hope is to discourage some and completely destroy others.

The evil one's methods were fully demonstrated recently in Switzerland. Trouble arose in various parts of the country among the classes, some from one cause and some from another. There was great distress amongst many of the brethren. For this reason it was feared, by some of them at least, that the fiery trials that had come upon them would make a convention almost impossible, and that few if any blessings would be realized. This conclusion was due to lack of faith in the Lord.

Jehovah has promised to preserve those who love him and who are faithful, and to bless them richly; and upon this promise the children of God may rely with absolute confidence. The Devil cannot destroy the Lord's work. He will succeed in taking those away who are not completely devoted to the Lord. All who are prompted by any other motive than love will fall before the assaults of the adversary. Each therefore should keep in mind always that love means an unselfish devotion to the Lord and to his cause. Those who love the Lord he holds in the hollow of his hand, and the evil one cannot injure them.

BASEL

The convention was held at Basel, Switzerland, May 1-3 inclusive. Doubtless some attended the convention with a desire that more trouble should result. If so they were disappointed. Most of them came with a prayer to God that he would bless them and their brethren. Their prayers were answered. The net result was that it proved to be the best convention ever held in Switzerland. Fully 2500 consecrated attended. Each day was marked by much joy among the brethren. When the convention concluded all were happy. The Devil found no consolation in that assembly of God's people. It resulted to the glory of the Lord.

Brother Rutherford first addressed the convention on the subject: "Holiness to the Lord," pointing out to the brethren that holiness means a complete devotion to God and to his cause, and that they must dwell together in peace and holiness if they hope to see the Lord. This and all the other addresses by Brother Rutherford were well received by the friends, and they saw the necessity of putting to flight the adversary. Some of the trouble had grown out of reports concerning Brother Binkele and his opposition to the SOCIETY, and concerning this Brother Rutherford said:

About a year ago Brother Binkele, being ill, was asked to give up the duties of manager at Berne, Switzerland, and go to America and go under the treatment of a doctor for the recovery of his health. I requested him to do this and had a telegram from him that he desired to go. He was relieved from official duties and another brother was appointed to fill the place of manager. A short time thereafter Brother Binkele wrote me that he did not wish to go to America at that time. Then it was reported by some that Brother Binkele was in opposition to the SOCIETY and that he had been wrongfully ousted from his position. This was an improper report. Brother Binkele, because of his illness, his physical condition, or while under great stress, may have said some things that were uncomplimentary about the President of the SOCIETY or about the SOCIETY'S work. He has assured me, however, that he deeply regrets anything that has been said, that he is not out of harmony with the SOCIETY, but that he is in harmony and desires to fully cooperate.

Brother Binkele then appeared before the convention and expressed his great gratitude that the Lord had permitted him to live to this day, that the misunderstandings might be cleared away and that he might be placed properly before the friends. He stated that he was in full harmony with the SOCIETY and desired to fully cooperate in whatsoever way his physical condition would permit him to do; that he had great love for Brother Rutherford and always wished to stand by him firmly and by the SOCIETY and to serve the Lord faithfully. This information was gladly received by the convention.

Everybody rejoiced in the discourses delivered, and the joy was overflowing at the testimony meetings. Many were standing up waiting for an opportunity to testify to their great joy in the Lord. A very interesting question meeting was held, conducted by the President of the SOCIETY. We give here a brief report of some of the questions and answers:

QUESTION MEETING

QUESTION: Have the ancient worthies returned?

ANSWER: Certainly they have not returned. No one has seen them, and it would be foolish to make such an announcement. It was stated in the "Millions" book that we might reasonably expect them to return shortly after 1925, but this was merely an expressed opinion; besides it is still shortly after 1925. There is no good reason why we should expect the ancient worthies to return until the church is complete and the work of the church on earth is done. At this time the work is not complete, and it is quite evident that many of the members of the body of Christ are still here.

QUESTION: Did the work of the church cease in October, 1925, as some claim, or is there something else yet to do?

ANSWER: The work did not cease in 1925 and is still going on. The Lord is at the head of his work and it is going on with the same force and momentum that it has heretofore. Some misguided ones in Switzerland conceived the thought that the work had ended in 1925, that only a small remnant of the consecrated were within the fold, and that everybody who did not agree with this thought were out. Of course such a thought is a foolish one; it is the result of a disturbed mind and not the result of candid consideration of God's Word.

There is nothing in the Scriptures to indicate that the Lord will reveal to his church just how soon the work is going to end, but each one who is devoted to the Lord should be willing and anxious to press on and do with his might what his hands find to do, until the Lord says it is enough. Let no one be disturbed by the foolish proclamation that has been put forth by one or two misguided brethren to the effect that the ancient worthies were back in 1925 and that the work of the church there ceased, and that all those who do not agree with them are outside. The Lord is still able to manage his own affairs and to carry out his work in his own good way, without the expressed wisdom of some self-constituted wise people. Trust in the Lord and follow *his* Word, and you will be safe.

QUESTION: In a class the elders have instructed the brethren not to distribute the "Indictment", and have spoken against the SOCIETY's work. What should the class do?

ANSWER: Nearly all the trouble that arises in classes is due to the fact that the elders, or some of them, take themselves too seriously. We should expect this, because it has ever been thus. In St. Paul's day it was exactly the same. We recall that he admonished the elders at Ephesus and told them that ambitious ones would arise to draw away followers after them, and he warned the church against such. The Lord commanded the elders to feed the flock of God; he did not tell them to lord it over his heritage. Whenever an elder gets to the point where he thinks he is lord of the congregation then his usefulness is gone.

The Lord is at the head of his own work. He has organized his work. The SOCIETY is his organization, and in his own regular way he causes the literature to be prepared and sent out for distribution. He has not left it to one or two self-conceited elders in an isolated town in Switzerland, or anywhere else, to say whether the volunteer literature shall or shall not be distributed. Had the Lord not wanted it distributed he would not have had it published and distributed to the extent of millions throughout the earth.

Whenever the friends find an elder in their class assuming too much responsibility and attempting to command them to do or not to do certain things, they should ask that elder to resign, and if he refuses to resign then remove him. The Scriptures declare that we should dwell together in peace and holiness; else we shall not see the Lord. There can be no peace or whole-hearted devotion to the Lord where elders are trying to command the class to do or not to do that which is merely in the mind of the elders. Let the elders see to it that they are trying to help the brethren and to walk in harmony with the Lord and his duly constituted work.

SERVICE DAY

On service day more than 400 of the brethren went out in the work, and the sales totaled upwards of 3000 books. They returned to the hall in the afternoon for a testimony meeting and were overflowing with joy in the blessings that the Lord had granted unto them.

The public meeting was held on Monday night and was attended by 2600 people. About 2000 of these were strangers, the major portion of the brethren having already returned to their homes. The audience listened with the keenest interest to the speaker, and manifested their further interest at the conclusion by standing and expressing their desire for a government of righteousness, which the Lord is now beginning to establish. The public press gave good reports of the meeting.

Without doubt the Basel convention will result in great blessing to the brethren and a great impetus to the message of the kingdom throughout Switzerland. THE WATCH TOWER bids the brethren in all classes to unitedly present a solid front against the enemy. Be earnest, active and zealous in the proclamation of the truth. Stand firmly, shoulder to shoulder, declaring the message of God's kingdom. The Lord will bless all such. Only those who love the Lord will do this, and those who do love the Lord will follow this course.

MAGDEBURG

The Lord's blessing upon the work in Germany is manifest to a marked degree. In 1921 the SOCIETY purchased a building at Magdeburg covering ground space about two hundred by sixty feet, and a two and one-half story building. The office at the time was in Barmen. The office was moved to Magdeburg and the work increased. In 1925, or about one year ago, the SOCIETY purchased property near by, covering ground space of about one hundred and forty feet by two hundred feet, on which were some buildings. Other buildings were erected during the year, and several machines for printing and manufacturing books were purchased and installed. The manufacturing department is one story with a saw-tooth roof, the light being received through the roof. The machines are so arranged

that the roll paper is taken in at one end of the building and is placed on the press desired, and step by step it is printed, folded, assembled, sewed and trimmed, being moved around from one machine to the other; and by the time it reaches the farthest point in the building from the entrance the books are complete.

The factory is now equipped in splendid order and has a capacity of approximately six thousand books per day, of four hundred pages each. The SOCIETY has erected and operates its own electric lighting and power plant, which furnishes light and power for the operation of the machines and for lighting the buildings and office, at a greatly reduced price. These improvements have been made possible by the help of many brethren in Germany, amongst whom have been expert mechanics who have helped to do the work.

On a part of the premises of the SOCIETY has been erected a hall for the meeting of the congregation, and it has a seating capacity of approximately one thousand. The work of erecting this hall has been done largely by volunteers, the SOCIETY bearing the expenses for all materials. It is a beautiful hall, both in appearance from the outside and inside. The brethren have named it "The Harp Hall". On the outside is a large design of a harp made in cement and then cut, having the appearance of stone. The inside decorations of the hall are very attractive and pleasing. Amongst the decorations is bas-relief work in the rear of the hall, representing David seated with his harp by his side and gazing into the heavens at night beholding the glories of God's creation. This bas-relief work is also done in cement and cut to have the appearance of stone.

While excavating for the building a large sandstone was dug up; and one of the brothers, who is a sculptor, cut out from this stone a life-size representation of the Lord; and this has been erected on a pedestal in the yard.

The grounds have been beautified by the planting of trees and flowers. This work has been done chiefly by the office and factory force, after working hours. The brethren have found great delight and pleasure in preparing these grounds and the buildings, and this at the very minimum expense. The hum of the machines makes sweet music to the ear as they produce the books and other literature to send forth, announcing the kingdom of our Lord. It is a real joy to be in the factory while it is in operation.

Magdeburg had no hall adequate to take care of the number of consecrated who were expected to attend the convention. Our brethren therefore rented from a concern in Leipzig the framework of a great hall or tent, which they erected on a large lot facing on the Elbe river, and then this framework was covered with canvass. Inside seats were arranged to the number of eleven thousand seven hundred and fifty, broad aisles being left between the various rows of seats. The sides of the pavilion were so constructed that they could be easily rolled up, and many thousands could stand just outside, voice amplifiers having been installed so that all could hear with perfect ease. In addition to this a similar tent was erected for an administration office and also for a private office for the use of the SOCIETY'S representatives, and for consultation.

Still another tent was erected on the grounds for the feeding of the multitude. Army kitchens had been procured, and with these the food was cooked. Brethren undertook the feeding of those who came. Great quantities of food had been brought and stored in the commissary, much of which had been prepared by the brethren themselves. Certain ones were assigned to the army kitchens, others to the counters to serve; and the friends who desired food purchased meal tickets and, forming a line, marched to the serving tables and were served. It was a wonderful sight to see how quickly such a crowd could be fed; and the food was wholesome and good.

The convention was held at Magdeburg, May 13-16 inclusive. Long before that time many applications for accommodations were received at the SOCIETY'S office in Magdeburg. Early on the first day of the convention ten special trains arrived, fully loaded with happy soldiers of the King of kings. Many others came by automobile, motorcycle, bicycle, while others walked from near-by towns. The first session of the convention, held at ten o'clock in the morning, was opened with a joyful rally, participated in by twelve thousand consecrated. Every seat in the great tabernacle was occupied, while many stood. A special platform had been constructed for the orchestra. One hundred and twenty brethren, playing various instruments, formed the orchestra, which was conducted by a brother who is a professional orchestra leader. The splendid music and singing, which are peculiar to the German people, were inspiring and thrilling.

The convention grounds spread out along the banks of the beautiful Elbe river. Its waters sweeping on seemed to catch up the glad song of the multitude of God's people gathered on its banks, and to bear the message of encouragement on to a sorrowing world. Happy will be that time when, like the stream of a mighty river, the truth flows on until the knowledge of God's glory derived therefrom will fill the whole earth.

ADDRESSES

At 10:45 on the morning of the opening of the convention Brother Rutherford addressed the friends on the subject "The King in Action", the text being Psalm 110. From the Scriptures he stated in substance that the Lord Jesus Christ learned obedience by the things which he suffered, and that as a reward he was exalted by his Father to the highest place in the universe; that God did not interfere with the Devil plying his wicked methods, because God has a fixed time in

which he does all things; that Jesus was told by his Father to remain inactive against the Devil until the Father's due time when the Devil should be ousted; that Jesus necessarily observed the wicked course of Satan and his oppression of the people, particularly of the church; that he observed how Satan continued to defame God's holy name but that he must await his Father's due time for action.

It was then pointed out that the due time for action came in 1914; and then "he whose right it is" to be King was sent forth by his Father and directed to rule amongst his enemies; that his first action was to oust Satan from heaven; that this he did as the Executive Officer of Jehovah, which was foreshadowed by Melchizedek, priest of the Most High God; that his activity in vindicating his Father's name in ousting the Devil from heaven, and the early prospect of the complete exaltation of the church, followed by blessings for all the families of the earth, of necessity has brought great joy to the Lord; that since he has come to his temple, to those whom he finds faithful in his service he says in substance: 'Because you have been faithful over a few things my purpose is to make you ruler over many things; enter therefore now into my joy.'

The brethren were then reminded that the truly consecrated lovingly, gladly volunteer to do the will of the Lord because they love him, and that they in truth enter into his joy; that those who love the Lord keep his commandments, amongst which are these specifically given to the church: "Ye are my witnesses that I am God," and "This gospel of the kingdom shall be preached in all the world for a witness" (Isaiah 43:10, 12; Matthew 24:14); that now the Lord is blessing his people in giving this proclamation of the message of his kingdom, and that they rejoice to have an opportunity so to do.

It was recalled that the Lord, among other things, has permitted his people to build a printing and bookbinding establishment in Germany for the purpose of preparing and sending forth the message of his kingdom to the people, and that this message must be given to the people before the great and terrible day of God Almighty; that the time of Armageddon is rapidly approaching when the Lord Jesus, as the active Agent of Jehovah, will completely dash to pieces the Devil's organization, and thereafter shall begin the restoration of the world. The brethren were greatly encouraged and enthused by the address, and by a rising vote they expressed the determination to even more zealously go forth in spreading the message of the kingdom.

At other sessions of the convention Brother Rutherford spoke. On one occasion his subject was "The Pouring Out of the Holy Spirit", and another "Holiness to the Lord". In substance he set forth to the friends that the prophecy of Joel (2:28, 29) is having a second fulfilment, and this since 1918; that prior to that time the work of the church was pictured by Elijah and his experiences, and subsequent thereto was foreshadowed by Elisha and his experiences; that those during the Elisha period, who have received and fully appreciate the truth, have indeed received a "double portion" of the spirit, have entered into the joy of the Lord, and are enjoying the second refreshing showers and blessings foretold by the Scriptures; that these are really the ones who are fulfilling their covenant with God in giving the witness concerning his kingdom; and that these delight to have the opportunity to lift up God's standard to the people. Then the speaker propounded the question as to how many had come to a knowledge of the truth since 1918, and at least eighty percent of the great audience lifted up the hand.

In the discussion of the subject, "Holiness to the Lord," the speaker made the point that the plate of pure gold, which the high priest was required to wear and on which were engraved the words, "Holiness to the Lord," shows that the priest was absolutely devoted to the Lord's service; that the antitype therefore is that those who are holy to the Lord are the ones who are completely and absolutely devoted to the service of the Lord; that the emphasis should be placed on the words, "to the Lord"; that holiness means whole and complete, and therefore must mean a complete devotion to God and to his cause; that those who had thought that sanctimoniousness and piety constituted holiness, or that merely purity of thought and word and action constituted holiness, are wrong; that those who had thus been following a course of apparent righteousness, and at the same time indulging in politics, in temperance and other organizations had deceived themselves.

It was pointed out that no one is actually perfect even in his thoughts; that he must be, insofar as it is possible, pure in thought and word and action; but he must go further, he must be wholly, absolutely and completely devoted to the Lord God and joyfully obey his commandments; that everyone who is holy, within the meaning of the Scriptures, will joyfully participate in giving the witness concerning God's kingdom, in accordance with his command, insofar as it is possible for him to do so; that instead of quarreling amongst themselves Christians must dwell together in peace and devote their time and energy and efforts to the glory of the Lord, otherwise they could never see the Lord.

Many of the friends expressed themselves as being greatly helped in seeing that the privilege of the real Christian now is to represent God and his kingdom on the earth and to forget self entirely. Sunday morning Brother Rutherford conducted a question meeting. The questions showed that the friends are really studying and trying to keep abreast with the truth and to serve the truth. Space does not here permit to insert the questions and answers, but The Watch Tower in a subsequent issue may publish some of these.

The Magdeburg convention was addressed by other brethren as follows: Brother R. J. Martin, of the Brook-

lyn office; Brother Harbeck, formerly of America but now manager of the branch office at Switzerland; Brothers Balzereit, Bucholtz, Dwinger, Bade, Zimmer, Herkendahl and others. All the addresses were well received, and the friends gave evidence of being greatly benefited thereby.

PUBLIC ADDRESS

The meeting for the public of Magdeburg was held Friday evening and was addressed by the President of the SOCIETY. The walls of the tent were rolled up. Every available space inside was occupied and many thousands stood on the outside. The friends had been requested to surrender the seats to the public. It is estimated that fully twenty-five thousand people were present, and by means of the voice amplifiers all could hear. The subject was: "Comfort for the People."

The speaker showed that the clergy are the real enemies of the people and enemies of God, because they misrepresent the Lord and mislead the people. The great audience received this with marked approval. Then the speaker set forth at length the blessings that God has in store for the people through his kingdom which he is now establishing. The great audience, after listening for an hour and a half, seemed loath to go. After being dismissed they took their seats and as the orchestra played they joined in singing hymns. It was a most impressive meeting. The public press gave a good report of the meeting. It is evident that the people of Magdeburg have great respect for the truth and manifest a desire to know more about it.

CONCLUDING DAY

A number of the brethren addressed the convention Sunday, which was the concluding day. Among those was Brother R. J. Martin of the Brooklyn office, who took for his text the 97th Psalm, and who said in part the following:

The Lord has perfected his organization on earth in a most remarkable way. His work is moving forward as never before in the history of the church. Millions of copies of THE HARP OF GOD have been printed and distributed all over the earth. This book has been translated into nearly thirty languages. THE HARP has surely been used by Jehovah as one of the strokes of lightning mentioned by the Psalmist, to bring light to the world. Every flash of lightning helps to break the bands that hold the people in bondage to Satan.

In December last Brother Rutherford delivered to me manuscript for a new book called COMFORT FOR THE JEWS. By the end of one month we had printed 225,000 copies. These were practically all disposed of in six weeks. Another edition of 150,000 was placed in the factory, and at the time Brother Rutherford and I sailed for Europe a great many of them were disposed of.

This book is another stroke of lightning that will sweep away darkness from the earth. It tells why so many wonderful things are taking place in Palestine. Nathan Straus, perhaps the wealthiest Jew in the world, was given the first copy off the press, and he read it with a great deal of joy. He has written Brother Rutherford two very fine letters about the book. It is a most remarkable book. It proves the entire plan of the ages from the Old Testament alone. It shows why Jesus could call the preachers of his day "a generation of vipers". They had the divine plan in their law and prophecies. They should have been the first to have hailed Jesus as their Messiah. Instead they crucified him. This book has already been translated into German, Yiddish and Hebrew.

Books in these three languages are being manufactured in the factory here at Magdeburg and will soon be in your hands for distribution to the people. As soon as received I urge all of you to read it carefully and then go forth in the strength of the Lord, with this song of gladness on your lips, and help show the people that Jehovah is the Great God, that the time has come for his long promised blessings to come to them.

At about the same time that the factory in Brooklyn received manuscript for the "Jew" book Brother Rutherford furnished us copy for another flash of lightning, called THE STANDARD FOR THE PEOPLE. By the end of February, this year, this booklet had been printed and sent out to English-speaking classes to the extent of one million two hundred and fifty thousand copies. When we left America it had been translated into fifteen other languages. The German translation is already here and each class will soon receive its quota for distribution this year.

And now, last and best of all, I have a secret to tell you. But please do not let Brother Rutherford know that I told you. A great drive has been planned for America, to begin July 1st. At that time another new book of 384 pages will be distributed to the people of America. Brother Rutherford has named this book DELIVERANCE. It is by far the best that he has ever written, and I feel sure that when that great bolt of lightning has been let loose on the earth the Devil and his assistants will surely be dizzy. Two hundred thousand copies, cloth bound, have already been sent to the classes in America and England.

DELIVERANCE is a most remarkable book. It deals with the divine plan of the ages from an entirely new viewpoint. It clears up many scriptures that long confused Bible students. It tells just what the battle of Armageddon is and how it will be fought. It is truly a wonderful work. I feel sure that everyone here who reads DELIVERANCE will do what I did when I read it: Get down on your knees and thank the great God that you are in the truth and have the wonderful privilege of passing this book on to the people to help open their eyes so that they may know that the great Jehovah is God, that his kingdom is here, and that the reign of evil, sorrow and death is nearly ended.

Following Brother Martin's address Brother Rutherford appeared on the platform and, taking up the text Isaiah 62:10, briefly outlined the duties and privileges of the Lord's people now, of proclaiming the truth to the people. Brother Balzereit, the SOCIETY'S manager, is again under arrest for distributing the "Indictment" passed at the Columbus convention, the charge being, "Blasphemy of the Church." Brother Rutherford called attention to this in connection with his discussion of the duties of the truly consecrated. In substance he said:

BROTHER RUTHERFORD'S DISCOURSE

Our God has permitted us to engage in the greatest work that was ever done on earth; the greatest, because it is the time for the establishment of his kingdom. We are not groping in the dark as to what we should do. Through his Word the Lord gives us the clear light as to what we shall do. We know that *the* nation is born, that the Lord

Jesus, as the active agent of Jehovah, is going forward to victory; and we rejoice to follow where he directs.

The prophet, in the 62nd chapter of Isaiah, tenth verse, tells us what we should do at this time. There are five specific things there mentioned: (1) that the kingdom class must go through the gates; (2) that they shall prepare the way for the people; (3) that they shall cast up a highway; (4) that they must gather out the stones; and (5) lift up a standard for the people. Here is a positive command from Jehovah. Not only must we praise Jehovah but we must serve him with joyful hearts. The consecrated must keep their faces turned toward the kingdom. By their course of action they must indicate to the people that they are headed for the kingdom. This one thing they must do; everything for Jehovah and for his cause.

We must prepare the way for the people of the earth. How can this be done? Jehovah says: "Ye are my witnesses that I am God." There is no one else on earth who constitutes the witnesses of Jehovah except the truly consecrated. The church must now tell the people that Jehovah's day is here, they must tell the people that God has placed his King upon the throne in Zion. They must tell the people the truth, and then they must cast up the highway. The highway means the way to life.

The Prophet Isaiah, in another place (Isaiah 35:8), says: "And an highway shall be there, and a way, and it shall be called, The way of holiness." This does not mean the *highway* of holiness. We have been speaking of it as the highway of holiness, but that is not what the Scriptures say. That way is the way to go. There is only one way to go over it and that is to go in the way of holiness; and that means to be wholly devoted to God. The church is now wholly devoted to God, and everyone who reaches the end of the highway must be wholly devoted to God. Therefore the way is the way of holiness. This truth must be told to the people.

Then the church must gather out the stones. This means the stumbling-stones over which the people have stumbled. The Devil has placed these stones in the way. He provided the stones and the preachers have planted them in the road. They stumble over them themselves and cause others to stumble. They have taught the God-dishonoring doctrine of eternal torture, the devilish doctrine of the trinity, the doctrine of the inherent immortality of the soul; they have taught the people that the kings in themselves rule by divine right. All of these are stumbling-stones that must be removed.

Another stone that the clergy have placed in the way is to tell the people that these denominations constitute the church. They have builded great structures of stone, installed in them bells to ring, and use these to awe the people. They have dressed themselves up in long, flowing robes; they have put their vest wrong side in front, they wear flat hats, and they walk with pious faces and hold out their hands to the people and say: "You must not speak of us; if you do you blaspheme The Church." They have induced their allies, the politicians, to pass laws in their favor, and they cause the allies to say that "any man who blasphemes us blasphemes The Church".

The clergy have deceived the politicians, they have deceived the people, but they have NOT deceived the Lord; and the time is come when deception shall be removed from the people. The Lord will tear the fraudulent veil from off their faces. The people must know the truth; the Lord commands his people to tell all others the truth; and the telling of the truth constitutes the removing of the stones. You owe it as a duty to God and as a duty to your fellow men to proclaim the truth to the people; and thus armed in an holy cause of righteousness, under the banner of the King of glory, you shall march on to absolute victory; and all the darts of the adversary can have no effect upon you. You shall go forth in the joy of the Lord and "the joy of the Lord is your strength".

Then the Lord says that you must lift up a standard for the people. This standard is Jehovah's standard. It is the standard for his King. It holds forth the way to life and happiness. It bespeaks liberty for the people. It points the way to life and happiness. It casts glory upon Jehovah. I know from the sentiment of this convention that you are anxious to go forth in this righteous cause, and in the spirit of the Lord you are anxious to tell the truth to the people. The Lord has permitted this convention for a purpose, and he will see to it that it casts glory upon himself.

You live in a happy part of this earth. It was here that the spirit of the Reformation first had its birth. When the Devil was using the systems long ago to oppress the people the Lord sent forth Martin Luther to head the fight, and the Lord blessed that movement. The people of Germany love liberty. They are in favor of religious freedom, and I am sure that when they understand the truth they will no longer support the ungodly class of men who call themselves the clergy. These men have defamed the name of Jehovah for a long period; but now the day has come when they will have to hide their faces, because the people will know the truth, and the truth shall make them free.

Some time ago, in America, the International Bible Students passed an "Indictment" against the clergy. Why was this done? Because the time had come to charge the preachers with the fraud that they had perpetrated upon the people. Because the Scriptures plainly set forth that this is the duty of God's people, millions of these "Indictments" were distributed in America and in other parts of the earth. Millions of them have been scattered throughout Germany, and thousands of German people have rejoiced that this was true. But the clergy were disappointed. The Devil was touched because his children were stung. He did not want the people to know the truth. So he brought together his long-robed clergy and, with pious words upon their lips and with instruments of destruction in their pockets, they called upon their ally, the political power, to put to silence the Bible Students. In the name of Jehovah God and the King of kings and Lord of lords we DEFY the Devil and all his instruments under the sun. We are here to represent the Lord, and we shall tell the truth as he gives it to us.

The clergy, calling upon their allies, the politicians, caused Brother Balzereit, the SOCIETY'S representative in Germany, to be indicted in the courts because he and other brethren in Germany distributed this "Indictment" of ecclesiasticism. Why did they do this? Because they do not want the people to know the truth. I want this convention to serve notice upon the authorities and courts of Germany that the preachers are misrepresenting the Bible and misrepresenting their rights. They charge Brother Balzereit and other Bible Students with blaspheming The Church, and they say: "We the clergy are The Church." We deny that! The Apostle Paul says that the church is the body of Christ. The church consists of those who are truly devoted to the Lord.

It does not lie within the power of any court on earth to determine who is a member of the church. It does not lie within the jurisdiction or power of any court on earth to determine when The Church is blasphemed. It is not a violation of the Scriptures nor a violation of the law to blaspheme the clergy. We have no fight with them as individuals, but we have a fight with the Devil and his system; and by God's grace we will tell the truth to the people. Now the time has come for us to express ourselves

and I have drafted here a paper which I want to read to you, and after I have read it in English I will ask Brother Zimmer of Dresden to read it in German.

Brother Rutherford then read to the convention the resolution in English, after which the translation in German was read to the audience. The question was put to the convention upon the adoption of the resolution. There were at that time fully fifteen thousand people present. All seated manifested their approval by springing to their feet as one person, and then they all joined in singing a hymn. It is manifest that the spirit of reformation is still in the German people. The peoples of Germany love religious liberty. The resolution passed is as follows:

RESOLUTION

THE INTERNATIONAL BIBLE STUDENTS in general convention assembled at Magdeburg unanimously make this declaration:

As consecrated followers of our Lord and Savior Jesus Christ it is our privilege and duty to obey the commandments of God and to teach the people the truth concerning God's Word:

That in so doing we have incurred the displeasure of clergymen of various church denominational systems in Germany, who have induced the arrest and persecution of certain of our brethren, particularly Paul Balzereit, the Manager in charge of our work in Germany; and they have based this charge upon the ground that literature distributed by our Association in Germany, and which was first prepared in America, is a blasphemy of the church.

WE DO HEREBY enter our solemn protest against such prosecutions and persecutions for the following reasons, to wit:

FIRST: Because such prosecution is contrary to the Word of God, and is a denial of religious liberty in the land of Germany.

SECOND: As defined in the Bible, particularly in Colossians 1:18 and Ephesians 1:22, we hold that the church is the body of Christ, made up only of those individuals who are devoted to the Lord, and that no earthly court can possibly determine who even is a member of The Church, and that certainly no earthly court has the power to say who constitutes The Church, and therefore that no earthly court has jurisdiction and power to determine whether The Church is or is not blasphemed.

THIRD: We deny that the denominational church systems, or any of them, in Germany or anywhere else, constitute The Church, or any part thereof, within the meaning of the Scriptures; and that therefore it is impossible for any person to blaspheme such church systems within the meaning of the law and within the meaning of the Bible.

FOURTH: We hold that the people of Germany have the right to know what is the truth of the Bible; and that neither the denominational systems, nor their clergy, nor anyone else, has the right to invoke the aid and power of the courts to keep the people in ignorance of the truth of the Bible. We believe and hold that the clergy for a long while have taught the people error, misrepresented God and the Lord Jesus Christ, and God's plan of salvation, and we deem it our duty to call the attention of the people to the truth thereof; and our only purpose is to induce the people to study the Bible that they may learn the truth. We are not seeking membership nor money. We are seeking only to help our fellow men, and we hold that we have the right to do so without interference from any source.

We therefore call upon all the good, order-loving people of Germany to take notice of the fact of the unrighteous and wrongful persecution and prosecution of the INTERNATIONAL BIBLE STUDENTS; and we ask them to take notice that the Bible Students are trying to help the people to avail themselves of a knowledge of the truth, for the reason that the kingdom of heaven is at hand and the time has come when the people must know the truth.

We therefore solemnly protest against any attempt made by any system or association or individual, by appealing to the courts or otherwise, to keep the people of Germany in ignorance of the truth of God's Word; and we respectfully ask the courts to cease the prosecution of Paul Balzereit and that his case and all other like cases in Germany be dismissed.

CLOSE OF CONVENTION

After listening to further words of admonition and encouragement it was announced that the convention would now come to a close. The great orchestra led the singing and the entire convention joined in "God be with you till we meet again"; in German *"Auf Wiederseh'n"*. They bade one another goodbye with many expressions of joy and gladness, and then the great crowd began to march to the railway station to depart. Ten special trains moved into their places in regular order, and within a short time they were loaded with human freight. In the great space before the railway station, and in the streets, certain brethren held high above the heads of the people various banners bearing inscriptions, directing the friends to their proper trains; and in splendid order, such as the Germans known how to keep, the companies formed and marched to the trains, which bore away a happy throng, while many others departed by private conveyances in which they came.

The books sold during the Magdeburg convention were approximately twelve thousand volumes. When it is remembered that a great many people in Magdeburg already have the books this was a splendid record. The German edition of THE GOLDEN AGE now has a subscription list of 270,000. This will carry the resolution. It will also be sent to the press throughout Germany, and a copy filed with the courts. It will be interesting to know how the courts can judicially determine who constitutes the church; and if the courts cannot determine who constitutes the church then how can the court determine whether or not The Church has been blasphemed?

This was a wonderful convention. It thrilled the hearts of those who were there, and encouraged them. It is believed that the convention will result in much good. The dear brethren came to honor the name of Jehovah, and he honored them by pouring out upon them his rich blessing, through his beloved Son, the present King of kings and Lord of lords.

The London convention will be reported in a subsequent issue.

JETHRO'S WISE COUNSEL

——AUGUST 15—EXODUS 18:1-27——

"To each one his work."—Mark 13:34.

THE Israelites moved forward from the wilderness toward the mountain of Horeb. At Rephidim they pitched tent. Evidently the pillar of cloud which led them indicated a stay there. But there was no water for the people, and soon they began to chide Moses and say, "Give us water that we may drink. Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?" For they had said, "Is the Lord among us, or not?"—Exodus 17:2, 7.

[2] The people asked Moses why he had brought them out of Egypt to kill them and their cattle with thirst. Moses cried unto the Lord, saying, "What shall I do unto this people? they be almost ready to stone me." (Exodus 17:4) The Lord told him what he should do He was to go before the people, and in their sight take the elders of Israel with him and stand upon a certain rock in Horeb and smite it. Moses did this in the sight of the elders of Israel, and the rock poured forth its refreshing treasure and served Israel during all the time of their stay in the neighborhood of Sinai. Moses called the name of that place "Meribah", or strife, because there the children of Israel set themselves against Jehovah; they would force him to demonstrate whether or not he was what his name implied, a covenant-keeping God.

[3] While they were there the Amalekites, who occupied all that region, made an attack upon Israel. They were a warlike people, evidently well armored. Moses chose Joshua and set him to gather an army out of Israel to repel the Amalekites' attack, and he himself went to the top of a near-by hill with the rod of God in his hand. Aaron and Hur went up with Moses. When Moses held up his hand Israel prevailed; but when, to rest himself, he laid it down Amalek prevailed. Moses' hands grew heavy; and Aaron and Hur stayed up his hands. One on one side, and the other on the other, they kept his hands steady until the going down of the sun (Exodus 17:12) Joshua overcame Amalek and many of the enemy were slain.

[4] It is commonly supposed that Moses' hands were lifted up in supplication to God, and that as he ceased the supplication of lifted hands the enemy prevailed, as if God was showing the necessity of continued prayer. But it is much more probable that Moses lifted his rod, "the rod of God," toward heaven, sometimes held in one hand, sometimes in the other; otherwise both Aaron and Hur would be as tired as Moses. This is more than indicated in the name of the altar which Moses erected there in memory of the victory of that day; he called it "Jehovah-nissi", or "The Lord is my banner."—Exodus 17:15.

[5] These things, like all others in the Old Testament, are written for the instruction of spiritual Israel, but are specially intended for us "upon whom the ends of the ages are come". (1 Corinthians 10:11) In Israel's experience in the wilderness is valuable instruction for the Lord's people who are now being led to the place where God is, under the direction which he has given. One lesson is of the danger of murmuring; Israel were almost ready to stone Moses.

[6] Murmuring always means forgetfulness of past mercies received from God, and as surely means forgetfulness of past mistakes. Israel forgot both God's past goodness and their own previous ingratitude. Further, their murmuring against Moses really meant murmuring against God. Jesus said of the Jews and himself, "He that believeth on me, believeth . . . on him that sent me. . . . He that rejecteth me, . . . hath one that judgeth him." (John 12:44-48) To murmur against or to refuse God's servant or God's order, is the same as refusing God; and this is true in all spheres of action, local or general.

[7] Murmuring against God leads to tempting God. We have no claim to put ourselves in such a position as to force God to prove himself. Israel said, "Can God furnish a table in the wilderness?" (Psalm 78:19), as if they said, 'Let us see him do it.' Again, murmuring leaves bad memories behind. Rephidim means "rest"; God would there have provided for his people, and Rephidim would have forever been a happy memory for Israel. But the place was renamed "Massah" and "Meribah", or strife, the name which remains attached to it for ever. How often are God's chosen resting-places turned into unpleasant or sad memories by reason of restlessness and bitterness of spirit!

[8] The attack by Amalek was of serious importance to Israel. It was the first fighting they had known, and Israel was unprepared. Those whose eyes are opened to the great attempts by Satan to thwart God's purpose readily see in the attack by Amalek another of his endeavors to keep God from fulfilling his purpose; he hoped that Amalek might destroy Israel and thus keep God from fulfilling his promise and purpose.

[9] Amalek knew of the deliverance of Israel from Egypt; they knew these people could subsist in the wilderness only by divine support. Therefore, because the Amalekites let themselves become Satan's instrument, God declared he would utterly put out the remembrance of Amalek from under heaven. (Exodus 17:14) The children of Israel were God's people forever; Amalek, who tried to stop them from getting their inheritance, is destroyed forever.

10 Ours is the day when God has manifested his purpose to set his people in his kingdom. There are those who attack the truth as well as its representatives. Amalek represents these opponents of the establishment of God's kingdom, those who in this day are found in opposition to the truth and who seek to destroy it. The servants of Jehovah are now called upon to lift up his standard. The need of keeping it aloft is the lesson specially for them now. Any slackening in that work will surely mean a corresponding amount of loss to the Lord's work. Each must bear his responsibility before the Lord.

11 After the Amalekites had been beaten off, Jethro, the father-in-law of Moses, came to visit him, bringing with him Moses' wife Zipporah (Jethro's daughter) and her two boys, Gershom and Eliezer. The reunion of Jethro and Moses was a very happy one, and we may be certain that Moses was happy in having his family with him. As Jethro approached he sent word to Moses to tell him of his coming, and Moses went out to meet him. Moses told Jethro in detail all that God had done for Israel, and Jethro rejoiced in all God's goodness to his people. Jethro, a Midianitish priest, then blessed the name of Jehovah and declared his confidence, saying, "Now I know that Jehovah is greater than all gods."—Exodus 18:11.

12 Then elderly Jethro took a burnt offering and sacrifices, and Aaron and the elders of Israel were invited to come and partake of a feast before God. There can be no question as to whether or not these sacrifices were acceptable to God; it is clear they were acceptable. God had not yet indicated his pleasure to accept the sacrifices of his people only in the places he should choose.

13 The next day Jethro came into the camp with Moses and saw him busied with the people. It was one of Moses' days for hearing the people and instructing them. All day Moses was engaged hearing the plaints of the people and acting as judge for them. Jethro saw that Moses was being worn by these things and that, however kindly intentioned Moses was, he was really acting in the interests of the few who were complainers and not in the interests of the people.

14 Jethro then advised Moses what to do; he had a plan. He suggested that Moses should henceforth arrange for a regulated division amongst the people. He advised that a gradation of cases and causes should be established, lesser courts which would deal with all cases of ordinary nature; and that only the more important matters should come before Moses.

15 It seems strange that under the circumstances in which Israel was placed need should arise for so much adjustment of matters between neighbor and neighbor. Perhaps there had been a considerable amount of booty taken from the Amalekites after their defeat, which gave rise to controversy. Whatever the cause, the advice was good; and though Moses could not put it into operation immediately he accepted it for future use; always, of course, under the will of God. It is probable that this was the beginning of the numbering of the seventy elders in Israel. The people were not dealt with according to their tribes; else there would have been a multiple of twelve. In the matter of justice Israel was to be considered as one; a tribal arrangement would have served to divide Israel.

16 The advice as to the qualifications of the men who should be chosen for the office is such as might have been expected from one instructed in the way of God. Choose God-fearing men, said Jethro. Perhaps he spoke better than he knew; for the fear of God is the beginning of wisdom. Men must be chosen who loved truth and hated covetousness. Jethro knew that not many cases would get into a court, large or small, if all the people loved truth and hated covetousness; and he knew that he who should try a case would deal out justice to the people if he were a lover of truth and hated covetousness.

17 That these three things are essential for the follower of Christ does not need stating. The first and the last may be said to be the law of God stated in other words, love to God and love to man; and the second expresses love for truth. Let everyone examine himself as to how he stands in these things. That there is danger of exaggeration in repeating a matter to another is clear from experience. This sometimes is so positive that it perverts the facts into untruths; and here is neither love for God, for truth, nor for the neighbor.

18 In a former issue of this journal there was a quotation given which suggested that this arrangement was that of representative government. But it cannot be taken as such, since the appointments were made by Moses, and the judges must be supposed to represent him. Rather, the arrangement should be considered as typical of that which will obtain in the Millennial Age when all the world will be under the care and control of the Prince of Peace. By such a system of judicature as is here disclosed the people were trained to the right, and to a discernment of the principles of truth and righteousness which must be the guide of a people who seek to live in peace and happiness.

QUESTIONS FOR BEREAN STUDY

About what did the Israelites murmur while at Rephidim, and what resulted? What else of importance happened there? ¶ 1-3.

Why did Moses lift up his hands during battle, and what did this picture? What important lesson may we learn from the attitude of Israel in the wilderness? What does it mean to murmur? ¶ 4-7.

Whom does Amalek represent? ¶ 8-10.

Who was Jethro, and what did he do when he arrived? ¶ 11, 12.

What was Jethro's wise counsel and why was it necessary? ¶ 13-15.

What qualifications were the "seventy" to possess? Do Christians need the same qualifications? Was this arrangement typical? ¶ 16-18.

THE TEN COMMANDMENTS; DUTIES TO GOD

——August 23—Exodus 20:1-11——

"Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might."

—Deuteronomy 6:5.

AFTER Jethro had returned to his own land the Israelites moved on toward Sinai. The distant approach to the mountains of Horeb brought an unusual sight to these people who had lived all their days in the flat lands of Egypt, and their entrance into the mountains and to the mount of God must have been very impressive to them. Moses evidently understood that he was to report himself to God at this place; for in sending him to Egypt God had said that Israel should worship Him "in this mountain". It was as if God had sent Moses to Egypt to bring his people to Sinai while God waited for them there.

2 As soon therefore as the people were encamped before the mountain Moses went up to meet with God. As he approached, Jehovah called to him out of the mountain. A message for the people was given to him. God said, "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." (Exodus 19:3, 4) Not a word did God say about all the murmuring and complaining which Israel had done by the way; but speaking of them as acceptable children of one with whom God had made a covenant, and whom he had called "a prince with God", he reminds them of his own kindliness to them; he had borne them on eagles' wings to himself.

3 God now offered to make a covenant with Israel. Looking not at their weaknesses, their petulence, their ingratitude, he sees their possibilities and offers them that which can make them really true children of their father Jacob, who was a prince with God, faithful to the covenant God gave him. God proposed that if they would obey his voice and keep his covenant in truth, he would make them a peculiar treasure to him above all other people; "for," said he, "all the earth is mine." (Exodus 19:5) Moreover he would make them a kingdom of priests and a holy nation. Moses came down the mount, called for the elders of the people, and they and all the people agreed to the words of the Lord.

4 Moses returned to tell Jehovah of Israel's agreement. Now he was bidden to tell the people to be ready for the third day; for God would then manifest himself on Sinai in the sight of all the people. Bounds were to be set which must not be passed; and if man or beast came near the mountain he must die. When the trumpet should sound long, they were to approach from the camp; and the people prepared themselves.

5 On the third day in the morning there were thunders and lightnings and a dense cloud, and the sound of a trumpet exceeding loud; manifestations of natural and supernatural phenomena which made all the people in the camp tremble. Moses brought them out of the camp to meet with God. Soon Sinai was as a volcano; its top was as on fire, vast clouds of smoke ascended from it, and the whole mountain shook as with an earthquake. Apparently Moses announced their presence, and God answered by a voice bidding him come up the mount. But God sent Moses down quickly to charge the people of their danger. Their first fear removed, both priests and people lost their sense of reverence in curiosity and were in danger of the death penalty.

6 Soon all the people heard a voice from the mountain speaking the ten commandments of the law. On hearing the voice of God they were seized with fear and fled far back, and said to Moses, "Speak thou with us and we will hear; but let not God speak with us, lest we die." (Exodus 20:19) Thus the people, to whom was offered the privilege of being ministers to God for others, demonstrated that they were not worthy of that nearness to God which priesthood demanded.

7 The commandments were afterwards given to Moses, written on two tables of stone. It is commonly thought that the first four, which direct the worship of God, were written on one table; and the remainder, which order the relationship of man to man, on the other. The first series are summarized in the words, "Thou shalt love the Lord thy God with all thy heart"; the second in, "Thou shalt love thy neighbor as thyself."

8 The commandments were prefaced by God's declaration that he was Jehovah, their God, who had brought them out of the land of Egypt, out of the house of bondage. He asserted his claim upon them for his goodness, and his right to order their worship, because his power demonstrated on their behalf proved that he was the living God.

9 God's first commandment was, "Thou shalt have no other gods before me." God's claim is to their worship. He will order it as he chooses. He may choose to give his servants another one to whom worship may be offered, but he must have the direction. Despite the knowledge of God's power and his goodness, the children of men are prone to turn away from him to give worship to lesser gods of their own choice. Satan, to whom God gave authority and allowed to presume, has taken great advantage of this tendency; under the pretence of religion he has gotten much worship.

10 The second commandment was against making a likeness of anything in heaven above or in earth beneath, and bowing down to these as in worship. God declares that he is a jealous God, that he neither can nor will allow such worship. God made no attempt to stop

the peoples of Egypt or Assyria or Babylon or others from the worship of the works of their hands or from the worship of his own powers manifested in nature; but those who enter into covenant relationship with him must not do this. This law does not forbid works of art; the commandment was against making any likeness in order to worship it.

[11] Jehovah says of himself that he is a jealous God, visiting the sins of fathers on their children to the third and fourth generation. (Exodus 20:5) This has been stated as being the ordinary operation of the law of nature. We venture to say that there would be no special point in stating that fact in connection with the giving of the law. Surely there is something else that is meant. It must be understood as being the punishment meted out to those who hate God; that is, those who know him and his will and yet openly refuse to acknowledge him. It is a penalty which follows a wilful sin. A rebel against God brings trouble on his family, over and above that which follows in the ordinary course of heredity.

[12] God's jealousy is because any neglect of his will or of his honor means incipient or open rebellion, and must bring hurt to him who would worship an image as well as to others. The good of all is bound up in the honor of God truly acknowledged.

[13] The third commandment, "Thou shalt not take the name of the Lord thy God in vain," was intended to keep the honor due to the name of God. The Israelite must not use lightly the name of Jehovah. He must not associate that name with his oaths, nor say that he was doing things in the name of the Lord when he was merely carrying out his own schemes. He who proved himself prone to idolatry was as prone to think lightly of the name of his God, even as the later history of the Jews fully demonstrated.

[14] Here also there is an added word, "Jehovah will not hold him guiltless that taketh his name in vain," commonly read as meaning that the Lord will hold him guilty who does this; but this text should be understood as meaning that the sacrifices offered in Israel would not in themselves atone for the guilty use of the name of Jehovah. The transgressor placed himself outside the benefits of the day of atonement.

[15] The fourth commandment is, "Remember the sabbath day to keep it holy," with the explanation that six days should be spent in labor, but the seventh should be a rest unto Jehovah. God arranged this because he himself had rested on his great seventh day, which day was his sabbath. The sabbath had already been determined by the giving of the manna. The other six commandments will be considered in the next study, entitled, "Duties to Man."

[16] The law seems to have been given from Sinai on the fiftieth day after Israel left Egypt; the "same day" (Exodus 19:1) appears to mean the first day of the month. Israel evidently reached Sinai forty-five days after leaving Egypt. Two days passed while Moses was going up the mountain to God and returning to the people with God's message to them, and then again going up the mount. It was then that God ordered the people to be ready for the "third day", which would be the fiftieth day. It was on the corresponding day 1647 years later that the blessing of heaven came in the upper room in Jerusalem, manifested with signs and wonders and bringing God's power to *keep* his law.

[17] The manifestations which accompanied God's presence at Sinai are representations of the great shaking of heaven and earth at the time of the breaking up of this world's organizations, preparatory to the establishment of the kingdom of heaven. In other words, when the law of God is to be set for mankind's acceptance God shakes the heavens and the earth that men may know that he has visited them, and that the law of God, the law of righteousness, is to be obligatory. That great event is on the world now; hence the impossibility of man's settling anything. The earth trembles, and no solid foundation can be found.

[18] It should always be remembered that the law given at Sinai was to regulate the house of Israel, and was not in itself intended for the Gospel Dispensation which came with the first coming of Jesus; nor indeed would it apply to his rule which would come with his return. The principles of the law must of course ever abide; God will never abrogate it or change it in principle. But the disciple of Christ keeps the law in spirit and not merely in the negative form in which it was set for Israel; for the love of God and the love of his fellows and of righteousness are in his heart.

[19] Nor will the law as set at Sinai in negative form be the guide for the house of Israel and the world of mankind in the restoration of the Millennial Age; for the law of God, the royal law of liberty, will be written in men's hearts, and men will *seek* to praise him. Guided not by negative instructions as to what they are not to do, but with love to God and love to man being the desire of every heart, each one will seek to praise God and do good to his fellows. Only this will suffice for a basis for the happy and peaceful life which God intends men shall enjoy on the earth forever.

QUESTIONS FOR BEREAN STUDY

What caused Moses to halt at Sinai and ascend into Mount Horeb? What message did God give him for Israel? ¶ 1-3.

What was their answer and Jehovah's reply? What followed on the third day thereafter? ¶ 4-6.

How may the commandments be summarized? How were they prefaced? ¶ 7, 8.

What were the first two commandments, and why were they given? ¶ 9-12.

What is meant by taking the name of the Lord in vain? Why was the seventh day selected as a rest day for Israel? ¶ 13-15.

How long after the exodus was the law formally given? What did the accompanying manifestations picture? ¶ 16, 17.

Was it intended that Christians should keep the Sinaitic law? Will it be the guide for mankind in the Millennium? ¶ 18, 19.

THE TEN COMMANDMENTS: DUTIES TO MAN

——AUGUST 29—EXODUS 20:12-21——

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

THE first four of the ten commandments relate to Israel's attitude toward God. It was necessary that a similar code be given to regulate their conduct toward each other, and these other six do that.

2 The first of these, the fifth in order, is, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." In the repetition of the commandments in Deuteronomy (5:16) the words, "and that it may be well with thee," are added. Paul remarks on this commandment that this is the first with promise. (Ephesians 6:1-3) The commandment to honor parents followed the commandments to worship God and to keep his sabbath.

3 No doubt there is divine intention in the order in which the commandments were given; for next to God, the author of all life, come parents, who represent him to their children. God knew, and history has demonstrated, that there could be no happy communal life such as Israel expected to have unless on the basis of love to God and honor to parents.

4 But it is interesting to note that contrary to expectation the only promise of the law, and a promise such as men desire, long life and happiness in life, went with a commandment to honor parents. Probably it is the case that he who honors his parents never goes far wrong in his relationship with his fellows. Paul said that one of the signs of the last days would be "disobedience to parents" (2 Timothy 3:1, 2); and truly one of the notable signs of the present day is a general break-down of parental guidance, and in many children an almost absolute disrespect for parents and for customs of the past. A new age has come, they say, and nothing of the past can be of much service to the younger generation; in any case the young determine that the past shall not be allowed to hinder them from following their own way.

5 For this attitude of mind the parents of the present generation must be held as chiefly responsible. They have forsaken the sense of gravity and sobermindedness and have sought to cultivate a friendliness with their children based not upon parental love and care, but on mutual pleasure, as if they were all of an age with their children. When children are allowed to call father and mother by their given name it is impossible that there should be the respect which this command calls for.

6 It is of course true that mankind was never put under the law of Sinai, but Christendom (though wrongly) has taken the ten commandments as its standard, and their responsibility is established accordingly; and they must suffer the consequences of transgression. As the first years of life mostly determine the character of the future, there is laid upon parents the necessity of giving such instruction and guidance as will, when they grow to years of discretion, enable the children to honor them and to have respect for them. Paul's use of this commandment in a word to the children of the church makes this feature of the law obligatory on the children of spiritual Israel.

7 The sixth commandment is short: "Thou shalt not kill." This cannot mean that life shall not be taken under any circumstances; for some of the sanctions of the law given by God himself were the loss of life. It is premeditated killing, or murder, whether of another or of self, that is forbidden. Life is to be counted as a responsibility held under God, and only to be taken away violently according to his law. This in the case of Israel was the law of Sinai, and with men generally, the law given immediately after the flood.

8 There is in these days a growing demand in the world that death shall cease to be the penalty of any transgression of human law. This is partly because of "humanitarian" feeling and partly because some still believe that one who dies condemned must almost certainly lose all hope of making his peace with God. But the humanitarian puts his view of human life higher than that of the Creator, whose law demanded this penalty in order to preserve the sanctity of life; and there is no need to fear the loss of a chance of getting right with God, for God has provided for the murderer as well as for all others who share in the fall of man.

9 The foregoing commandments are against transgressions of communal life. The seventh is against adultery; it demands that a person must not merely respect himself, but must respect his neighbor. Purity of fellowship as well as sanctity of life is demanded.

10 The eight and ninth commandments are against transgressions which would rob a fellow man of his goods or his reputation; they demand that a man shall not steal his neighbor's goods, nor bear false witness against him.

11 The tenth is against transgression in thought—against covetousness. As this sin might be known only to the transgressor, it forms a link between outward sins discernable by others, and those which might be known only to the person and God. In other words, it is the connection between the law given on tables of stone and that deeper necessity which demands purity within. The Psalmist says, "Cleanse thou me from secret faults." —Psalm 19:12.

12 When Jesus came he taught the law of God, but not in the form given at Sinai. He said, contrary to

what some have supposed, that he came not to destroy the law but to fulfil it. He taught the need for conforming to righteousness, but would have every item kept as from the heart. He said that he who hates his brother is in danger as a murderer; he who looks upon a woman to desire her should be counted as an adulterer.

[13] But though the law was stated at Sinai in negative form, it is clear that its purpose was positive. It was so stated by Moses himself. After the repetition of the law in Deuteronomy, chapter 5, Moses said to Israel: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." (Deuteronomy 6:4-6) Also in giving sundry repetitions of the law he said, "Thou shalt love thy neighbor as thyself."—Leviticus 19:18.

[14] Jesus put his disciples under the law of love, to God and men. As no Jew ever kept the lesser, outward, law of Sinai, it is manifest that none could keep the more onerous form of purity and obedience from the heart. But after Jesus had made his appearance in heaven on behalf of his people, and God had given him the holy spirit, he sent forth that which became not only the power of life but the power of righteousness; the holy spirit became the power which wrought the love of God and men in the hearts of his disciples. St. Paul says that the righteousness of the law is fulfilled in them who walk not after the flesh but after the spirit. —See Romans 8:4.

[15] Writing to the Hebrews (chap. 12:26), Paul says that the voice of God at Sinai shook the earth, but adds that God (through the Prophet Haggai) foretold another time when God would speak, and when not only the earth but the heavens also would be shaken. That time has now come. The voice of truth concerning the establishment of his kingdom is God's voice shaking earth and heaven. Satan's empire, which has been both spiritual and human, or of heaven and earth, is being shaken and is falling to pieces.

[16] The Modernists, aided by a general falling away from faith in the Word of God, deny both these things. They deny that God spoke from heaven, and they deny that the kingdom of heaven will come in any other way than by the diffusion of their teachings. They will not have a supernatural revelation of the will of God, nor will they have the coming of the kingdom of God by any superimposing of his power. The facts are plain; the historical evidence is sufficient for any reasonable mind; and the present evidences of a shaking of heaven and earth are sufficient for the same. There is no question as to whether or not supernatural power is moving in the earth.

[17] There is one phase of the Law of Sinai not often noticed. St. Paul, writing to the Romans (chapter 7:11) and to those who knew and trusted in the law, says that the law, instead of being the help to Israel that it was generally considered to be, was actually a hindrance to them. He says, speaking of the Israelite, "I had not known concupiscence unless the law had said. Thou shalt not covet." This illustrates the impossibility of any outward law really proving of service to the unregenerate heart. The law not to covet actually set the selfish mind to wondering what the neighbor had which was worth coveting, and thus actually set up a mental operation which resulted in sin. The true way of correction is that already mentioned: The implanting of a desire for righteousness in the heart; and this, when gained, will forever do away with the need for a law written on tables of stone.

[18] Though the disciple of Jesus is not under the law of Sinai, he is not free from the seductions of the flesh, nor free from the malignant temptations of Satan his adversary. In Paul's most lofty epistle, the Ephesians, he tells the follower of Christ that he must keep himself free from these things of the flesh. The follower of Christ may not be tempted to steal, but he may be tempted (and facts show that he often falls under such temptation) to speak untruthfully about something his neighbor, his brother, has done or said. An exaggeration, or a little perversion, often results in bearing false witness. And the sin of coveting some service, some ability or some recognition which a brother may have, often leads to much soreness of heart. The principle of the tenth commandment cuts deep down into the hidden things of the heart of Israel, for covetousness is a root sin; it is even so today; and the disciple of Jesus needs to watch lest he be overcome by it.

QUESTIONS FOR BEREAN STUDY

What is the general purpose of the last six commandments? What is the import of the fifth commandment, and what does St. Paul say about it? ¶ 1-5.

Has Christendom put herself under the Sinaitic law? Are Christians to be governed thereby? ¶ 6, 14.

Explain the sixth commandment. Is it opposed to capital punishment? ¶ 7, 8.

What are the last three commandments, and what did Jesus say respecting them? ¶ 9-12.

Is the Sinaitic law positive or negative? ¶ 13.

What did the shaking of the earth at the giving of the law portend? Are there supernatural exhibitions of power in the earth today? ¶ 15, 16.

Was the law an unmixed blessing to Israel? Are Christians tempted to violate any of the righteous principles laid down in the law? ¶ 17, 18.

"Oh, teach me, Lord, that I may teach
The precious truths thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

"Oh, give thine own sweet peace to me
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour."

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Allentown, Pa.	"	19	Philadelphia, Pa.	"	26
Bangor, Pa.	"	20	Chester, Pa.	"	27
E. Stroudsburg, Pa.	"	21	Havre De Grace, Md.	"	28

BROTHER G. H. DRAPER

Poplar, Mont.	July	19	Great Falls, Mont.	July	28
Nickwell, Mont.	"	20	Helena, Mont.	"	29
Wolf Point, Mont.	"	21	Butte, Mont.	Aug.	1
Tampico, Mont.	"	22	Deer Lodge, Mont.	"	2
Corral Coulee, Mont.	"	23, 25	Billings, Mont.	"	3, 4
Virgelle, Mont.	"	26, 27	Arvada, Wyo.	"	5, 6

BROTHER A. D. ESHLEMAN

Paola, Kans.	July	16	Hepler, Kans.	July	26
Iola, Kans.	"	18	Fort Scott, Kans.	"	27
Neodesha, Kans.	"	19	Pittsburg, Kans.	"	28
Independence, Kans.	"	20, 21	Joplin, Mo.	"	29
Coffeyville, Kans.	"	22	Baxter Springs, Mo.	"	30
Parsons, Kans.	"	23, 25	Cardin, Okla.	Aug.	1

BROTHER A. J. ESHLEMAN

Paradise Hill, Sask.	July	8	Victoria, B. C.	July	26
Edmonton, Alta.	"	10, 11	Sidney, B. C.	"	27
Prince George, B. C.	"	13, 14	Malahat, V. I.	"	28
Prince Rupert, B. C.	"	16, 18	Duncan, B. C.	"	29
Ocean Falls, B. C.	"	20, 21	Nanaimo, B. C.	"	30
Vancouver, B. C.	"	25	Vancouver, B. C.	"	31

BROTHER M. L. HERR

Torrington, Conn.	July	15	Derby, Conn.	July	22
Waterbury, Conn.	"	16	Milford, Conn.	"	23
Cromwell, Conn.	"	18	Bridgeport, Conn.	"	25
Deep River, Conn.	"	19	South Norwalk, Conn.	"	26
New Haven, Conn.	"	20	Stamford, Conn.	"	27
Branford, Conn.	"	21	Philadelphia, Pa.	"	29

BROTHER W. M. HERSEE

Swan River, Man.	July	18	Regina, Sask.	July	28
Minitonas, Man.	"	19	Earl Grey, Sask.	"	29, 30
Kenville, Man.	"	21	Regina, Sask.	Aug.	1
Durban, Man.	"	22, 23	Moose Jaw, Sask.	"	2
Yorkton, Sask.	"	25	Mazenod, Sask.	"	3
Melville, Sask.	"	26	Mossbank, Sask.	"	4

BROTHER H. S. MURRAY

Santa Cruz, Calif.	July	12	San Mateo, Calif.	July	22
San Jose, Calif.	"	13, 18	San Bruno, Calif.	"	23
Hollister, Calif.	"	14	San Francisco, Calif.	"	25
Mountain View, Calif.	"	19	Healdsburg, Calif.	"	26
Palo Alto, Calif.	"	20	Eureka, Calif.	"	27, 28
Redwood City, Calif.	"	21	Upper Lake, Calif.	"	29, 30

BROTHER G. R. POLLOCK

Wheeling, W. Va.	July	16	Port Washington, O.	July	23
Pittsburgh, Pa.	"	18	New Philadelphia, O.	"	25
Bellaire, O.	"	19	Dover, O.	"	26
Cambridge, O.	"	20	Dennison, O.	"	27
Byesville, O.	"	21	Chicago, Ill.	July 29-Aug.	1
Newcomerstown, O.	"	22	Terre Haute, Ind.	"	2

BROTHER V. C. RICE

Troy, N. Y.	July	18	Clinton, Ia.	July	30
Rochester, N. Y.	"	25	Cedar Rapids, Ia.	Aug.	1
Erie, Pa.	"	26	Olin, Ia.	"	2
Elyria, O.	"	27	Iowa City, Ia.	"	4
Elkhart, Ind.	"	28	Marengo, Ia.	"	5
La Porte, Ind.	"	29	Davenport, Ia.	"	6

BROTHER C. ROBERTS

Calmar, Alta.	July	15	Rosedale, Alta.	July	23
Leduc, Alta.	"	16	Calgary, Alta.	"	25, 26
Edmonton, Alta.	"	18	Kamloops, B. C.	"	28
Camrose, Alta.	"	19	Vancouver, B. C.	July 31 Aug.	2
Lorraine, Alta.	"	21	Chilliwack, B. C.	"	3
Coronation, Alta.	"	22	Matsqui, B. C.	"	4

BROTHER R. L. ROBIE

Belvidere, Ill.	July	25	Marcellus, Mich.	Aug.	4
Marengo, Ill.	"	26	Three Rivers, Mich.	"	5, 6
Elgin, Ill.	"	27	Kalamazoo, Mich.	"	8
Chicago, Ill.	July 29-Aug.	1	Sturgis, Mich.	"	9
Niles, Mich.	"	2	Coldwater, Mich.	"	10
South Bend, Ind.	"	3	Jackson, Mich.	"	11

BROTHER W. J. THORN

Pendleton, Ore.	July	16	Buhl, Ida.	July	26
Weiser, Ida.	"	18	Twin Falls, Ida.	"	27
Ontario, Ore.	"	19	Pocatello, Ida.	"	28
Emmett, Ida.	"	20	Laramie, Wyo.	"	30
Nampa, Ida.	"	21, 22	Cheyenne, Wyo.	Aug.	1
Boise, Ida.	"	23-25	North Platte, Neb.	"	2

BROTHER T. H. THORNTON

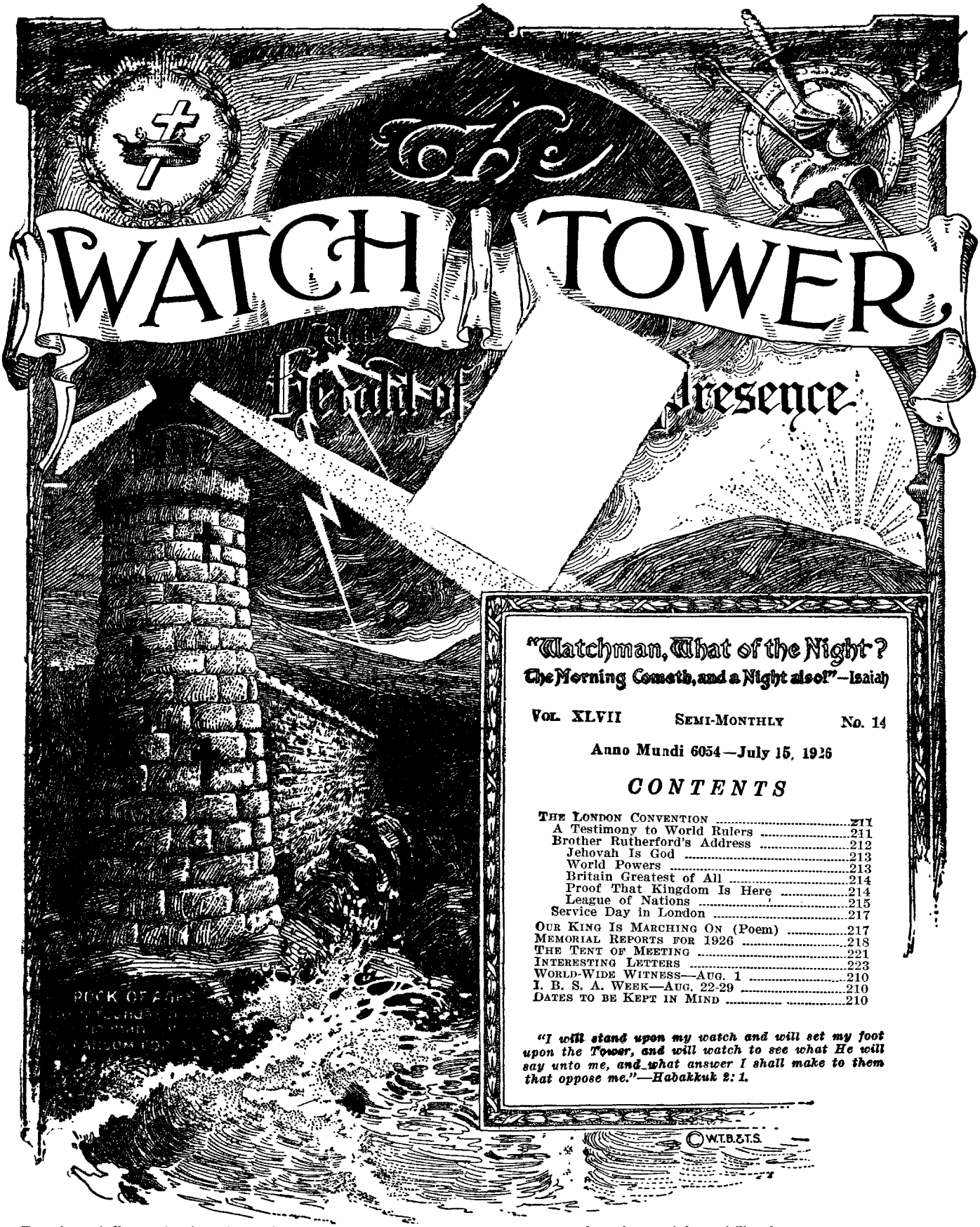
Harbin, Tex.	July	18	Waco, Tex.	July	25
Fort Worth, Tex.	"	19	Purmela, Tex.	"	26, 27
Cleburne, Tex.	"	20	Gustine, Tex.	July 29-Aug.	1
Alvarado, Tex.	"	21	Dublin, Tex.	"	2
Midlothian, Tex.	"	22	Woodson, Tex.	"	3, 4
Corsicana, Tex.	"	23	Breckenridge, Tex.	"	5

BROTHER J. C. WATT

Pipestone, Minn.	July	20	Bismarck, N. Dak.	July	29
Jasper, Minn.	"	21	Belfield, N. Dak.	July 30-Aug.	1
Glenwood, Minn.	"	23	Miles City, Mont.	"	2
Parkers Prairie, Minn.	"	25	Sanders, Mont.	"	3
Detroit, Minn.	"	26, 27	Billings, Mont.	"	4, 6
Fargo, N. Dak.	"	28	Rapelje, Mont.	"	5

BROTHER J. B. WILLIAMS

Washington, D. C.	July	11	Norfolk, Va.	Aug.	1, 3
Annapolis, Md.	"	13	Currituck, N. C.	"	2
Baltimore, Md.	"	14	Rosemary, N. C.	"	4
Havre de Grace, Md.	"	16	Scotland Neck, N. C.	"	5
Brooklyn, N. Y.	"	18	Enfield, N. C.	"	6
New York, N. Y.	"	25	Whitakers, N. C.	"	8



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

VOL. XLVII SEMI-MONTHLY No. 14

Anno Mundi 6054—July 15, 1926

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

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"PROTECTION AND DELIVERANCE" Z August 15, 1925	"THE KING IN ACTION" Z September 15, 1925
Week of Aug. 1 . . . ¶ 1-15	Week of Aug. 15 . . . ¶ 1-14
Week of Aug. 8 . . . ¶ 16-33	Week of Aug. 22 . . . ¶ 15-28
	Week of Aug. 29 . . . ¶ 29-43

WORLD-WIDE WITNESS—AUGUST 1

It has seemed fitting to arrange for another world-wide witness prior to I. B. S. A. Service Week; and therefore Sunday, August 1st, has been appointed for that purpose. The topic to be used on this occasion is: "THE NEW WORLD BEGINNING." The classes are preparing to hold many public services on this date, that the people may be given a further special opportunity to hear about the King and his kingdom, now in our midst.

I. B. S. A. WEEK—AUGUST 22-29

The classes in America and elsewhere are completing their arrangements for I. B. S. A. Service Week, which begins on Sunday, August 22nd, and continues until Sunday, August 29th. According to present indications this is to be one of the most effective campaigns for the Lord and his kingdom that have ever been undertaken by the saints on this side the vail. Let us, one and all, go forth in the Lord's strength, under his banner, and herald the message world-wide as his faithful witnesses; and he will bless us richly.

DATES TO BE KEPT IN MIND

July 29-August 1: Convention in Chicago, Ill. Services in Ashland Boulevard Auditorium. Sunday public meeting in Chicago Auditorium, addressed by Brother Rutherford. Address A. L. Seeley, Secy., 7642 Normal Ave., Chicago, Ill.

August 1: World-Wide Witness day. Topic, "The New World Beginning."

August 22-29: I. B. S. A. Service Week.

August 23-September 6: Vacation period of the Bethel Family. During that time the office and factory will be closed and no mail answered or orders filled.

October 15-18: Convention in New York City. Services in Manhattan Opera House; Sunday public meeting in the New Madison Square Garden, addressed by Brother Rutherford. Address Convention Committee, 18 Concord Street, Brooklyn, N. Y.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII July 15, 1926 No. 14

LONDON CONVENTION

THE LORD put his blessing upon the London Convention of the INTERNATIONAL BIBLE STUDENTS. The enemy opposed it but failed. A few weeks before the time for the assembly a great labor disturbance arose in Great Britain, and every wheel of commerce stopped. The trouble was very serious. The military took charge. The government used its iron hand. The labor organization soon was defeated and the strike came to a sudden end.

Prior to the strike the railway companies had granted reduced fares to the Bible Students for the convention. When the strike was ended the reduced fares were cancelled. The brethren were determined to come, however, and did come. They came from South Africa, Switzerland, Germany, Denmark, Finland, Sweden, Australia, Spain, Canada, America, and from the British Isles. About four thousand of the consecrated were in attendance. From the very beginning it was manifest that these consecrated children of the Lord had come expecting a blessing. They were not disappointed. Never has such enthusiasm been seen amongst Christians in this land, and surely none greater any where else on earth.

The convention opened Tuesday, May 25th, and closed May 31st. It was held at Alexandra Palace, a place beautiful for location, roomy and airy, and removed from the noise and disturbance of the city. It was an ideal place for a convention. The chairman of the convention was Brother Hemery of London, who was assisted by Brother Barber of Brooklyn and Brother Dey of Copenhagen. Addresses were delivered by the following named brethren: Brothers Senior, Hemery, Gillatt, Barber, Walder, Bowland, Young, Batchelor, Franz, Harrison, Lloyd, Pinnock, Scott, Guiver, Dey, Martin, Burton, Richards, Harbeck, Robinson, and Brother Rutherford. All the addresses were enthusiastically received.

Those who symbolized by water immersion totalled one hundred and eighty-four.

The outstanding feature of the convention was the unanimous adoption of a resolution as "A TESTIMONY TO THE RULERS OF THE WORLD". This is a message which the Bible Students believe to be their privilege and duty to send to those responsible for earth's governments. This will be done. It will also be distributed freely to the people. As the resolution together with the public address will constitute the volunteer matter for this year, the brethren everywhere will want to have it thoroughly in mind at the beginning of the distribution; therefore THE WATCH TOWER carries a full report of the same.

Public meetings were held at Royal Albert Hall. Several months prior to the convention the subject selected for the public address to be delivered by the President of the SOCIETY was: "WHY WORLD POWERS ARE TOTTERING—THE REMEDY." The labor disturbance about the time of the convention made the subject even more appropriate. Two hours in advance of the time of the meeting the crowds began to gather about Royal Albert Hall, London's great assembly place; and when the doors were thrown open the great hall was filled exactly in eleven minutes, so eager were the people to rush in. Hundreds of others were left standing in the streets. This was anticipated, and voice amplifiers had been installed outside so that those in the streets could hear as well as those inside.

Prior to the meeting it was thought well to make an attempt to have the public address published in a London paper. The effort was made. The Lord blessed the effort. Of course the space had to be paid for, but this was gladly done that the people might have the message. The public press, being part of Satan's organization, yields to the influence of money. Monday morning following the public meeting, *The Daily News*, London, with a regular circulation of eight hundred thousand, carried the full report of the resolution and public address. Many extra copies were printed and sold to the people on the streets. The resolution and public discourse follow:

A TESTIMONY

TO THE RULERS OF THE WORLD:

The INTERNATIONAL BIBLE STUDENTS in general convention assembled declare their unqualified allegiance and devotion to the Almighty God; and believing it to be their privilege and duty so to do, in obedience to the commandments of God, send this testimony to the governing powers of the world, to wit:

FIRST. That it is of paramount importance that all recognize that Jehovah, the Creator of heaven and earth, is the true and Almighty God, besides whom there is none other; that his plan for man is set forth in the Bible, which

is his Word of Truth, and that Christ Jesus is the Executor of Jehovah's plan; that it is now apparent to all that the nations of the world are in dire distress and perplexity; that great trouble, more terrible than any heretofore experienced, is now threatened; that the efforts of the rulers to establish a desirable government or world power have failed; and, now be it known unto you, that the outworking of God's plan concerning man, and that alone, can and will stabilize the world, and bring lasting peace, prosperity and happiness to the peoples; and that the time has come for those who are exercising governing power over the peoples to recognize these great truths.

SECOND. That the reason for the prevailing condition of perplexity and distress is, because man disobeyed the true God and yielded to the wicked influence of Satan the false god; that Lucifer, originally the rightful overlord of man, because of his disloyalty to God became Satan the Devil, the instigator of all evil, the adversary of God and the arch enemy of man; that the evil one alienated man from the true God and caused him to sin, by reason of which man lost his perfect home and his right to life and happiness; that since then man has organized governments and world powers in an attempt to govern himself, but in so doing has ignored the Word of God and submitted to the control of Satan the Devil; that until now God has not interfered with Satan, to the end that man might be free to choose right or wrong and by experience learn the baneful effects of evil; but now the time has come when God will interfere in behalf of the peoples.

THIRD. That Christ Jesus, by his faithfulness unto death, became the Redeemer and Deliverer of mankind; that when on earth he taught that the time for the deliverance of the people would begin when the evil world, under the rulership of Satan, shall end; and that he, Christ Jesus, would return and set up God's kingdom of righteousness that the peoples might know and follow the right way; and for this reason he taught his followers to pray, "Thy kingdom come, thy will be done on earth as in heaven"; that in the meantime various world powers have been organized and carried on for the purpose of ruling and controlling the peoples; and these world powers are designated in the Scriptures by the symbol "beast", for the evident reason that they are the result of the combined efforts of the commercial, political and ecclesiastical leaders of men, and are influenced and dominated by Satan, the god of this world; and these powers have been and are military, harsh, cruel and oppressive, and manifest the spirit of Satan, their invisible ruler or god; and now the repeated cries of oppressed humanity have reached unto the God of heaven, who will hear and deliver them.

FOURTH. That divine prophecy, now fulfilled and in the course of fulfilment, bears testimony to the fact that Satan's lease of power is done, that the old world has ended, and that the time is at hand when Christ Jesus, the Executive Officer of Jehovah and the rightful King of earth, will oust Satan the evil one and begin His righteous government which shall establish God's will on earth; that beginning with 1914 divine prophecy, in the course of fulfilment, gave testimony that the end of the evil world had begun in this, to wit: The world war, famine, pestilence, earthquakes, revolutions, the return of the Jews to Palestine and, later, the general distress and perplexity of the nations of the world; that this testimony of the fulfilment of the divine prophecy having been plainly given to the governing powers of the world, there is placed upon the shoulders of the rulers a responsibility that cannot be avoided.

FIFTH. That although Jehovah God furnished conclusive proof that the evil world had ended and that the time for the reign of his beloved Son had come, yet this testimony was ignored and pushed aside by those who should have known better; and contrary to the Word of God the commercial, political and ecclesiastical rulers attempted to stabilize the world and keep the peoples under control by adopting that makeshift which is called the League of Nations and which was wrongfully and blasphemously hailed as the political expression of God's kingdom on earth, that the real author and father of the League of Nations compact is Satan the Devil, the god of this evil world, and was put forward by him as his last desperate effort to deceive the peoples, turn them away from the true God, and hold them under his own wicked control; that now after seven years of laborious effort on the part of the proponents of that compact to establish peace and prosperity, it is practically conceded that the League of Nations is a complete failure and that its utter collapse is a matter of only a brief space of time; that even now, while its advocates are striving to reassemble their forces to maintain that disintegrating and unholy alliance, the peoples are hearing the solemn warning of God's prophet concerning the federation, saying, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves and ye shall be broken in pieces. Take counsel together and it shall come to nought; speak the word and it shall not stand."—Isaiah 8:9, 10.

SIXTH. That by reason of the blinding influence of Satan the minds of the rulers and the ruled are turned away from the true God, and the evil forces are gathering the whole world unto the great battle of the Lord God Almighty; that there is now impending a time of trouble such as the world has never known, during which conflict Satan's powerful organization shall fall, never to rise again, and there shall be such a demonstration of divine power that all the nations will learn that Jehovah is God and that Christ Jesus is King of kings and Lord of lords.

SEVENTH. That the great tribulation will reveal to the people the kingdom of God, which kingdom shall rest upon the shoulder of his beloved Son, the Prince of Peace; and of the peace of that kingdom there shall be no end; it will bring the heart's desire of all peoples of good will, and in that kingdom the blind ignorance with which the people have long been afflicted will be forever removed; and with the knowledge of and obedience to God there shall come to the people everlasting peace, prosperity, health, life, liberty and happiness; and the kingdom will be the complete fulfilment of the prophetic song of the angels, "Peace on earth, good will toward men."

Therefore we earnestly bear before you this testimony: That Jehovah is The God, and that he has installed Christ his Son, as *The King* of the earth, and bids you to give full obedience to earth's rightful King. Do so and use your influence to turn the minds of the people to THE TRUE GOD, that disaster may not befall you.—Psalm 2:2-12.

BROTHER RUTHERFORD'S ADDRESS

WHY WORLD POWERS ARE TOTTERING —THE REMEDY

In the councils of the learned rulers of the world the burning questions are: "Why do the nations continue in distress and perplexity? What remedy can be applied that will stabilize the world?"

More than seven years have passed since the signing of the armistice which marked the end of the World War, and yet there are today more tangible evidences of the disruption and dissolution of the nations than ever before. There is good reason for this. There is a sure and certain remedy. The rulers of the world are respectfully requested to give candid consideration to the argument here submitted

in support of the assigned reasons and the announced remedy. The seriousness of the situation warrants such candid consideration.

The governing factors of the present world powers claim that their rule of the peoples is by divine right and authority, and therefore they have committed themselves to the divine law; and by this they should be governed and judged. This being true, then I need make no excuse for using the Bible as a basis for my argument.

I propose to now prove that the trouble of this world has resulted because: (1) The law of Jehovah God has been disregarded and ignored; (2) and that throughout the ages world powers have been organized and succeeded each other, and have now reached a climax in the British Empire; (3) that in all of these world powers fraud has been freely practised in the name of religion and in the name of the Almighty God, and that the clergy have been chiefly used in the practising of such fraud; (4) that the time has come when Almighty God will make himself known to the people and will express his indignation against all hypocrisy; (5) that to this end Jehovah God has set his anointed King upon his throne of authority and judgment; (6) that the kingdom of God is the complete remedy for all human ills and that there is none other; and (7) that the rulers of the earth should now hear and heed these facts. In the consideration of these important questions a brief reference to the history of man, in the light of divine prophecy, is essential.

JEHOVAH IS GOD

Jehovah, the Eternal One, the Creator of heaven and earth, is the only true and living God. In him reside all rightful power and authority. He created man perfect and clothed him with authority to inhabit and rule the earth. (Genesis 1:26, 27; Isaiah 45:12, 18) He assigned his son Lucifer as man's overlord, thereby establishing a confidential relationship between Lucifer and Jehovah, and charged Lucifer with a sacred duty toward man. Becoming ambitious to be like the Most High God, Lucifer betrayed his sacred trust and induced man to violate God's law. By this means man was alienated from Jehovah. (Genesis 2:1-5, 15-24) Thereupon Jehovah changed the name of Lucifer to that of Dragon, Satan, Serpent, and Devil, which names bespeak his evil disposition.—Revelation 20:1-3; Isaiah 14:12-15.

God expelled man from Eden, and permitted him to work out his own devices in an attempt to establish self-government. He did not deprive Satan of the authority as man's overlord, nor did he interfere with Satan's influencing of man. Jehovah placed before man his way of truth and righteousness, and left man free to exercise his own will either to obey the true God or to take the wrong way and yield to the influence of Satan, the evil god.

Early in their experiences men began to organize into bodies politic. Satan easily overreached men by introducing fraud and deceit. In mockery of Jehovah the adversary early induced men to call themselves by the name of the Lord; while at the same time, in truth and in fact, they were the instruments and subjects of the Devil. Thus hypocrisy was first introduced. (Genesis 4:26, *Margin*) It is easy to see that hypocrisy has been practised during the entire period of man's history.

GOD FORGOTTEN

The first great world power organized by man was ancient Egypt. Its invisible ruler, or god, was Satan the Devil. In that land were domiciled the Israelites, whom God chose for his own people and whom he used to foreshadow his future purposes. He organized his people into a nation and commanded that they should have him as their God, and none other. (Exodus 20:4) The Israelites were oppressed by the governing factors of Egypt. God sent Moses to deliver his people from the oppressive hand of the tyrannical ruler of that world power.

At that time Jehovah made a great demonstration of his power by overthrowing the Egyptian world power; and he declared that he did so that the people might not forget; to their own hurt, that Jehovah is the true God. (2 Samuel 7:23) Moses foreshadowed the great Messiah, the anointed King of Jehovah. In the overthrow of the Egyptians and the deliverance of the Israelites, God foreshadowed the ultimate deliverance of the oppressed peoples of earth from the wicked hand of Satan and his world powers, by which the people have long been held in subjection.

In the course of time the Israelites yielded to the wicked influence of Satan the Devil, and their nation fell. With the fall of Israel Satan became the god, or invisible ruler, of all the nations of the earth, and is therefore designated in the Word of Jehovah as "the god of this world". (2 Corinthians 4:3, 4) But with the overthrow of Israel God declared that he would, in his own due time, send his anointed King with full power and authority to act, and that he then would rule the world in righteousness.—Ezekiel 21:24-27.

Experience alone can teach man lasting lessons. For centuries man has been passing through fiery experiences, being buffeted, misled and defrauded by Satan. At all times God has placed before man the evidence that he is the true and righteous God, but few of mankind have heeded this testimony. Man has readily yielded to the seductive influence of Satan, and has suffered therefor and continues to suffer. In due season, by reason of these trying experiences, man will learn that his true Friend and Benefactor is the great Jehovah God, that his way is the right way, and that to know Jehovah God and obey him leads to life and happiness. This lesson, dearly bought, will be lasting and beneficial. Mankind is now at a period of the greatest crisis in their experiences. Their deliverance from despotic and unrighteous power is near at hand.

WORLD POWERS

World powers have been organized by men, with Satan as invisible ruler or overlord. To accomplish his purposes in keeping man under his control Satan has always resorted to deceit; and by this means he has overreached and controlled the world powers that have existed in all the ages, past and present.

A world power is an organization formed and operated for the purpose of ruling the peoples. Seven great world powers have existed, in the order named, to wit: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the British Empire. The governing factors of each and every one of these world powers have been three, to wit: the commercial, political and religious elements. The god or invisible ruler of each has been Satan the Devil, even as the Scriptures declare. (2 Corinthians 4:3, 4; John 12:31) When Rome adopted Christianity as her religion she was there hypocritically calling herself by the name of the Lord; but in truth and in fact she continued to be the representative of the Devil, even as was done in the day of Enos.—Genesis 4:26, *margin*.

BEASTS

All of these world powers are indicated by Jehovah in his Word, and each one of them is designated by the Lord God under the symbol of "beast". (Daniel 7:3) The evident reason for this is that all of these world powers have been harsh, ferocious and oppressive. The commercial element is cold, calculating, military and harsh. The political

element is suave, diplomatic and faithless. The religious element is, and always has been, sanctimonious, hypocritical, fraudulent and seductive. All of these reflect the disposition of their invisible ruler, Satan the Devil. In keeping with divine prophecy, these world powers have even designated themselves under the symbol of "beasts". The British Empire has adopted the Lion as its symbol.

GREATEST OF ALL

Without question the greatest world power that has ever existed is the British Empire. The boast is truly made that "the sun never sets on her domains". During the period of her existence education, science and invention have surpassed that of all other times. In finance she leads. In military strength she is at the head. In the exercise of political diplomacy she has no equal. Her clergymen are the acknowledged leaders of the ecclesiastical world.

The claim is made for the British Empire, as has been done for other world powers, that she rules by divine right and authority. The British Empire, together with other nations, claims to form "Christendom" or Christ's kingdom on earth. Therefore these call themselves by the name of the Lord. But the law of Jehovah God is ignored and his name brought into disrepute.

Because Britain is the greatest of all world powers, because she together with her allies claims to be "Christendom" and to be ruling by divine right and authority, there rests upon the British Empire a grave responsibility which cannot be evaded. Because the British world power is the very center and bulwark of the world's civilization, and which the Lord symbolizes as a "beast", and because London is its seat of government, and these governing factors claim to rule by divine right, here then is the very "seat of the beast".

The fall of the British Empire means the breaking up of the world's civilization. Her learned rulers must see that her very pillars are now tottering to the fall. All the other nations of earth, moved by dread of impending disaster, are, together with the British Empire, arming for another and a more terrible conflict than has ever before been fought. For this reason the attention of the rulers is here earnestly directed to the divine prophecy relating to the powers of this world and to the kingdom of God, now in course of fulfilment.

And now I charge that the British world power, the head of so-called "Christendom", while claiming to rule by divine right and authority, has openly repudiated the great Jehovah God and has rejected his anointed King, and that her clergy are chiefly responsible for this great wrong. Because of the rejection of God's duly anointed King the world's greatest trouble is impending and about to fall.

EVERLASTING KINGDOM

Prominently set forth in the Word of Jehovah is his purpose to set up his kingdom of righteousness, with his anointed Son, the Messiah, as the King. By the mouth of his holy prophet Jehovah describes the beastly world powers or kingdoms, of which the British world power is the seventh; foretells their warring with each other; and then declares: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

This prophecy relates to the kingdom foretold by all the holy prophets of Jehovah. This is the kingdom for which Jesus taught his followers to pray, "Thy kingdom come; thy will be done on earth as in heaven." This is the kingdom which the clergy of all denominations, in all times past, have declared would come at some future time. Now God himself has given conclusive proof, which proof is available for all mankind and particularly for the rulers, that his due time has come; and he now calls upon the rulers of earth to recognize and render allegiance and obedience to his anointed King, whom he has set upon his throne.—Psalm 2:2-12.

THE PROOF

Jesus taught that he would return and set up the kingdom of Jehovah. For nineteen centuries his faithful followers have anxiously waited for that time to come. Before Jesus departed from the earth the question was propounded to him by his faithful disciples: "When shall these things come to pass, and what shall the proof of thy presence be, and of the end of the world?" (Matthew 24:3) The Lord Jesus, as the mouthpiece of Jehovah God, speaking prophetically and with authority, answered that the time would be marked by the fact that the nations and kingdoms of the earth would become angry; and that then there would be a great world war, followed shortly by famines, pestilences, earthquakes and revolutions; and that these things would be the beginning of sorrows upon the nations and kingdoms of the earth.—Matthew 24:7-18; Rev. 11:17, 18.

In 1914, exactly the due time as foretold by the prophet of God, this great trouble began upon the nations and kingdoms of Christendom. The Lord God there furnished, particularly to the governing powers of the earth, the clear evidence that the world had ended and that the time for the beginning of his kingdom of righteousness had arrived. The ecclesiastical element of the world powers were duty-bound to take notice of this evidence and to call it to the attention of their allies, the commercial and political elements.

As a further proof that the time had arrived for God's anointed King to take possession, the Lord foretold that the Jews would begin to return to and inhabit the land of Palestine. The British Empire recognized this, by its conduct at least, and was the first of all the nations of earth to make it possible for the Jews to return to their homeland; and now all see the fulfilment of this prophecy.—Luke 21:24.

As a further evidence of the time above mentioned, the Lord declared that the nations would then be in perplexity and distress, and that men's hearts would be failing them for fear; and surely there is not one amongst all of the governing factors of earth today but that recognizes the fulfilment of this prophecy. (Luke 21:25) The British in the trades strike not yet settled, is having much distress and perplexity.

The second coming of the Lord Jesus Christ, and the establishment of his kingdom under God's anointed King, has been the hope of Christians for nineteen hundred years. This great truth has not been hid under a bushel. It has been proclaimed from the housetops throughout the earth.

For the purpose of establishing the fact that the clergy of the greatest world power, to wit: the British Empire, have recognized the divinely-provided evidence as proof of the Lord's second coming and of the establishment of his kingdom, I now read into the record a statement published by the London press in the latter part of 1917, and which was republished by other papers throughout the empire and throughout the entire world:

The following manifesto was recently issued by a number of England's most noted ministers:

"FIRST. That the present crisis points toward the close of the times of the Gentiles.

"SECOND. That the revelation of the Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.

"THIRD. That the completed church will be translated, to be 'for ever with the Lord'.

"FOURTH. That Israel will be restored to its own land in unbelief, and be afterward converted by the appearance of Christ on its behalf.

"FIFTH. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will be subject to his rule.

"SIXTH. That under the reign of Christ there will be a further great effusion of the Holy Spirit on all flesh.

"SEVENTH. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour."

This remarkable statement was signed by A. C. Dixon and F. B. Meyer, Baptists; George Campbell Morgan and Alfred Byrd, Congregationalists; William Fuller Gouch, Presbyterians; H. Webb Peploe, J. Stuart Holden, Episcopalians; Dinsdale T. Young, Methodist.

These are well-known names, and are among the world's greatest preachers. That these eminent men, of different denominations, should feel called upon to issue such a statement is of itself exceedingly significant.

In this manifesto the divinely-provided proof was brought home to the greatest world power by her own ministers, that divine prophecy has been fulfilled as to the end of the world and the second presence of the Lord. But has due heed been given to this divine proof? It has not been heeded. On the contrary, these very distinguished men who signed this manifesto have since vehemently spoken against present truth and the Lord's kingdom. Furthermore, the rulers of the world have ignored the divinely-provided testimony, as is shown by what has followed.

THE LEAGUE OF NATIONS

With propriety these questions may here be asked: If these governments of earth are operated by divine right and authority, then why should God permit the devastating World War to come upon them? If the British world power together with other nations constitutes Christ's kingdom, which claim is made by reason of their calling themselves "Christendom", then why should the Lord permit the destruction of his own kingdom? It is obvious from the correct answer to these questions that the claim that these world powers rule by divine right and authority is false, fraudulent and blasphemous.

Satan, the god of this evil world, seeing that his governing factors on earth were weakening each other, sought means to cement the people and the rulers in a closer compact. During the World War he caused an appeal to be made to the patriotism of the common people, by having them adopt the slogan: "The war will make the world safe for Democracy." The purpose was to gain for the military the support of the democratic element of the people. God, through his prophet, had foretold that this very thing would transpire.—Daniel 2:41.

When the war ceased the grave and wise men of the world powers assembled at Paris for conference. There the rulers took counsel together, which counsel resulted in bringing forth a compact against Jehovah and against his anointed King. Necessarily Satan, the god of this world, would know the purpose of Jehovah in establishing his kingdom; and therefore Satan set about to produce something to offset that kingdom, whereby to turn the minds of the rulers away from it and away from God. To do this he must again resort to fraud and deceit.

The commercial and political elements, constituting the military of the world powers, in substance said: "To stabilize the world we must have a compact of nations, in which all nations shall agree that our council shall govern and control them." The result was the formation of the League of Nations. Notwithstanding the claim that these world powers rule by divine right and authority, neither the name of Jehovah God nor his anointed Son were even mentioned in the League of Nations compact. But in order to lend a sacred tinge thereto, and that the people might be further deceived, Satan, through the clergy element of the world powers, in sanctimonious phrase declared the League of Nations to be "the political expression of God's kingdom on earth". Notwithstanding that the clear proof had been given to them by the Lord that the world had ended and that the second presence of Christ had begun, and that special attention had been directed thereto by leading clergymen of the world, the Federal Council of Churches of the world endorsed the League of Nations as a substitute for the kingdom of God. This august body of ecclesiastics in January 1919 issued the following blasphemous proclamation:

The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient; it is rather the *political* expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is "Peace on earth, good will toward men". Like the gospel, its appeal is universal.

The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness.—2 Peter 3:13.

The church [nominal] can give a spirit of good will, without which no League of Nations can endure.

These distinguished ecclesiastics, contrary to the teachings of the Prince of Peace whom they claim to represent, and in direct violation of his law, preached men into the trenches and hailed the World War as a means of making the world safe for democracy. Thereby they deceived the young men and sent them to untimely graves. (Jeremiah 2:34) And then after the war they completely repudiated the Lord God by openly allying themselves with and endorsing the Devil's substitute for God's kingdom.

The League of Nations is against God and his anointed. In it is nothing but darkness. Its approval by the clergymen, as a substitute for Messiah's kingdom, has caused gross darkness to settle down upon the peoples of the world. (Isaiah 60:2) No longer can the people look to the clergymen as safe leaders. Their leadership is done.—Psa. 82:1-5.

LEAGUE FORETOLD

God foretold the seven world powers, to wit, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and the British Empire, and also foretold that out of the seven would grow the eighth. The latter is also symbolized as a "beast", because its purpose is to rule and control the peoples of the earth. The Lord foretold its birth, its short existence, and its everlasting end.—Revelation 17:10, 11; Isaiah 8:9, 10.

The governing factors of the world powers, particularly the ecclesiastical element, by reason of claiming that these world powers rule by divine right and authority, thereby admit that the Word of God is true. Therefore they must be judged by the Word and are estopped from denying the Scriptural proofs which disclose their wrongful acts. No one will attempt to deny that the British world power is the earthly agency that was responsible for the formation of the League of Nations compact. The British Empire is the very bulwark thereof. Let Britain withdraw and there will be no League of Nations.

But who is primarily responsible for the League of Nations compact? Is it formed and does it exist by divine right and authority? I answer, No. The Devil is its father, the British Empire is its mother, and the other nations which support it are its wet nurses. At this time the advocates of the League of Nations are desperately striving

to unite its belligerent members. With fear and trembling they see that unholy offspring of Satan headed for perdition, even as the Lord foretold.—Revelation 17:8.

The Devil caused the governing factors of so-called Christendom to enter into this compact against Jehovah and his anointed King and therby, in fulfilment of prophecy, to say in effect: "Let us refuse to give our allegiance and support to Jehovah and his King, but rather let us cast them away from us and hold to our present evil organization."

Hear now, if you please, the inspired words of God's holy prophet, which were written three thousand years ago, written to apply at this very time, and which do apply at this hour:

"Wherefore have nations consented together? or should peoples keep muttering an empty thing? The kings of earth take their stand, and grave men have sat in conclave together, against Jehovah and against his Anointed One, saying, 'Let us tear apart their bands, and cast away from us their cords!' One enthroned in the heavens will laugh, my Sovereign Lord will mock at them; then will he speak to them in his anger, and in his wrath will dismay them:- 'Yet I have installed my king on Zion my holy mountain, let him tell my decree!' Jehovah said to me:- 'My Son art thou, I today have begotten thee: Ask of me, and let me give nations for thine inheritance, and as thy possession the ends of the earth: Thou shalt shepherd them with a sceptre of iron, as a potter's vessel shalt thou dash them in pieces."—Psalm 2:1-9, *Rotherham.*

But in order that those who have been inveigled into the Devil's trap might see their mistake and repent and escape, God further says to them through his prophet: "Now therefore ye kings, show your prudence, be admonished, ye judges of earth: Serve ye Jehovah with reverence, and exult with trembling: Kiss the Son, lest he be angry, and ye perish on the way; for soon might be kindled his anger. How happy are all who take refuge in Him!"—Psalm 2:10-12, *Rotherham.*

The clergy are the most reprehensible of all the elements that go to make up the governing powers of the world. Claiming to be teachers of the Word of God, their duty was to ascertain the truth and explain it to the others. But instead, they have caused the rulers of earth to commit fornication with an apostate church system, and have made the people drunk with their false doctrines. (Revelation 18:3) The commercial and political rulers admit the ecclesiastics to their councils, with the evident thought that their piety and sanctimoniousness will remove the curse from their own skirts; but now they see that these ecclesiastics have practised a fraud upon them, because they are not in truth and in fact the representatives of God as they have claimed. Even now the ecclesiastics are hated by the other rulers, and soon this hatred will be manifested in a more tangible manner.—Revelator 17:16, 17.

THE CAUSE

The real reason for earth's trouble is, because the rulers have rejected God's duly anointed King and refused his kingdom. And since they persist in this course of defiance against God, he has declared that he will dash them to pieces as a potter's vessel. (Psalm 2:9) In corroboration of this, God's prophet further says: "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. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished: and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard: for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord."—Jeremiah 25:32-37.

No ruler can give a satisfactory answer as to why the World War suddenly stopped in 1918. But God's Word explains that the reason it ceased at that time was that an opportunity might be given to the rulers, as well as to the people, to hear the testimony concerning the Lord and his kingdom. Failing to take heed to this, the Lord Jesus declares there shall follow a time of trouble such as the world has never known, and that this shall be the last trouble of earth.—Matthew 24:21, 22.

All the nations and kingdoms of earth are rapidly marching to the great battle of God Almighty. This will convince the peoples, as well as the rulers, that Jehovah is God and that Jesus Christ is the King of kings and Lord of lords.

THE REMEDY

What men desire is a righteous government, one that will guarantee to them peace, prosperity, health, life, liberty and happiness. From the beginning it was God's purpose that man should enjoy these blessings everlastingly. Because of sin man lost the right to all of them. God then began to work out his plan of redemption and deliverance for man. He promised to redeem man from death and from the power of the grave. (Hosea 13:14) In due time he sent his beloved Son Jesus into the world, to redeem the world. (John 2:16; 10:10; Matthew 20:28) The death and resurrection of Jesus provided redemption for all, and in God's due time all mankind shall have the benefit thereof. —Hebrews 2:9; 1 Timothy 2:3-6.

God promised that Jesus Christ, his beloved Son, should come again and restore to men all things that had been lost. (Acts 3:19, 20) Now the time has arrived. Christ has come as God's anointed King, Jehovah has set him upon his holy throne to rule, and now he commands all to give allegiance to his King and kingdom. (Psalm 2:1-11) Let the rulers of the earth now take heed to Jehovah's Word, accept his anointed King, and lend their power and influence to turning the minds of the people away from the Devil and to Jehovah God and to earth's rightful King. Thus doing, they will employ their powers and faculties in the interest of peace and righteousness. Messiah's kingdom now at hand will bring the desire of every honest heart.

PEACE

There can be no lasting peace without a righteous government. God promised that his King shall reign in righteousness and his representatives with justice. (Isaiah 32:1) Upon the righteous shoulder of the Prince of Peace shall that government rest, and the peace thereof shall never end. (Isaiah 9:6, 7) No more shall the people be afflicted with war, nor be burdened with taxation for the preparation for war; nor shall they even have fear of such.—Isaiah 2:2-4.

PROSPERITY

Under the present world powers a few people have an abundance, many must skimp in order to eat and be clothed, while many others are objects of charity. Such will not be the conditions under God's anointed King, whom he has now placed upon his throne. In this kingdom "shall the Lord of hosts make unto all people a feast of fat things".

(Isaiah 25:6) Every man then will enjoy the fruits of his labor and dwell in happiness with those whom he loves.

HEALTH

All the efforts put forth by the world powers cannot bring health to the people. No one now has perfect health. But be of good courage! Under the righteous reign of Jehovah's anointed King all who are obedient to his reign will be made well. God has promised to cure them and bring them health, to the end that no more shall the inhabitant say: "I am sick."—Jeremiah 33:6; Isaiah 33:24.

LIFE

The first lie told by Satan was: 'There is no death.' Long experience has proven to man how great was that falsehood. God gave man life. God took away the right to life, because of man's disobedience. Jehovah God alone can provide life for the human race. He has made provision for the obedient ones to have life through Christ Jesus, and therefore it is written: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

All the world powers are the offspring of Satan. These can never bring life to man. God's kingdom through Christ Jesus is now at hand, and those who render themselves in obedience to this kingdom shall live and shall not die. God's Word declares that Christ Jesus comes to judge the living and the dead. (2 Timothy 4:1) The living shall first be given an opportunity, then all who are in their graves shall come forth; and those who keep the law of God shall never see death. (John 5:29; 8:51; 11:26) God's kingdom is here; therefore with confidence it can be announced that MILLIONS NOW LIVING WILL NEVER DIE! The presumption is that when restoration blessings begin, millions will gladly avail themselves of the opportunity for life.

God made the earth for man's habitation. (Isaiah 45:12, 18) The earth shall be the eternal home of restored man. The reign of Christ will destroy all of man's enemies, the chiefest amongst which is death. (1 Corinthians 15:25, 26) Satan himself shall eventually be destroyed, and there shall be no more death.—Hebrews 2:14; Revelation 21:1-6.

HAPPINESS

With a righteous government functioning for man's good; with lasting peace on earth and good will toward men; with all the people enjoying health, and with no fear of sickness and death; with all families being united together and dwelling in peace, the human race will enjoy eternal happiness.

Let the kings and rulers of the earth now give their allegiance and devotion to the Lord. Let them acknowledge Jehovah as God, and Christ Jesus as his anointed King; and thus doing they will render a real service to the people and put themselves in line for the eternal blessings of Jehovah.

MEETING FOR THE JEWS

Monday evening, at the same hall, Brother Rutherford addressed a meeting for the Jews. The great hall was well filled, and the attention was rapt. Like the meeting on the previous evening, it was a great success. It was interesting to watch the many Jews drinking in the proof that the time has come for them to return to the land of their fathers. The message was really a comfort to them.

SERVICE DAY

Our brethren at Brooklyn headquarters, hearing of the labor disturbance in England, concluded that it might be necessary to get an extra supply of booklets over for the convention. Accordingly they gladly worked day and night until an extra number of THE STANDARD FOR THE PEOPLE booklets was completed; and when the "Tuscania" sailed bearing the American brethren for the London convention it also carried 117,000 extra copies of this booklet.

The President of the SOCIETY told the convention why the American brethren had made this extra effort. The brethren at the convention arose to the occasion. They quickly bought for sale on Service Day 111,000 of these booklets, besides the many other HARPS and combinations regularly provided for Service Day. On Saturday morning, as a well organized division of the Lord's army, directed by Brothers Johnson of America and Swain of London, these enthusiastic workers moved into the field for action. Never was a Service Day attended with such enthusiasm. Nearly every one attending the convention participated. As they sold the books on the streets they invited the people to attend the public lecture. The sale of books at the two public meetings and on service day totalled one hundred and twenty thousand nine hundred (120,900).

Nothing like this has ever been known on Service Day at a convention. The friends were bubbling over with enthusiasm. They felt that they had done their best to obey the command of Jehovah: "Ye are my witnesses that I am God."

OUR KING IS MARCHING ON

Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where his grapes of wrath are stored;
I see the flaming tempest of his swift descending sword;
Our King is marching on.

I can see his coming judgments as they circle all the earth;
The signs and groanings promised to precede a second birth;
I read his righteous sentence in the crumbling thrones of earth:
Our King is marching on.

The Gentile Times have ended; for their kings have had their day;
And with them sin and sorrow shall forever pass away;
For the tribe of Judah's Lion now comes to hold the sway:
Our King is marching on.

The seventh trump is sounding, and our King knows no defeat;
He is sifting out the hearts of men before his judgment seat.
Oh, be swift, my soul, to welcome him; be jubilant, my feet!
Our King is marching on.

1926 MEMORIAL REPORTS

THE participants at the 1926 Memorial services of the Lord's people throughout the world, which have thus far reported to this office, make a grand total of 84,777. No reports have as yet been received from Switzerland, nor have all the classes in America and other countries been heard from; although the majority of class secretaries were more prompt this year than usual in making their report to the home office. If all would send in these reports early, they could be published in THE WATCH TOWER much sooner.

We list below, according to countries, the ecclesias which have reported twenty or more participants. The total opposite each city does not necessarily represent all of the consecrated in that city. In New York, N. Y., for instance, 1134 are given. This represents only the English-speaking brethren; whereas there are about 400 other brethren in this city who speak other languages. These appear elsewhere in the list, in numerical order, with the language or nationality in parenthesis. The reports follow:

New York, N. Y. (Includes 223 Colored)	1134
Los Angeles, Calif.	917
Chicago, Ill. (Polish)	575
Pittsburgh, Pa.	500
Boston, Mass.	462
Chicago, Ill.	462
Cleveland, Ohio.	421
Detroit, Mich.	354
St. Louis, Mo.	350
Detroit, Mich. (Polish)	332
Philadelphia, Pa.	288
Columbus, Ohio.	263
Oakland, Calif.	246
Minneapolis, Minn.	233
Cincinnati, Ohio.	229
Cleveland, O. (Polish)	225
Portland, Ore.	225
Washington, D. C.	219
Indianapolis, Ind.	218
Baltimore, Md.	211
San Francisco, Calif.	207
Buffalo, N. Y.	204
Denver, Colo.	171
Kansas City, Mo.	168
Milwaukee, Wis.	164
Dayton, Ohio.	160
Chicago, Ill. (Lithuanian)	157
Miami, Florida.	152
Milwaukee, Wis. (Polish)	152
San Diego, Calif.	152
Spokane, Wash.	152
Everett, Wash.	139
Toledo, Ohio.	139
Reading, Pa.	138
Akron, Ohio.	134
Worcester, Mass.	134
Buffalo, N. Y. (Italian)	130
Grand Rapids, Mich.	124
San Antonio, Tex.	122
Houston, Tex.	121
Erie, Pa.	120
Tacoma, Wash.	116
Roseland, Ill.	115
Allentown, Pa.	111
Louisville, Ky.	105
Buffalo, N. Y. (Polish)	102
Wichita, Kans.	102
Rochester, N. Y. (Italian)	100
St. Paul, Minn.	100
New York City (Greek)	96
Lancaster, Pa.	93
Chicago, Ill. (Ukrainian)	91
Pasadena, Calif.	90
Springfield, Mass.	89
Oklahoma City, Okla.	88
Norfolk, Va.	85
Watertown, N. Y.	85
Wheeling, W. Va.	85
La Salle, Ill. (Polish)	84
Brooklyn, N. Y. (Polish)	82
Dallas, Tex.	81
Jacksonville, Fla.	78
Lynn, Mass.	78
Tampa, Fla.	78
Binghamton, N. Y.	76
Camden, N. J.	76
Flint, Mich.	75
Passaic, N. J.	75
Fresno, Calif.	72
Memphis, Tenn.	72
Washington, D. C (Colored)	72
Brownsville & Vestaburg, Pa. (Russian)	70
San Jose, Calif.	69
East St. Louis, Ill.	68
Phoenix, Arizona.	68
Rochester, N. Y.	67
Youngstown, Ohio.	67
Atlanta, Ga.	66
Paterson, N. J.	66
Pittsburgh, Pa. (Polish)	65
Philadelphia, Pa. (Polish)	65
Riverside, Calif.	65
Fort Worth, Tex.	63
New York City, (German)	63
St. Joseph, Mo.	63
Wilmington, Del.	63
Cleveland, O. (German)	62
Syracuse, N. Y.	61
Tiffin, O.	61
Birmingham, Ala.	60
Richmond, Va.	60
York, Pa.	60
Duquesne, Pa.	59
Newark, N. J.	59
New Brighton, Pa.	59
Canton, O.	58
Boston, Mass. (Greek)	57
Cleveland, O. (Hungarian)	57
Hammond, Ind. (Polish)	57
Panama, C. Z. (Colored)	57
Chicago, Ill. (Greek)	56
Des Moines, Iowa.	56
Jackson, Mich.	56
Santa Ana, Calif.	56
Rockford, Ill.	55
New Haven, Conn.	54
Hawthorne, Calif.	53
Long Beach, Calif.	53
Pueblo, Colo.	53
Cleveland, O. (Colored)	52
Niagara Falls, N. Y.	52
Philadelphia, Pa. (Colored)	52
Auburn, Ala. (Colored)	51
Kalamazoo, Mich.	51
Bremerton, Wash.	50
Brooklyn, N. Y. (Italian)	50
St. Petersburg, Fla.	50
Schnectady, N. Y.	50
Warren, Ohio.	50
Waterbury, Conn.	50
Alliance, O.	49
Hartford, Conn.	49
Johnstown, Pa.	49
Tulsa, Okla.	49
Orlando, Fla.	48
Quincy, Mass.	48
Chicago, Ill. (Colored)	47
Philadelphia, Pa. (Italian)	47
Duluth, Minn.	46
Moline, Ill.	46
Providence, R. I.	46
Providence, R. I. (Polish)	46
Sacramento, Calif.	46
Wilkes Barre, Pa. (Polish)	46
Elizabeth, N. J.	45
Fort Wayne, Ind.	45
Omaha, Nebr.	45
Omarga, Ill.	45
Pawtucket, R. I.	45
Springfield, Mo.	45
Tacoma, Wash. No. 2	45
Zanesville, Ohio.	45
Champaign & Urbana, Ill.	44
Chicago, Ill. (German)	44
Lone Oak, Tex.	44
Massillon, O.	43
New Bedford, Mass.	43
New Kensington, Pa.	43
Akron, O. (Ukrainian)	42
Cumberland, Md.	42
Detroit, Mich. (Ukrainian)	42
Easton, Pa.	42
New Albany, Ind.	42
New York City, (Ukrainian)	42
Pittsburgh, Pa. (Greek)	42
Port Huron, Mich.	42
San Antonio, Tex. (Colored)	42
Wausau, Wis.	42
Buffalo, N. Y. (German)	41
Chicago, Ill. (Swedish)	41
Hammond, Ind.	41
Kingston, N. Y.	41
Lowell, Mass.	41
Scranton, Pa.	41
Shawnee, Ohio.	41
West Palm Beach, Fla.	41
Mattoon, Ill.	40
Utica, N. Y.	40
Waltham, Mass.	40
Bridgeport, Conn.	39
Clinton, Iowa.	39
East Liverpool, Ohio.	39
Lima, Ohio.	39
Mansfield, Ohio.	39
Manchester, N. H. (Greek)	39
Newburgh, N. Y.	39
Salt Lake City, Utah.	39
South Bend, Ind.	39
Butler, Pa.	38
Gary, Ind. (Polish)	38
Beaumont, Tex.	37
Brockton, Mass.	37
Pottstown, Pa.	37
Altoona, Pa.	36
Auburn, Ind.	36
Bloomfield, N. J.	36
Christobol, C. Z. (Colored)	36
Kenosha, Wis. (Polish)	36
Minneapolis, Minn. (Polish)	36
Stockton, Calif.	36
Topeka, Kans.	36
Donora, Pa. (Ukrainian)	35
Linton,, Ind.	35
Lorain, Ohio.	35
Los Angeles, Calif. (Spanish)	35
Brazil, Ind.	34
Cedar Rapids, Iowa.	34
Detroit, Mich. No. 1 (Colored)	34
Iola, Kans.	34
Michigan City, Ind.	34
South Bend, Ind. (Polish)	34
Tonawanda, N. Y.	34
Unity, Wis.	34
Great Falls, Mont.	33
Junction City, Wis.	33
Manatee, Fla.	33
Newark, O.	33
Petersburg, Va.	33
Sharon, Pa.	33
Danville, Ill.	32
Fall River, Mass.	32
Hatley, Wis. (Polish)	32
Junction City, Wis. (Polish)	32
Midland, Mich.	32
Modesto, Calif.	32
Pittsfield, Mass.	32
Pullman, Ill. (Polish)	32
Roanoke, Va	32
Springfield, Ill.	32
Stottville, N. Y.	32
Anaheim, Calif.	31
Bellingham, Wash.	31
Chicago, Ill. (Dano-Norwegian)	31
Evansville, Ind.	31
Milwaukee, Wis (German)	31
Muncie, Ind.	31
Nashville, Tenn.	31
Santa Barbara, Calif.	31
Wilkes Barre, Pa.	31
Abilene, Kans.	30
Atlanta, Ga. (Colored)	30
Bedford, Ind.	30
Benton Harbor, Mich.	30
Chester, Pa.	30
Chickasha, Okla.	30
El Paso, Tex.	30
Harrisburg, Pa.	30
Huntington, W. Va.	30
Little Rock, Ark.	30
Marietta, Ohio.	30
Monessen, Pa.	30
New Brunswick, N. J.	30
Cincinnati, O. (Colored)	29
Endicott, N. Y.	29
Lansing, Mich.	29
Marion, Ohio.	29
New Castle, Pa.	29
New Orleans, La.	29
Paso Robles, Calif.	29
San Antonio, Tex. (Spanish)	29
Wooster, Ohio.	29
Berlin, N. D.	28
Brooklyn, N. Y. (Syrian)	28
Burlington, Wash.	28
Carnagie, Pa. (Russian)	28
Cleveland, Ohio. (Ukrainian)	28
Colver & Wehrum, Pa. (Russian)	28
Duluth, Minn. (Polish)	28
Elkhart, Ind.	28
Ellwood, Ind.	28
Greenfield, Mass.	28
Lynchburg, Va.	28
Erie, Pa. (Polish)	27
Hamilton, Ohio.	27
Newcastle, Ind.	27
Punta Gorda, Fla.	27
Zion City, Ill.	27
Akron, Ohio. (Hungarian)	26
Boise, Idaho.	26
Cleveland, Ohio. (Lithuanian)	26
Colorado Springs, Colo.	26
Detroit, Mich. (Lithuanian)	26
Elmira, N. Y.	26
Fargo, N. Dak.	26
Gary, Ind. (Slovak)	26
Goshen, Ind.	26
Joplin, Mo.	26
McKeesport, Pa. (Russian)	26
Midland, Wash.	26
Morgantown, W. Va.	26
South Chicago, Ill. (Polish)	26
Youngstown, O. (Greek)	26
Nemacolin-Palmer, Pa. (Russian)	26
Bellaire, Ohio.	25
Cambridge, Ohio.	25
Chehalis, Wash.	25
Freeport, Ill.	25
Glens Falls, N. Y.	25
McKeesport, Pa.	25
Salem, Ore.	25
Springfield, Ohio.	25
Alhambra, Calif.	25
Crooksville, Ohio.	25
Findlay, Ohio.	25
Akron, O. (Polish)	24
Beaver Falls, Pa. (Polish)	24
Cleveland, O. (Greek)	24
Framingham, Mass.	24
Hutchinson, Kans.	24
Lakeland, Fla.	24
Linfield, Pa.	24
Lorain, Ohio. (Polish)	24
New Britain, Conn.	24
Pittsburg, Kans.	24
Santa Cruz, Calif.	24
Birmingham, Ala. (Colored)	23
Danbury, Ohio.	23
Danville, Va.	23
Green Bay, Wis.	23
Greensboro, N. C.	23
Independence, Mo.	23
Madison, Wis.	23
New Philadelphia, Ohio.	23
Norristown, Pa.	23
Parsons, Kans.	23
Ashtabula, O.	22
Atlantic City, N. J. (Colored)	22
Belvidere, Ill.	22
Black Rock, N. Y. (Polish)	22
Brooklyn, N. Y. (Lithuanian)	22
Carpentersville, Ill	22
Dover, Ohio.	22
Erie, Pa. (Polish)	22
Gustine, Tex.	22
Hartford, Conn. (Polish)	22
Hoquiam, Wash.	22

Lawrence, Mass. 22
Meadville, Pa. 22
Monrovia, Calif. 22
New Kensington, Pa. (Polish) 22
Philadelphia, Pa. (Ukrainian) 22
Waterloo, Iowa. 22
Wilmington, N. C. 22
Ashton, Ill. 21
Atlanta, Ga. (Greek) 21
Frostburg, Md. 21
Gillespie, Ill. 21
Hallowell, Maine. 21
Indianapolis, Ind. No. 2 (Colored) 21
Knoxville, Tenn. 21
Newllano, La. 21
Opp, Ala. 21
Ottawa, Kans. 21
Pensacola, Fla. 21
Philadelphia, Pa. (German) 21
Piqua, Ohio. 21
Port Chester, N. Y. 21
Rock Island, Ill. 21
Royal Oak, Mich. 21
Shreveport, La. 21
Toledo, O. (Ukrainian) 21
Warren, Pa. 21
Ada, Okla. 20
Allentown, Pa. (German) 20
Clarksburg, W. Va. 20
Colfax, Wash. 20
Emmett, Idaho. 20
Jamestown, N. Y. 20
Marion, Ind. 20
Monticello, Wis. 20
New Orleans, La. (Colored) 20
Opelika, Ala. 20
Scotland Neck, N. C. 20
Shattuck, Okla. 20
Sioux City, Iowa. 20
Trenton, N. J. (Polish) 20
Vancouver, Wash. 20
Wallingford, Conn. (Polish) 20
Classes of less than twenty members. Total 6654

CANADA

Toronto, Ont. 637
Winnipeg, Man. 387
Vancouver, B. C. 559
Winnipeg, Man. (Ukrainian) 154
Saskatoon, Sask. 130
Montreal, P. Q. 112
Edmonton, Alta. 108
Wakaw, Sask. (Ukrainian) 104
London, Ont. 79
Hamilton, Ont. 65
Brandon, Man. 48
Regina, Sask. 48
Selkirk, Man. (Ukrainian) 48
Brantford, Ont. 47
Kitchener, Ont. 47
Sault Ste. Marie, Ont. 44
Windsor, Ont. 42
Calgary, Alta. 41
Moose Jaw, Sask. 41
Portage la Prairie, Man. 40
Galt, Ont. 38
Stratford, Ont. 37
St. John, N. B. 36
Camper, Man. (German) 33
Chatfield, Man. (Ukrainian) 32
Niagara Falls, Ont. 32
Glace Bay, N. S. 29
Sydney, N. S. 29
Chatham, Ont. 28
Gilbert Plains, Man. 28
Port Arthur, Ont. 28
Beamsville, Ont. 27
Ottawa, Ont. 25
Penticton, B. C. 25
Lethbridge, Alta. 24
Peterboro, Ont. 24
Guelph, Ont. 23
Hamilton, Ont. (Polish) 23
Medicine Hat, Alta. 23
Kamsask, Sask. 22
St. Catharines, Ont. 22
New Liskeard, Ont. 21
Pleasant Home, Man. (Ukrainian) 21
Prince Albert, Sask. 21
Halifax, N. S. 20
Classes of less than twenty members 1583

BRITAIN

London 1,193
Glasgow 585
Liverpool 348
Manchester 286
Birmingham 256
Edinburg 175
Leicester 141
Hull 131
Oldham 120
Sheffield 110
Bristol 109
Manor Park 108
Stoke-on-Trent 105
Lincoln 99
Newcastle 96
Portsmouth 88
Coventry 81
Belfast 80
Walsall 78
Nottingham 72
Dundee 71
Gillingham 71
Leeds 71
Gloucester 69
Warrington 68
Birkenhead 64
Southend-on-Sea 63
Cardiff 60
Wolverhampton 60
Wigan 55
Bournemouth 53
Old Hill 53
St. Helens 53
West Bromwich 51
Aberdeen 50
Accrington 50
Altrincham 50
East Kirkby 50
Grimsby 50
Darlington 48
Barrow-in-Furness 46
Hamilton 45
Stockport 43
Nuneaton 42
Kirkcaldy 41
Bedford 40
Clydach 40
Lancaster 40
Widnes 40
Hastings 39
Brighton 38
Mansfield 37
Poole 37
Preston 37
Windsor 37
Yeovil 37
Ashton-under-Lyne 36
Blaby 36
Bradford 36
Coatbridge 36
Derby 36
Nelson 36
Wallasey 36
Middlesbrough 35
Barnoldswick 34
Colne 34
Rotherham 34
Tunbridge Wells 33
Dowlais 32
Blackpool 31
Bath 31
Eastwood 31
Rochdale 31
Stockton 31
Bexley Heath 30
Halifax 30
Bramley 29
Cheltenham 29
Huddersfield 29
Kettering 29
South Shields 29
Spennymoor 29
Bolton 28
Penarth 28
Peterborough 28
Sunderland 28
Warwick 27
Beaufort 26
Perth 26
Plymouth 26
Pontypool 26
Chelmsford 25
Abersychan 24
Beverley 24
Llanelly 24
Motherwell 24
Northampton 24
Radcliffe 24
Ashton-in-Makerfield 23
Oxford 23
Dewsbury 22
Ipswich 22
Luton-Dunstable 22
Margate 22
Newport 22
Southampton 22
Whitley Bay 22
Chase Terrace 21
Runcorn 21
Worcester 21
Basingstoke 20
Beaconsfield 20
Dublin, Ireland 20
Lowestoft 20
Classes of less than twenty members 2,082

GERMANY

Dresden 1,430
Leipzig 1,093
Berlin 964
Magdeburg 520
Essen Ruhr 492
Chemnitz 487
Hamburg 480
Munchen 391
Nürnberg 325
Stuttgart 295
Kiel 283
Hamborn 272
Stettin 269
Zwickau 250
Herne Westf 236
Frankfurt M. 234
Breslau 197
Danzig 180
Wilhelmshaven 175
Aue Erz eb. 167
Dortmund 160
Freiburg Br. 160
Hannover 158
Plauitz 155
Halle Saale 148
Mannheim 143
Bremerhaven 141
Freital 134
Bochum 132
Wanne 127
Augsburg 125
Barmen 125
Konigsberg 125
Limbach Sa. 125
Pforzheim 121
Kirchlengern 115
Bad Oeynhausen 112
Erkenschwick 108
Schwerin Meklbg. 105
Karlsruhe Baden 104
Pirna Sa. 102
Treuen Vgtl. 100
Velten 99
Burgstädt 98
Marienwerder 93
Remscheid 93
Ludwigsburg 92
Oberhausen 92
Bremen 91
Lübeck 88
Witten Ruhr 88
Waldenburg Sa. 87
Falkenstein 86
Merseburg 85
Speyer 83
Elsterwerda 81
Goppingen 77
Ludwigshafen 77
Marienberg W. 77
Siegen Westf. 77
Gera 76
Wilkau 76
Hartmannsdorf 74
Erfurt 73
Görlitz 73
Freiberg Sa. 72
Zeitz 72
Lingen Ems. 71
Memel 71
Reutlingen 70
Waldenburg Schl. 70
Altdamm 69
Wehofen 69
Bünde Westf. 68
Crimmitschau 67
Hochlarmark 67
Liegnitz 66
Gelsenkirchen 65
Hennigsdorf 65
Eickhorst 63
Heilbronn 63
Reichenbach V. 63
Vienenburg 63
Gustrow Mklbg. 62
Offenbach 62
Kolberg 61
Stargard 61
Flensburg 59
Kirchberg Sa. 59
Lengenfeld 59
Zwönitz 59
Bitterfeld 58
Bielefeld 57
Sterkrade 57
Vegesack 57
Cassel 56
Duisburg 56
Hirschberg 56
Lörrach Baden 56
Meerane 56
Lintfort 55
Obercrinitz 55
Tailfingen 55
Tilsit 55
Altona 54
Oldenburg 54
Wilhelmsburg 54
Altenburg 53
Gerthe 53
Hildesheim 53
Neumunster 53
Osterfeld 53
Gütersloh 52
Gladbeck 51
Gottesberg 51
Mülheim Ruhr 51
Haspe 50
Heidelberg 50
Jannowitz 49
Ruhpoldng 49
Altwasser 48
Buer 47
Auerbach 46
Bottrop 46
Schwenningen 46
Eberswalde 45
Eisenach 45
Hagenow 45
Lohne Westf. 45
Tapiau 45
Wernigerode 45
Wittenberge 45
Markersdorf 44
Custrin 44
Eutin 44
Gollnow 44
Weibenfels 44
Werdau 43
Floha 42
Gotha 42
Grünhain 42
Gunigfeld 42
Langendreer 42
Wehdel 42
Weigelsdorf 42
Bad-Warmbrunn 41
Esslingen 41
Glauchau 41
Herten 41
Ingolstadt 41
Konstanz 41
Wismar 41
Darmstadt 40
Gestringen 40
Harburg 40
Herringen 40
Köbnitz 40
Lutzen 40
Marktredwitz 40
Possessern 40
Rheydt 40
Wildenau 40
Kehl 39
Lauban Schles 39
Nordhausen 39
Pietzonken 39
Singen 39
Wittenberg 39
Bautzen 38
Friedland 38
Schönebeck 38
Wildau 38
Habinghorst 37
Hamm Westf. 37
Insterburg 37
Ahlen Westf. 36
Emmendingen 36
Holzminden 36
Köslin 36
Mainz 36
Pirmasens 36
Rostock 36
Saalfeld 36
Schlawe 36
Vlotho 36
Altenessen 35
Forst 35
Heydekrug 35
Kaiserslautern 35
Meerbeck—Rheinberg 35
Lüneburg 34
Peissenberg 34
Penig 34
Oranienburg 35
Wagersrott 35
Friedeberg 34
Herford 34

Spandau ... 34
Wiesbaden ... 34
Bublitz ... 33
Frankfurt Oder ... 33
Fürther ... 33
Hohenstein ... 33
Landshut ... 33
Steinperf ... 33
Sensburg ... 33
Cainsdorf ... 32
Lütgendortmund ... 32
Minden Westf. ... 32
Wermelskirchen ... 32
Zittau ... 32
Baden-Baden ... 31
Belgard a Pers. ... 31
Gaggenau ... 31
Greiz ... 31
Halberstadt ... 31
Meuselwitz ... 31
Nordhorn ... 31
Rummelsburg ... 31
Crostau ... 30
Ebersbrunn ... 30
Einswarden ... 30
Elberfeld ... 30
Hausberge ... 30
Jena ... 30
Schonheide ... 30
Tempelburg ... 30
Walsum ... 30
Zeithain ... 30
Eickel ... 29
Horst-Emscher ... 29
Koln Rhn. ... 29
Krefeld ... 29
Suderwich ... 29
Tondorf ... 29
Waren ... 29
Wasserlehen ... 29
Weinböhla ... 29
Aschersleben ... 28
Blankenloch ... 28
Braunschweig ... 28
Dessau ... 28
Freilassing ... 28
Gmünd ... 28
Leubingen ... 28
Naumburg ... 28
Neustadt Sa. ... 28
Otterndorf ... 28
Recklinghausen ... 28
Wattenscheid ... 28
Wiescherhofen ... 28
Braunsberg ... 27
Friedrichstadt ... 27
Heben b Hamm ... 27
Malente ... 27
Osnabrück ... 27
Worms ... 27
Altreichenau ... 26
Celle ... 26
Gehlenbeck ... 26
Ichenhausen ... 26
Münster Westf. ... 26
Oederan ... 26
Rosenheim ... 26
Ulm Donau ... 26
Uszloknen ... 26
Duisburg ... 25
Düsseldorf ... 25
Muskau O L ... 25
Sindelfingen ... 25
Calbe ... 24
Charlottenbrunn ... 24
Gross-Postwitz ... 24
Hüls ... 24
Iserlohn ... 24
Röhlinghausen ... 24
Röllinghausen ... 24
Weimar ... 24
Dinslaken ... 23
Elmshorn ... 23
Erlangen-Grossgrundl. ... 23
Zschopau ... 23
Zschornewitz ... 23
Bad Meinberg ... 22
Burgsolms ... 22
Cammin ... 22
Degow ... 22
Crossen ... 22
Einfeld-Tungendorf ... 22
Falkenhain ... 22
Frauenstein ... 22
Niederlungwitz ... 22
Solingen ... 22
Rotta ... 22
Wesel ... 22
Demmin ... 21
Gevelsberg ... 21
Lyck ... 21
Neuruppin ... 21
Oehringen ... 21
Plaschken ... 21
Schmalkalden ... 21
Sehmatal ... 21
Wildenfels ... 21
Aurich ... 20
Bütow ... 20
Heessen b. Bad Hasen ... 20
Holsterhausen ... 20
Hoyerswerda ... 20
Ickern ... 20
Qelsnitz (Erzgeb.) ... 20
Ostritz ... 20
Wolgast ... 20
Classes of less than twenty members ... 1,573

ALBANIA
Miscellaneous ... 13

ARGENTINA
Miscellaneous ... 42

ARMENIAN
Beirut, Syria ... 37
Miscellaneous the world over 63

AUSTRALASIA
Melbourne ... 230
Sydney ... 223
Brisbane ... 177
Adelaide ... 140
Perth ... 117
Wellington, N. Z. ... 57
Christchurch, N. Z. ... 26
Launceston, Tas. ... 26
Toowoomba ... 26
Classes of less than twenty members. Total ... 333

BRAZIL
Total ... 89

BRITISH GUIANA
Georgetown, Demerara ... 120
Classes of less than twenty members. Total ... 25

BRITISH WEST INDIES
Kingston, Jamaica ... 133
Bridgetown, Barbados ... 88
Port of Spain, Trinidad ... 79
Tunapuna, Trinidad ... 61
Linstead, Jamaica ... 57
San Fernando, Trinidad ... 39
St. George, Grenada ... 31
California, Trinidad ... 23
Enterprise, Trinidad ... 23
Falmouth, Jamaica ... 21
Classes of less than twenty members. Total ... 333

BULGARIA
Ganzova ... 22

CEYLON
Colombo ... 20

COSTA RICA
Port Limon, No. 1 ... 25
Classes of less than twenty members. Total ... 35

CUBA
Classes of less than twenty members. Total ... 36

CZECHOSLOVAKIA
Velke Lucki ... 61
Byckiv Ve ... 50
Zahor ... 36
Krasnovce ... 34
Teplitz ... 34
Krayne ... 32
Most ... 27
Garany ... 24
Absa ... 20
Hruzova ... 20
Oberleutensdorf ... 20
Classes of less than twenty members. Total ... 346

DENMARK
Kobenhavn ... 307
Viborg ... 40
Aarhus ... 33
Esbjerg ... 33
Randers ... 33
Skive ... 33
Renne ... 29
Aalborg ... 28
Brande ... 28
Hjerring ... 21
Odense ... 21
Classes of less than twenty members. Total ... 241

DUTCH GUIANA
Nickerie ... 21

FINLAND
Helsinki ... 363
Turku ... 93
Pori ... 75
Tampere ... 73
Parainen ... 33
Lahti ... 32
Kemi ... 28
Alberga ... 26
Porvoo ... 25
Sarkisalmi ... 23
Lappeenranta ... 22
Jyvaskyla ... 21
Kotka ... 21
Oulu ... 21
Viipuri ... 21
Forssa ... 20
Kyminteh ... 20
Classes of less than twenty members ... 373

FRANCE
Sallaumines (Polish) ... 103
Berlin (Polish) ... 65
Lens (Polish) ... 52
Ecaillon (Polish) ... 38
Villers (Polish) ... 37
Houdain (Polish) ... 35
Sin le Noble (Polish) ... 35
D'Arenberg (Polish) ... 34
Calonne-Ricouart (Polish) ... 32
Harnes (Polish) ... 24
Polish classes of less than twenty members. Total ... 63

GALICIA
Mehyla (Ukrainian) ... 25
Lemberg (Ukrainian) ... 24
Zolotyj Potik (Ukrainian) ... 23
Classes of less than twenty members. (Ukrainian) Total 80

GREECE
Athens-Perea ... 77
Xilikous (Dadisu) ... 24
Trikala ... 22
Classes of less than twenty members. Total ... 199

HUNGARY
Hajduszoboszlo ... 22

INDIA
Thottacaud, Travancore ... 137
Classes of less than twenty members. Total ... 8

ITALY
Rosburgo ... 20
Classes of less than twenty members. Total ... 56

JUGOSLAVIA
Vladimirovac ... 30

KOREA
Seoul ... 28

LATVIA
Riga ... 13

LITHUANIA
Miscellaneous ... 14

MEXICO
Mexico City ... 30
Classes of less than twenty members. Total ... 23

NEWFOUNDLAND
St. Johns ... 21

NORWAY
Oslo ... 103
Bergen ... 51
Trondheim ... 46
Skien ... 46
Arendal ... 24
Classes of less than twenty members. Total ... 145

PORTUGAL
Classes of less than twenty members. Total ... 10

ROUMANIA
Aninoasa ... 147
Targul-Mures ... 140
Criva si jur ... 120
Corjeuti ... 108
Iapa ... 100
Cluj ... 96
Vulcan ... 94
Baia-Mare si jur ... 85
Fetesti si jur ... 71
Jimbor si jur ... 68
Rodna-Veche ... 66
Petroseni ... 64
Vad ... 58
Bistrita ... 56
Uiora ... 54
Ilva-Mare ... 53
Bilca si jur ... 49
Voitinel si ju. ... 48
Stremti ... 47
Brebi ... 46
Campu-Negru ... 46
Ocna de sus ... 44
Cucerdea-romana ... 42
Terebna ... 42
Brasov ... 41
Lupeni ... 39
Abrud ... 38
Bucuresti ... 38
Sibiu si ju. ... 38
Manastur ... 36
Iara si jur ... 34
Dumbravioara ... 33
Fratautii-Vechi ... 32
Valea-Mare ... 32
Vololeni ... 32
Ocna-Dej ... 31
Saracsau si jur ... 31
Volovati ... 31
Arduzei ... 30
Dretea ... 29
Feldru si jur ... 29
Panticeu ... 29
Cocosd ... 28
Poleti-Ilva ... 28
Bolda si jur ... 27
Julesti ... 27
Nimigea de jos ... 27
Reghinul-Sasesc ... 27
Bontida ... 26
Hurez si jur ... 26
Samoana ... 26
Benesat si jur ... 25
Curtuiusul Mic ... 25
Tohanul-Vechi si jur ... 25
Turda ... 25
Valea Larga si jur ... 25
Miru ... 24
Sirauti de jos ... 24
Sicu ... 23
Feldioara ... 22
Halmeu ... 22
Rodna de jos ... 22
Dorna-Candreni si jur ... 21
Contesti ... 20
Cotinjeni ... 20
Jac ... 20
Praid ... 20
Classes of less than twenty members. Total ... 997

RUSSIA
Lubimovski Post ... 41
Classes of less than twenty members. Total ... 19

SOUTH AFRICA
Cape Town ... 56
Durban ... 40
Johannesburg ... 36
Classes of less than twenty members. Total ... 102
Native Classes ... 101

SPAIN
Classes of less than twenty members. Total ... 14

SWEDEN
Stockholm ... 102
Göteborg ... 101
Malmo ... 53
Orebro ... 53
Gammelstad ... 36
Norrkoping ... 32
Halsingborg ... 29
Karlskrona-Torhamn ... 28
Hjo ... 27
Segmon ... 27
Vaxio ... 24
Katrineholm ... 21
Classes of less than twenty members. Total ... 701

SYRIA
Tripoli ... 22
Classes of less than twenty members. Total ... 5

THE TENT OF MEETING

——SEPTEMBER 5—EXODUS 33——

"Jehovah spake unto Moses face to face, as a man speaketh unto his friend."—Exodus 33: 11.

THE incident which is the center of our study occurred some weeks after the law had been spoken from Sinai. When Jehovah finished speaking the words of the law in the hearing of all the people, in fear they asked Moses that God should not speak to them any more, but that he should speak to God for them. God told Moses that the arrangement pleased him well. (Deuteronomy 5: 28) Accordingly henceforth Moses was the channel of all communications between God and the people.

[2] God then called Moses up Sinai to receive instructions for the people, based upon the ten commandments which are recorded in Exodus 21: 24 to 24: 2. Moses returned to the people, told them all that God had said, and the people with one voice agreed and said, "All the words which the Lord hath said will we do."—Ex. 24: 3.

[3] Moses then wrote all the words of the Lord (the first note of writing in the Bible); and to ratify the covenant between God and them he built an altar and offered sacrifices. Half the blood was sprinkled on the altar; Moses read the book of the covenant in the audience of the people and they formally agreed; with the remainder of the blood he sprinkled the people, and the covenant was sealed. Then in accordance with the instruction already given him (Exodus 24: 1, 2) he took Aaron, Nadab and Abihu, and seventy elders of Israel and, accompanied by Joshua his minister, he went up the mountain. These men of Israel saw the glory of God manifested; but Moses was called higher. Taking Joshua with him he bade the others wait for him.

[4] Moses was up the mountain forty days and forty nights, while the Lord gave him all the details of the tabernacle which he wished to have built, and whose pattern he showed to Moses. (See Ex. 25: 9, 40.) God also instructed him respecting the ministry of the priesthood, which was to fall on Aaron and his sons, all of which is recorded in Exodus 25: 1 to 31: 17. At the end of forty days he gave Moses two tables of stone, tables of testimony, written with the finger of God, even as he had promised.—Exodus 24: 12.

[5] The people began to wonder what had happened to Moses. Apparently giving up hope of his return, they went to Aaron and said, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." (Exodus 32: 1) They were impatient of restraint and unmindful of the fact that they were in the hands of God, and that whether they stayed at Sinai a long or short time was not their business. No doubt some of them suggested that Moses had forsaken his charge. No doubt they all claimed that they wanted to make progress and get on toward Canaan. They could not command the cloud to move and guide them, but they could make a god of their own and thus set their own pace. It is ever thus; those who are not obedient in heart are always either wanting to go too fast or are found lagging behind.

[6] Aaron fell before the temptation; perhaps because even then, as was revealed by a later incident, he had a weakness in respect to his younger brother's leadership. Aaron had not altogether agreed with Moses, being spokesman for the people, nor with God's action in calling Moses alone up the mountain; and because he lacked the qualities of leadership, Aaron fell before the temptation. So Aaron bade the people bring their golden ornaments. The metal was melted and moulded into the image of a calf; and the people set it up, and began some of the degrading orgies of worship in which they had indulged in Egypt.

[7] This coincided with the time when God had finished his instructions respecting the construction and appointments of his tabernacle. Suddenly he ordered Moses down from the mount, saying, "Go, get thee down; for *thy* people which *thou* broughtest out of the land of Egypt, have corrupted themselves." (Exodus 32: 7, 8) He told Moses what they had done. Moses apparently made an appeal, but God prevented any petition, and offered Moses that he would make a great nation of him in their stead. But Moses appealed to God for the sake of God's honor, and for the people, because God had counted Israel his people. God heard his request, and said he would not cut off the people as he had thought to do.

[8] Moses turned and came down to the people. Joshua, hearing the noise of the people, thought it was the noise of war. But Moses knew the shouts were neither those who cry because of mastery, nor from fear, but were of revelry. His anger rose as he saw the calf worship, and he cast the two tables of stone out of his hands, as if saying that the law of God could be of no use to a people who would do such things. Up the mountain he had pleaded for the people, but now he saw that nothing but the severest measures would prevent a wreck of all the hopes of Israel. Aaron offered the poorest excuse; he pleaded his helplessness and blamed the people. A time of crisis had come. Moses stood on the edge of the camp and cried, "Who is on the Lord's side, let him come to me." (Exodus 32: 26) Only a few responded. The tribe of Levi nobly associated themselves with their head, and soon they were called to seal their decision for the Lord in the blood of their fellows; for rebellion broke out.

[9] Next morning Moses spoke to the people. Telling them of their great sin, he said that he would go back up the mountain in the hope that he might make an atonement for them. Hitherto he had gone up the mount

only on God's invitation; now he would venture into the presence of God uncalled. God graciously received him, and listened to him when he began to plead for Israel. He had but little to say; but taking God's own word that God would make of him a nation in place of the rejected people, he pleaded that if God could not forgive Israel he would accept of him as their equivalent. He was willing to be blotted out instead of them.—Exodus 32:31, 32.

[10] This is perhaps the greatest single incident in all the Old Testament pictures. It is the nearest type which history can give of the corresponding price which Jesus gave for human redemption. (1 Timothy 2:5, 6) Jehovah could not accept Moses' sacrifice to make such atonement. But he partly agreed to Moses' request, and told him to prepare for going forward toward the land promised to the fathers, and that he would give it to Israel, but that God himself would not go with them "lest", he said, "I consume thee in the way."—Ex. 33:3.

[11] When the people heard that God would not go with them, they mourned and stripped themselves of their ornaments. Moses now took the tabernacle, called the tent of meeting, where his rod and pot of manna would be kept, and pitched it outside the camp. Everyone who sought the Lord followed him there, and they saw when Moses went into it that the cloudy pillar which was always over them descended and stood at its door. The people rose up to worship, every man standing at his tent door. The Lord thus honored Moses, and accepted what he did.

[12] Up in the mountain God had spoken to Moses by his angel, giving instruction as to a servant; but now God, as it were, had come down to him, speaking face to face as a man speaketh to his friend. (Exodus 33:11) They spoke as in friendly conversation, and we are told what was said. Moses asked for assurance that God would be with his people, and God assured him, saying, "My presence shall go with thee, and I will give thee rest." (Exodus 33:14) And Moses, now associating himself with the covenant and the people, told of his desire that it might be known abroad in the earth that God's people had found grace in his sight, and that thus "I and thy people" might be separated from all the people that are upon the face of the earth.—Exodus 33:16.

[13] As if God would renew his covenant, Moses was now instructed to prepare two tables of stone to replace those he had broken and to go again up Sinai. There, according to Moses' request in the tent, God gave him a manifestation of himself and declared his glory. Moses as an advocate for his people used the occasion to ask God for grace for them, saying, "If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon *our* iniquity and sin and take *us* for thine inheritance."—Exodus 34:9.

[14] God kept Moses in the mount a second time for forty days (Deuteronomy 9:18), and then sent him down. Now his face shone, for the glory of God was impinged on it. In all he had made seven journeys up and down the mountain; the last down with the glory on his face, representing the Lord Jesus who, after his sacrifice for men and going to God, comes again in the glory of his Father.—Matthew 16:27.

[15] These experiences were hard, but they were exactly what was necessary to prepare Moses for his office of Mediator of the law covenant. His offer to make atonement apparently sealed him in that office. God prepares his servants in his own way; natural qualities of mind and heart are given chances of use, and when faithfully used for God he adds to them by the operation of his spirit. The grandeur of Moses' self-sacrificing spirit, and his fitness for the great and very onerous place he had, is repeatedly shown. He rose to the height of his privileges and obligations. Without presumption, and keeping a true meekness of spirit, he used every occasion for getting some blessing for his people. He was a grand type of his still greater and grander antitype, the Son of God.

[16] In the matter of communion with God no other man of the days of the law and the prophets had such a favor as Moses. To others of his servants God spoke by visions or by dreams, or by impressions on the mind, as when holy men spoke by the spirit of God upon them; but to Moses he spake direct. Yet Moses, with all his glory, did not have so great a privilege of communion with God as is the possession and privilege of the least of the saints of God at this time.

[17] It was with the coming of the holy spirit at Pentecost that there came the privilege of communion with God as children to a father, as sons needing parental advice. Moses could get this great favor only as God chose to give it to him; and the tabernacle and the temple were set as the place for prayer. But Jesus had the privilege of going to his Father at all times, and finding his place of prayer wherever he chose. This privilege, through him, to those who have come to God by him and who have been begotten of God's holy spirit, belongs to every child of God. Wherever he may choose to bow his knee or his heart, in fellowship with the saints or alone, there he may commune with God. He may pour out his heart, express his soul's sincere desire, and find that he has a welcome at the throne of grace set in the heavens.—Hebrews 4:16.

[18] The Lord does not now speak to his people by audible voice. He guides them by his Word. There is so much written that he who wants to know how to cleanse himself from self-defilement, to resist temptation and to grow in grace, may readily find all he needs. The Lord guides his *church* by his Word, and also by the circumstances of his providences; and it constantly realizes his care. The church in its work realizes the direction of the greater than Moses, as clearly as the faithful in Israel realized God's direction by the hand of Moses.

QUESTIONS FOR BEREAN STUDY

What chief incident is covered by this lesson, and when did it occur? How was the law covenant sealed? ¶ 1-3.

How long was Moses in the mount receiving instructions concerning the tabernacle? What happened while he was away, and why? ¶ 4-6.

What did Moses do when he returned from the mount? What course did the Levites take? ¶ 7, 8.

What great plea did Moses make in behalf of the people, and how did God respond thereto? ¶ 9, 10.

Explain Exodus 33:3 and 14. How long was Moses in the mount rewriting the law? ¶ 11-14.

What was the purpose of Moses' trying experiences? How do our privileges of communion with God compare with those of Moses and the prophets? How does God now speak to his people? ¶ 15-18.

INTERESTING LETTERS

CONVENTION AND TOWERS A BLESSING

DEAR BROTHER RUTHERFORD:

Greetings and love in Jesus' precious name! It is with very great joy that I have read today in the London *Daily News*, the resolution put forward at the London convention, and I rejoice with my whole heart that such an effectual witness has been given throughout this country to the fact that the kingdom of God is now at hand, even at the door.

I take this opportunity, too, to place on record my unqualified allegiance and devotion to the Almighty God, and to Jesus our great High Priest. I believe it to be my bounden duty and privilege to obey their commands, desiring to serve loyally in their cause and to be a witness for God in the earth.

It is my earnest prayer that this convention may be the means of stimulating the brethren in this country and elsewhere to see the wonderful privileges accorded to us at this time, and that we may day by day endeavor to spend and be spent wholly and fully in the service of the King of kings.

May the Lord continue to strengthen and uphold you as you endeavor to fulfil loyally your part of the covenant, and may your heart be comforted in the knowledge that you are a source of strength and encouragement to the Lord's people generally. Our privilege it is to bear you up daily at the throne of grace, praying that an abundant measure of the holy spirit may be given to you to enable you to bring forth from the Storehouse further meat in due season for the Lord's little ones, and that you may be enabled to overcome all your adversaries and difficulties in the strength of the Lord.

The articles in THE WATCH TOWER at present are simply sublime, giving evidence that the church is walking in the light, and that the writers are growing in grace and in the knowledge of the truth. The recent articles, "Character or Covenant—Which?" and "Sacrifice and Service", are a great stimulus and comfort. We cannot merely *read* our TOWERS now, we must STUDY them, if we desire to walk in the light and remain faithful and true.

Our class at Wallsend has recently adopted the idea of studying the TOWERS as published, i. e., we cover the current leading article in two studies, also the S. S. lesson on the day appointed, and the Weekly Prayer Meeting Comment at the Testimony meeting. Thus our TOWERS are *used*, and already there seems to be a greater desire on the part of all to express their thoughts more freely at the studies, and it is otherwise having a very beneficial effect upon our ecclesia.

Yours in his grace and service, JAS. M. STEPHENSON,—*Eng.*

LORD'S PEOPLE TESTED BY DELAY

DEAR BRETHREN:

A great work has been and is now being done by the I. B. S. A. under the direction of the Lord; and the Lord has been pleased to bless the efforts of his faithful ones. The TOWERS are full of instruction, encouragement, and comfort to me. And I thank the Lord for them and for the God-fearing men who have the preparing of them for the household of faith.

I am able to see the awful conditions all over the earth, and why, and the end of all evil through Christ Jesus and the church in due time; and I long for the time when Christ shall rule in righteousness as promised. We can see that the time of trouble has come more gradually than Pastor Russell was able to see. And because of it, some have become discouraged. Surely a great testing of the saints is taking place, and Satan is doing his utmost to stumble us.

Surely a great battle is going on between the Lord and his army, and Satan and his army; and some are falling. This is a grief to see. But the Lord knoweth all things; for he is all-seeing, all-knowing, and nothing can come to us except he permits it, for our good if we can only accept it in this way.

The people in Milford seem pleasure mad, eating, drinking, dancing; wholly given over to the desires of the flesh. I think there is a very noticeable effort among both Catholics and Protestants to increase their numbers and strength. It seems as though this must be the rise before the final fall of which we are told in Revelation 18:21.

I know that our Lord loves all mankind and gave himself a willing sacrifice while we were yet sinners. The Lord loves his church, and nothing can pluck us out of his hand. I read Romans, chapter 8, this morning; and every time I read it I find something new. What a wonderful book the Bible is! What a wonderful God of love to give us the Book!

Spring has come again with all its wonderful beauty and the manifestation of the creative power of our Lord. The sure resurrection of the human family is always fresh in my mind in the spring time. May the Lord continue his blessing upon your efforts to serve him and the dear people, is my prayer.

Yours in the one hope.

MRS. IDA S. HARVELL.—*N. H.*

TOWER ARTICLE GIVES ENCOURAGEMENT

OUR DEAR BROTHER RUTHERFORD:

Greetings of love in the name of our King. The joy of the Lord is our strength. Since reading the article in May 1st WATCH TOWER on Character or Covenant, I felt that I must write and tell you how very much I have appreciated it. I thank the Lord for making clear to me what has been so difficult to understand; for I had found it impossible to develop a character different from what I was, and, as the article states, I would often have been discouraged, only that I would come to the conclusion that the Lord knows my heart and the covenant that I have made with him. He knows that I want to walk in obedience to his will.

I just love the great privilege of sharing in his service, passing on the blessing that has so richly blessed me. This article has given me great comfort and assurance. This precious truth came to me in 1902, and is still more precious today because of the increasing light now shining on God's Word.

Praying the Lord's richest blessing and guidance on you, dear Brother Rutherford and all our dear brethren, especially those at the front of this great army, with continued love in the Lord, I am your sister and fellow servant.

L. LAW, *Colporteur.—England.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

McMinnville, Ore. ..... Aug. 1
Dallas, Ore. ..... " 2
Falls City, Ore. ..... " 3
Salem, Ore. ..... " 4, 5
Albany, Ore. ..... " 6-8
Eugene, Ore. ..... " 9
Oakridge, Ore. ..... Aug. 10
Eugene, Ore. ..... " 11
Reedsport, Ore. ..... " 12
Marshfield, Ore. ..... " 13
Roseburg, Ore. ..... " 15
Oakland, Ore. ..... " 16

BROTHER C. W. CUTFORTH

Toronto, Ont. ..... Aug. 1
Oshawa, Ont. ..... " 2
Trenton, Ont. ..... " 3
Stirling, Ont. ..... " 4, 5
Belleville, Ont. ..... " 6
Kingston, Ont. ..... " 8
Gananoque, Ont. ..... Aug. 9
Brockville, Ont. ..... " 10
Prescott, Ont. ..... " 11
Iroquois, Ont. ..... " 12
Montreal, P. Q. ..... " 13 16
Ottawa, Ont. ..... " 17, 18

BROTHER H. H. DINGUS

Chestertown, Md. ..... Aug. 1
Henderson, Md. ..... " 2
Georgetown, Del. ..... " 3
Chincoteague, Va. ..... " 4, 5
Exmore, Va ..... " 6
Newport News, Va. ..... " 8
Norfolk, Va. ..... Aug. 11
Suffolk, Va. ..... " 12
Hopewell, Va. ..... " 13
Richmond, Va. ..... " 15
Fredericksburg, Va. ..... " 16
Rutherglen, Va. ..... " 17

BROTHER G. F. DRAPER

Butte, Mont. ..... Aug. 1
Deer Lodge, Mont. ..... " 2
Billings, Mont. ..... " 3, 4
Arvada, Wyo. ..... " 5, 6
Gillette, Wyo. ..... " 8
Alliance, Nebr. ..... " 10
Whitman, Nebr. ..... Aug. 11
Litchfield, Nebr. ..... " 12
Lincoln, Nebr. ..... " 13
Kansas City, Mo. ..... " 15
Springfield, Mo. ..... " 16
Iuka, Miss. ..... Sept. 5

BROTHER A. D. ESHLEMAN

Cardin, Okla. ..... Aug. 1
Joplin, Mo. ..... " 2
Springfield, Mo. ..... " 3
Thayer, Mo. ..... " 4
Memphis, Tenn. ..... " 5, 6
Birmingham, Ala. ..... " 8
Chattanooga, Tenn. ..... Aug. 9
Rock Springs, Ga. ..... " 10
Rome, Ga. ..... " 11
Rockmart, Ga. ..... " 12
Tallapoosa, Ga. ..... " 13
Atlanta, Ga. ..... " 15

BROTHER A. J. ESHLEMAN

Vancouver, B. C. ..... Aug. 1, 2
Seattle, Wash. ..... " 3
Yakima, Wash. ..... " 4
Pendleton, Ore. ..... " 5
Joseph, Ore. ..... " 6
La Grande, Ore. ..... " 8
Weiser, Ida. ..... Aug. 9, 10
Ontario, Ore. ..... " 11
Emmett, Ida. ..... " 12
Boise, Ida. ..... " 13-16
Nampa, Ida. ..... " 17
Buhl, Ida. ..... " 18

BROTHER H. E. HAZLETT

Chicago, Ill. ..... Aug. 1
Marshall, Ill. ..... " 2, 3
Robinson, Ill. ..... " 4
Lawrenceville, Ill. ..... " 5
Flora, Ill. ..... " 6, 8
Clay City, Ill. ..... " 9
Vincennes, Ind. ..... Aug. 10
Belmont, Ill. ..... " 11
Ledford, Ill. ..... " 12
Mounds, Ill. ..... " 13
Anna, Ill. ..... " 15
Carbondale, Ill. ..... " 16

BROTHER M. L. HERR

Burnham, Pa. ..... Aug. 1
Altoona, Pa. ..... " 2
Cleveland, O. ..... " 8
St. Louis, Mo. ..... " 22
Flat River, Mo. ..... " 23
Frederickton, Mo. ..... " 24
Burch, Mo. ..... Aug. 25
Vanduser, Mo. ..... " 26
Holcomb, Mo. ..... " 27, 29
Poplar Bluff, Mo. ..... " 30
Neeleyville, Mo. ..... Sept. 1, 2
Jonesboro, Ark. ..... " 3, 5

BROTHER W. M. HERSEE

Regina, Sask. ..... Aug. 1
Moose Jaw, Sask. ..... " 2
Mazenod, Sask. ..... " 3
Mossbank, Sask. ..... " 4
Assiniboia, Sask. ..... " 5
Crane Valley, Sask. ..... " 6
Luella, Sask. ..... Aug. 8
Harptree, Sask. ..... " 9
Viceroy, Sask. ..... " 10
Khedive, Sask. ..... " 12
Aneroid, Sask. ..... " 13
Shaunavon, Sask. ..... " 15

BROTHER H. S. MURRAY

Santa Rosa, Calif. ..... Aug. 1
San Rafael, Calif. ..... " 2
St. Helena, Calif. ..... " 3
No. Vallejo, Calif. ..... " 4
Richmond, Calif. ..... " 5
Oakland, Calif. ..... " 8
Stockton, Calif. ..... Aug. 9
Modesto, Calif. ..... " 10
Fresno, Calif. ..... " 11, 15
Selma, Calif. ..... " 16
Reedley, Calif. ..... " 17
Orosi, Calif. ..... " 18

BROTHER G. R. POLLOCK

Chicago, Ill. ..... Aug. 1
Terre Haute, Ind. ..... " 2
New Goshen, Ind. ..... " 3
Brazil, Ind. ..... " 4
Sullivan, Ind. ..... " 5
Dugger, Ind. ..... " 6
Linton, Ind. ..... Aug. 8
Jasonville, Ind. ..... " 9
Bedford, Ind. ..... " 10
Salem, Ind. ..... " 11
Orleans, Ind. ..... " 12
Mitchell, Ind. ..... " 13

BROTHER V. C. RICE

Cedar Rapids, Ia. ..... Aug. 1
Olin, Ia. ..... " 2
Iowa City, Ia. ..... " 4
Marengo, Ia. ..... " 5
Davenport, Ia. ..... " 6
Muscatine, Ia. ..... " 8
Burlington, Ia. ..... Aug. 9, 10
Keokuk, Ia. ..... " 11
Hamilton, Ill. ..... " 12
Keosauqua, Ia. ..... " 13
Moulton, Ia. ..... " 15
Bunch, Ia. ..... " 16

BROTHER C. ROBERTS

Vancouver, B. C. ..... Aug. 1, 2
Chilliwack, B. C. ..... " 3
Matsqui, B. C. ..... " 4
Langley Prairie, B. C. ..... " 5
New Wesminister, B. C. " 6
Powell River, B. C. ..... " 8
Qualicum Beach, B. C. Aug. 10
Courtenay, B. C. ..... " 11
Duncan, B. C. ..... " 12
Victoria, B. C. ..... " 13, 15
Vancouver, B. C. ..... " 17
Port Coquitlam, B. C. ..... " 18

BROTHER R. L. ROBIE

Chicago, Ill. ..... Aug. 1
Niles, Mich. ..... " 2
South Bend, Ind. ..... " 3
Marcellus, Mich. ..... " 4
Three Rivers, Mich. ..... " 5, 6
Kalamazoo, Mich. ..... " 8
Sturgis, Mich. ..... Aug. 9
Coldwater, Mich. ..... " 10
Jackson, Mich. ..... " 11
Albion, Mich. ..... " 12
Pittsford, Mich. ..... " 13
Adrian, Mich. ..... " 15

BROTHER W. J. THORN

Cheyenne, Wyo. ..... Aug. 1
North Platte, Nebr. ..... " 2
Omaha, Nebr. ..... " 3
Cedar Rapids, Ia. ..... " 4
Chicago, Ill. ..... " 5
Lima, O. ..... " 6
Pittsburgh, Pa. ..... Aug. 8
Brooklyn, N. Y. ..... " 15
New York, N. Y. ..... " 22
Boston, Mass. ..... " 29
Cliftondale, Mass. ..... " 30
Lynn, Mass. ..... " 31

BROTHER T. H. THORNTON

Gustine, Tex. ..... Aug. 1
Dublin, Tex. ..... " 2
Woodson, Tex. ..... " 3, 4
Breckenridge, Tex. ..... " 5
Weatherford, Tex. ..... " 6
Fort Worth, Tex. ..... " 8
Bowie, Tex. ..... Aug. 9
Wichita Falls, Tex. ..... " 10
Electra, Tex. ..... " 11, 12
Childress, Tex. ..... " 13
Quitaque, Tex. ..... " 15
Dalhart, Tex. ..... " 17

BROTHER S. H. TOUTJIAN

Victoria, B. C. ..... Aug. 3
Sidney, B. C. ..... " 4
Duncan, B. C. ..... " 5
Ladysmith, B. C. ..... " 6
Vancouver, B. C. ..... " 1, 2, 8
Matsqui, B. C. ..... " 9
Chilliwack, B. C. ..... Aug. 10
Kamloops, B. C. ..... " 11
Edmonton, Alta. ..... " 13, 15
Calmar, Alta. ..... " 16
Ryley, Alta. ..... " 18
Wainwright, Alta. ..... " 19

BROTHER J. C. WATT

Belfield, N. Dak. ..... Aug. 1
Miles City, Mont. ..... " 2
Sanders, Mont. ..... " 3
Billings, Mont. ..... " 4, 6
Rapelje, Mont. ..... " 5
Butte, Mont. ..... " 8
Missoula, Mont. ..... Aug 9
Pablo, Mont. ..... " 10
Missoula, Mont. ..... " 11
Spokane, Wash. ..... " 12
Everett, Wash. ..... " 13
Vancouver, B. C. ..... " 15

BROTHER J. B. WILLIAMS

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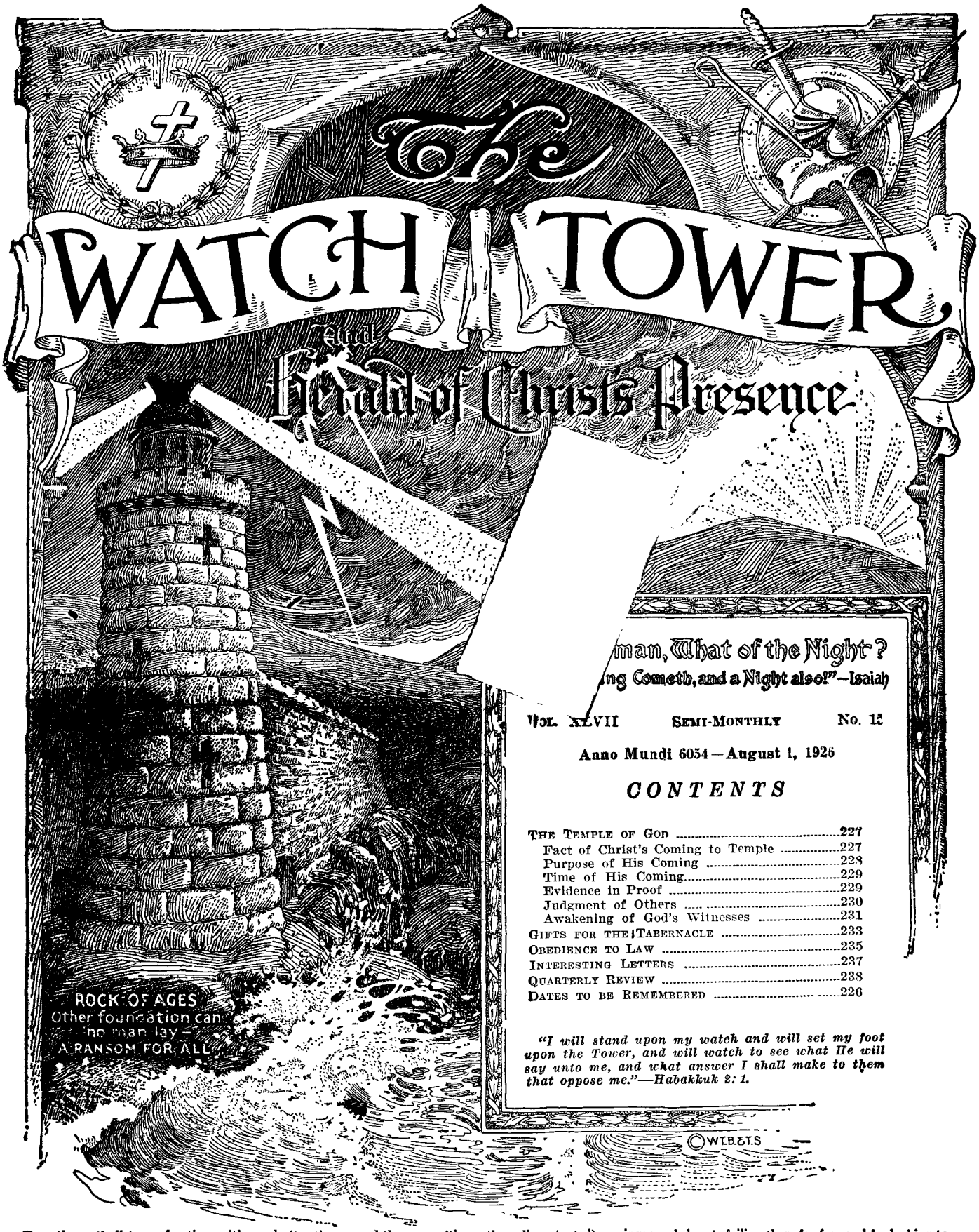
The WATCH TOWER and Herald of Christ's Presence



"man, What of the Night?
ing Cometh, and a Night also!"—Isaiah

VOL. XLVII SEMI-MONTHLY No. 15

Anno Mundi 6054—August 1, 1926

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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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Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Watch Tower"**

"A CALL TO ACTION"	"HOLY SPIRIT POURED OUT"
Z November 1, 1925	Z November 15, 1925
Week of Sept. 5 . . . ¶ 1-22	Week of Sept. 19 . . . ¶ 1-24
Week of Sept. 12 . . . ¶ 22-43	Week of Sept. 26 . . . ¶ 25-47

I. B. S. A. WEEK—AUGUST 22-29

The classes in America and elsewhere are completing their arrangements for I. B. S. A. Service Week, which begins on Sunday, August 22nd, and continues until Sunday, August 29th. According to present indications this is to be one of the most effective campaigns for the Lord and his kingdom that have ever been undertaken by the saints on this side the vail. Let us, one and all, go forth in the Lord's strength, under his banner, and herald the message worldwide as his faithful witnesses; and he will bless us richly.

DATES TO BE KEPT IN MIND

August 22-29: I. B. S. A. Service Week.

August 23-September 6: Vacation period of the Bethel Family. During that time the office and factory will be closed and no mail answered or orders filled.

October 15-18: Convention in New York City. Services in Manhattan Opera House; Sunday public meeting in the New Madison Square Garden, addressed by Brother Rutherford. Address Convention Committee, 18 Concord Street, Brooklyn, N. Y.

BETHEL HYMNS FOR SEPTEMBER, 1926

Sunday	**5** 192	**12** 313	**19** 22	**26** 268
Monday	**6** 18	**13** 6	**20** 61	**27** 108
Tuesday	**7** 215	**14** 174	**21** 284	**28** 307
Wednesday	**1** 147	**8** 299	**15** 211	**22** 288	**29** 224
Thursday	**2** 76	**9** 21	**16** 110	**23** 148	**30** 297
Friday	**3** 190	**10** 194	**17** 243	**24** 38
Saturday	**4** 151	**11** 302	**18** 220	**25** 157

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.
KFWM, Oakland, Calif., 207 meters, Sun., Mon., Thurs., Sat.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII AUGUST 1, 1926 No. 15

THE TEMPLE OF GOD

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Malachi 3: 1.

IT IS Jehovah God who here speaks through his prophet Malachi. Primarily his speech is addressed to Israel after the flesh. With greater force and significance his words apply to spiritual Israel, both nominal and the true saints on earth. The promise is that God, in due time, will send his Messenger. The word messenger here used means deputy or ambassador, clothed with full power and authority to act for Jehovah. All power and authority was granted to Jesus Christ when he arose from the dead. (Matthew 28: 18) That does not mean, however, that he was to use that power and authority immediately. It means that he will at all times exercise that power and authority in harmony with his Father's will.

[2] Melchisedec was a priest of the Most High God. He was a type of this great Ambassador, or Deputy of Jehovah, the Messenger. He foreshadowed Christ Jesus, clothed with all power and authority as the executive officer of the divine program. Therefore the text under consideration identifies Christ Jesus as the Messenger. Jehovah states that his Messenger or Ambassador will prepare "the way" before him. A way means a course to be pursued or a mode of action. A traveler goes a certain way. It seems here clearly to mean "the way" which God has prepared for men to get life, whether upon the spirit plane or the human plane; and that this way is prepared by his beloved Son. Jesus said: "I am the way, the truth, and the life." (John 14: 6) The preparing of the way must specifically refer first to the preparation of the church, and later to the way for all the people who will come into harmony with God. The prophet also identifies the beloved Son of God as the Messenger of the great covenant through which the blessings must come. This was the covenant that God made with Abraham. It is this Messenger or Ambassador who comes suddenly to his temple.

THE TEMPLE

[3] The Scriptures identify the temple class as composed of those consecrated Christians who are faithful unto God. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Corinthians 6: 16) Addressing the same consecrated class the apostle says: "For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit."—Ephesians 2: 18-22.

[4] The Apostle Peter refers to the same ones as living stones in the temple of God: "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ." (1 Peter 2: 5) Christ Jesus is the head of the temple class, otherwise spoken of as the house of sons. (Hebrews 3: 6) The temple of God is holy unto the Lord because those who compose the temple class are devoted to him. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Corinthians 3: 16, 17.

[5] Having now identified the temple class, and the Messenger who comes suddenly to the temple, let us next determine (1) the fact of his coming, (2) the purpose of his coming, and (3) the time of his coming to his temple.

FACT OF HIS COMING

[6] In describing the Messenger who comes to his temple the prophet, addressing the temple class, says: "The Messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." The great delight of the members of the temple class is Christ Jesus, the Bridegroom. This is pictured in the parable of the Virgins. With eagerness the wise virgins waited for his coming. Their delight in him and their eagerness for his coming is indicated by the fact that they took oil in their vessels, with their lamps, and went forth to meet him. Then the parable of the Virgins shows that with joy they cried out: "Behold the Bridegroom!"

[7] The fact of his coming is further shown by the parable of the Talents. "After a long time the lord of those servants cometh, and reckoneth with them." This is further corroborated by the parable of the Pounds. (Luke 19:15) Here the positive statement is that the King or Messenger does return and comes to those to whom he had committed the interests of his kingdom.

[8] It may be suggested that these are merely parables and cannot be taken as conclusive proof of the Lord's coming to his temple. But the words of the Prophet Malachi leave no room for doubt as to the fact of the Lord's coming, when he says: "The Lord, whom ye seek, shall suddenly come to his temple, . . . behold, he shall come." The word "suddenly" here used means straightway. When the due time arrives for him to come, he comes and does not tarry nor delay. The coming of the Lord to his temple is not an imaginary thing; it is a fact, positively and emphatically stated in the Scriptures. Furthermore this coming to his temple, as shown by the Scriptures, does not take place beyond the vail but while at least the "feet" members of the Christ are yet on the earth.

PURPOSE OF HIS COMING

[9] The purpose of the Lord's coming to his temple is clearly indicated by the parables of the Pounds and the Talents. These two parables show that he comes to take account with his servants, to whom he had previously committed the interests of his kingdom. He "cometh and reckoneth with them". (Matthew 25:19) He comes, and calls his servants to him that he might determine what they had done in caring for the interests of his kingdom during his absence. (Luke 19:15) That he does take account with the saints, and approve the faithful ones, is shown by his words: "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou [now] into the joy of thy Lord." (Matthew 25:21) That he comes to his temple for the purpose of judgment is further shown by the words of the prophet: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth."—Psalm 11:4, 5.

[10] It is reasonable from the Scriptures that the Lord would first take an account with his servants. The Apostle Peter says, concerning the judgment: "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) The words of the Prophet Malachi show that the Lord comes to his temple for the purpose of judgment, first to examine and judge the true church, and then the nominal church; and that this judgment will thoroughly search the hearts and works of men. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Malachi 3:2, 3.

[11] Be it noted that the Lord sits to refine the sons of Levi. The Levites represent the household of faith; that is to say, those who were consecrated to do the will of God. It was from the tribe of Levi that the priests were taken. The overcomers amongst the antitypical Levites will constitute the royal priesthood, the temple class collectively. Others from the tribe of the antitypical Levites will find a place in the great company class.

[12] St. Paul testifies that the work of all such shall be subjected to fire. (1 Corinthians 3:12-15) While this fiery test seemingly must apply to all the consecrated at some time during their experience it seems quite certain that it has a special application at the end of the age when the Lord comes to his temple. "For the day shall declare it." The Prophet Malachi indicates that such trial must be so crucial and severe that those who are not fully devoted to the Lord will be put out, to the end that those who do abide the fiery trial, and are approved by the Lord, "may offer unto the Lord an offering in righteousness." The offering which the saints bring to God consists of their heart's sincere devotion to him, that which leads them to faithful service as his witnesses.

[13] It seems evident that the Lord will have finally a temple class, or class of witnesses, who will be wholly devoted to him. St. Paul defines the offering of the Christian when he says: "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Hebrews 13:13-16) Those who thus bring an offering in righteousness will be the special targets of the Devil, because they keep the commandments of God.—Revelation 12:17.

[14] God is pleased with those who worship him in spirit and in truth, and who have no confidence in self or in outward ceremonies, and who do not think more highly of self than they ought to think. (Philippians 3:13; Romans 12:3; John 4:23, 24) Such are the ones who bring an offering unto God in righteousness. Such are wholly and unreservedly devoted to the Lord. These are they who are made holy even as the Lord is holy, as he commanded.—1 Peter 1:14, 15.

[15] Upon coming to his temple all others are cleared out, and this work is done during the time of the fiery trial. The Lord sits upon his throne of judgment, in

his temple, in the house of God, and conducts this examination which is searching and complete. It is manifest from the language of the prophecy that there must be much work done by those who are witnesses for the Lord, after the Lord comes to his temple; that such work must be done by the approved sons of Levi; and that these must continue as the faithful witnesses of the Lord. Another purpose of coming to his temple is to judge those of nominal Christendom and their allies, as indicated by other scriptures.—Micah 1:2, 3.

TIME OF HIS COMING

16 Since the Lord is invisible to man, and his coming is invisible, proof of the coming to his temple must be made by evidence other than that which can be seen with natural eyes. Also the time of his coming must be determined by circumstantial evidence, based upon God's revealed Word.

17 When God took away from his typical people Israel the right to rule he stated then that this would be for a fixed time, until the coming of the One whose right it is to rule, and that to him he would give that right and power. "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezekiel 21:27) Although the Lord Jesus possessed all power and authority from the time of his resurrection, it would seem to be inconsistent for him to exercise that power against Satan's organization until the times of the Gentiles expired.

18 In harmony with this St. Paul writes: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting [waiting] till his enemies be made his footstool." (Hebrews 10:12, 13) This is further corroborated by the testimony of the prophet: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Psalm 110:1.

19 These scriptures would warrant the conclusion that the time of the Lord's exercising his power against Satan's organization would be at the end of the Gentile Times. The period of the Gentiles is 2520 years and ended in the autumn of 1914. That date should mark the time when Christ Jesus assumed his power to reign, in fulfilment of prophecy. At that time he must become active: "The Lord [Jehovah] shall send forth the rod [sceptre of authority] of thy strength out of Zion [saying], Rule thou in the midst of thine enemies." (Psalm 110:2) Jesus himself testified that that would mark the time for him to begin the exercise of his regal authority. Then the nations would become angry and a great World War would follow.—Revelation 11:17, 18; Matthew 24:7, 8.

20 The events that transpired during the closing days of the Jewish Age undoubtedly find a parallel in the closing events of the Gospel Age. The evidence is clear that the Lord Jesus began his ministry at the time of his first advent, in the autumn season. Three and one-half years thereafter, to wit, in the spring of A. D. 33, Jesus presented himself unto Israel as her King but was rejected by that people as King. At the same time he entered the temple at Jerusalem and began to cleanse it. (Matthew 21:1-13) About the same time God, through Christ Jesus, formally cast off the house of Israel.—Matthew 23:38, 39.

21 The Gentiles Times ended in the autumn of 1914. The evidence is quite conclusive that here the Lord Jesus Christ, in obedience to God's command, stood up and began to exercise his power. (Daniel 12:1; Psalm 110:1, 2; Revelation 11:17, 18; Matthew 24:7, 8) If we are warranted in applying the rule of the parallels, then we should expect that the Lord would come to his temple three and one-half years thereafter, to wit, in the spring of 1918. If this is true then we should expect also to find some evidence that the Lord there began to cleanse the antitypical temple; and that shortly after that nominal Christendom, or spiritual Israel, would be completely rejected by the Lord.

EVIDENCE IN PROOF

22 Evidence is that which is submitted to ascertain and establish the truth upon a question at issue or for determination. Positive evidence is that which is given by witnesses who testify to things which they have seen and know to be true. Circumstantial evidence is a combination of harmonious circumstances which naturally lead to a certain result, as effect from cause. Where things transpire in accordance with God's fixed laws, and such facts we know to be true, these may be said to be physical facts. If God has caused his holy prophets to testify that certain things will transpire at some unknown time, and then such events do transpire which we see and know to be true, such facts are properly called physical facts, and such proof is properly called circumstantial evidence.

23 The reliability of positive evidence depends much upon circumstances which are known to be true. If therefore we find that certain events have transpired in our day and that these events are known to us and known to be true; and such events and facts are exactly in harmony with divine prophecy, then we may say, These are physical facts which we may confidently rely upon as competent proof to establish the question for determination. The question now at issue and for determination is, When did the Lord come to his temple and what is the proof thereof?

24 In the autumn of 1914 the nations became angry; the World War came, followed quickly by famine and pestilence and earthquakes; then occurred persecution of Christians, and other things foretold by Jesus Christ as marking the end of the world. That was the time, as shown by the Scriptures, when he would take his power and begin his reign. The date parallels exactly with the time when he began his ministry at his first

advent. Then three and one-half years after the autumn of 1914, to wit, in the spring of 1918, there came upon the consecrated people of God a great fiery trial, now well known to all Christians. This came exactly in harmony with prophecy, fitting exactly the prophecy of Malachi as to what would transpire when the Lord suddenly comes to his temple.—Malachi 3:3.

25 "For he shall sit as a refiner and a purifier of silver and shall purify the sons of Levi." Such are the words of the prophet. The sons of Levi picture the household of faith, that is to say, those who are really consecrated to the Lord and spirit begotten. In harmony with this the Apostle Peter says that judgment must begin at the house of God. (1 Peter 4:17) The real purpose of this cleaning or refining is that the ones who are found approved, who abide the fiery trial, should offer thereafter unto the Lord an offering in righteousness. It follows then that if any of the consecrated fail to stand the test, thereafter they would not bring to the Lord an offering in righteousness; that is to say, they would not joyfully engage in serving and praising the Lord in harmony with his holy will.

26 The trial that came upon the church in the spring of 1918 was a very severe one. Some of the consecrated were arrested and cast into prison. Some who had been engaged in the service of the Lord, professing full consecration, conspired with the enemy and betrayed their brethren, even as Jesus had foretold would be done. (Matthew 24:10) Others became fearful and fled from giving an open witness to the Lord. Others formed themselves into companies claiming to be followers of Christ Jesus, yet refused to have any further part in the service of announcing his kingdom.

27 So far as the facts appear they conclusively meet the requirements of the prophecy. These facts constitute circumstantial evidence or physical facts which are thoroughly reliable. These facts are known by Christians to be true, and known to be in harmony with the prophecy; therefore they may be taken as competent and reliable evidence establishing the fact that Christ Jesus came to his temple in the spring of the year 1918.

28 Since the parable of the Talents suggests that the Lord comes to his temple for the purpose of taking an account with those to whom he had committed kingdom interests, it is to be expected that the work of examination would progress. The parable shows that the Lord found some faithful. These he approved, and invited them to enter into his joy. The facts show that since 1918 many of the antitypical sons of Levi, to wit, the consecrated ones, have entered into the joy of the Lord and now appreciate the fact that the joy of the Lord is their strength. This explains why those who have been actively engaged in the kingdom work in the past few years have found such great joy therein. They have appreciated the fact that the time has come for the Lord to set up his kingdom, which will bring deliverance to the church and then to the whole human family.

29 The approved ones would also correspond to the ones approved in the parable of the Wedding Garment, those who put on and keep on the weddding garment. The putting on of the wedding garment means that they are joyfully doing the will of God, and engaging in his service in his appointed way, in harmony with his expressed commands.

30 The approved sons of Levi mentioned in this text would be the ones who would also receive the robe of righteousness when the Lord comes to his temple, and whose heart's sentiments are expressed by the Prophet Isaiah: "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.

31 This would also mean that the antitypical sons of Levi who abide the fiery trial, would receive at the hands of the Lord a clearer vision of the divine plan. (Revelation 11:19) In harmony with this, the church after 1918 was given a clearer understanding of the divine program. It was after that date that the clear distinction between the work of the church, as foreshadowed by Elijah and Elisha, was understood. It was seen that Elijah pictured the work of the church prior to 1918; that the fiery chariot that separated Elijah and Elisha corresponds, at least as to time, with the Lord's coming to his temple, which event was attended by a fiery test; that the period of waiting between the taking of Elijah and the crossing of the Jordan by Elisha, foreshadowed the period between 1918 and the latter part of 1919, of apparent inactivity of the church. The real distinction between Elisha and Elijah was that Elijah manifested some fear while Elisha manifested no fear. Where there is perfect love there is no fear. Perfect love means unselfish devotion to the Lord.—1 John 4:17, 18.

32 This explains why there has been such a strenuous witness joyfully given by the anointed since 1919. Then the church was given a clearer vision of the parables relating to the kingdom; of the remnant; of the birth of the nation; of the pouring out of the holy spirit; of the robe of righteousness; of the meaning of Zion; and of the privilege and duty of those who are of Zion, to now magnify the name of Jehovah God. The evidence is overwhelming so far as the church is concerned that the Lord came to his temple in 1918 and that the examination is still in progress.

JUDGMENT OF OTHERS

33 If the above calculations are correct, then we should expect to find some evidence showing that shortly after 1918 nominal Christendom completely repudiated Christ's kingdom and was rejected by the Lord. "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord

from his holy temple." (Micah 1:2) "But the Lord is in his holy temple: let all the earth keep silence before him." (Habakkuk 2:20) These scriptures indicate that the judgment would extend to others than the sons of Levi.

34 The Prophet Isaiah had a vision of the Lord in his temple, seated upon his throne. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." (Isaiah 6:1-11) Undoubtedly the throne here referred to means Christ in his position of judgment when he comes to his temple, and does not mean his Millennial throne upon which he sits to judge the tribes of the earth. Quoting from this prophecy of Isaiah Jesus applied it to the ecclesiastics of natural Israel. (John 12:40) Applying the rule here, it therefore must apply also to nominal spiritual Israel at the end of the Gospel Age. Even the circumstances stated by his prophecy fix the time of the Lord's being in his temple.

35 Isaiah says that his vision was in the year that King Uzziah died. Uzziah clearly pictured nominal spiritual Israel, which has for a long time claimed to represent the Lord. Uzziah was a king of Israel for more than fifty years. For a long while he did right in the sight of God. He prospered and became very rich. He fought many successful battles. He was a great builder. He became a mighty ruler. Self-conceit and presumptuousness led to his fall. He died a leper, symbolic of sin.

36 Ecclesiasticism, or spiritual Israel, was organized for a righteous purpose. (Jeremiah 2:21) For some time the people of that system spoke the message of God. She builded many churches, schools and hospitals. She did much toward the moral uplift of mankind. Self-conceit and presumptuousness has led to the fall of ecclesiasticism. St. Paul warned against this very thing.—Romans 11:25.

37 Uzziah, as king, had no authority to act as a priest. He became so impressed with his own importance that he considered himself above the rules of the temple, and in violation thereof he went in to offer incense. The duly constituted priest tried to prevent him from so doing. Uzziah became angry and insisted that he would offer the incense, and was immediately stricken with leprosy.

38 For a number of years prior to 1918 the message of present truth was proclaimed throughout Christendom. The ecclesiastics, however, boasted of their riches and power. When the World War came in 1914 nominal Christendom supported the war, and her leaders preached the young men into the trenches and even told them that if they died upon the battlefield they would be a part of the vicarious atonement of Christ. Although the evidence was repeatedly presented to them that this World War, and attending circumstances, proved the end of the age and the presence of the King, they refused to heed it. Although a number of leading ministers amongst them issued a Manifesto that these events proved the presence of the King and the nearness of the kingdom, this Manifesto was not heeded; and the ones who issued it afterwards repudiated it. Nominal Christendom failed to learn her lesson. Drunken with power and riches gained by an unholy alliance with the commercial and political powers of the earth, she became greatly exalted, self-conceited, and presumptuous.

39 When the political and commercial powers brought forth the League of Nations, which is clearly a product of the Devil's arrangement, ecclesiasticism, instead of repudiating it, became its advocate and hailed it as "the political expression of God's kingdom on earth". Here they became presumptuous and assumed to say to Jehovah: "Now by reason of this League of Nations we will set up your kingdom on the earth for you." By their repudiating the Lord, the Lord forever rejected them. That took place in January 1919, and parallels the time when Jesus as God's representative cast off Israel at the first advent.

40 The presumptuous sin committed by nominal Christendom is manifested by the words employed in endorsing the League of Nations. The Federal Council of Churches issued the following statement:

> The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient; it is rather the *political expression of the kingdom of God on earth.* The League of Nations is rooted in the gospel. Like the gospel, its objective is "Peace on earth, good will toward men". Like the gospel, its appeal is universal. The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness. (2 Peter 3:13) The church [nominal] can give a spirit of good will, without which no League of Nations can endure.

41 Thus they denied the coming of the Lord and his kingdom to bless mankind, and openly allied themselves with the Devil's scheme; and then they presumptuously and blasphemously attempted to offer this before the Lord. Like their prototype Uzziah, the leprosy immediately appeared upon the nominal systems. Thus we are enabled to locate the time of the fulfilment of Isaiah's vision.

AWAKENING OF GOD'S WITNESSES

42 It is not unusual for the Lord God to use his people to perform a fulfilment of prophecy, and thereafter permit them to see that fulfilment. During the major portion of 1918 and most of 1919 there was little done toward giving a witness to the truth. The church was restrained because of conditions resulting from the war. In the autumn season of 1919 several thousand of the consecrated of God's people assembled in convention at Cedar Point, Ohio. It was at this convention that mention was first made of the distinction between the Elisha and the Elijah work. It began to dawn upon the

consecrated that the cessation of the work had been foreshadowed by Elijah and that now Elisha foreshadowed a work yet to be done by the church.

43 Isaiah the prophet of God represented the true people of the Lord in the temple condition. The vision which Isaiah had pictures the church at a time shortly following the coming of the Lord to his temple. He saw standing above the throne the seraphim, which means bright shining ones; and he heard one crying to another: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."—Isaiah 6:3.

44 When Isaiah had this vision, knowing himself to be an imperfect man he cried out: "Woe is me, for I am undone." (Isaiah 6:5) It seems clear that his uncleanness had something to do with the words of his mouth, or rather the words that he had failed to speak. He recognized that he ought to be found praising God, as the seraphim were doing. His penitent cry led to his purgation. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." —Isaiah 6:6, 7.

45 The mouth of Isaiah was cleansed by a live coal of fire taken off the altar. This indicates that in harmony with the work done by the Refiner in refining the sons of Levi, their lips were purged; that is, the temple class was awakened to the fact that greater activity should be manifested in representing the Lord. The faithful ones are represented as saying: "Here am I; send me." ((Isaiah 6:8) This is exactly in harmony with the words of the Psalmist: "Thy people shall be willing [volunteers] in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."—Psalm 110:3.

46 The willingness to go was shown by the prophet's expression: "Here am I; send me." The appreciation of the Isaiah class, the purged sons of Levi, of their privileges of serving God, greatly increased; and by 1922 there was a thorough organization to systematically carry on the work of proclaiming the message of truth.

47 Verses nine and ten of the prophecy (Isaiah, sixth chapter) clearly refer to the leaders in ecclesiasticism and show that now the truth concerning God's plan should be declared to them. In harmony with this the temple class has sent forth proclamations, indictments and messages, that ecclesiasticism may appear in the right light before the people of good will and that those who have a hearing ear may hear. The work has continued with the zeal befitting the house of the Lord.

48 Some anticipated that the work would end in 1925, but the Lord did not so state. The temple class is represented as propounding this question: "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." (Isaiah 6:11) Thus is indicated that it is the duty and privilege of the sons of Levi to bring an offering in righteousness until the work is completed. This offering in righteousness is a full devotion to the Lord in representing him.

49 These prophecies in the course of fulfilment should be a wonderful encouragement to the anointed class. They furnish proof that the Lord is dealing with the church. The fact that the Lord has come to his temple and has been purging the sons of Levi explains why there has been greater activity in the Lord's service in the last few years. It explains why the church has had a clearer vision of God's plan. A clearer understanding and a greater zeal for the Lord go hand in hand.

50 Those who have come under the robe of righteousness, those sons of Levi who have been purged and who have put on the wedding garments, now possess and manifest a double portion of the spirit of the Lord (Joel 2:28-30), in harmony with the type of the Elisha work. As the flashes of light have come to the temple class they have appreciated this light and have rejoiced. They have appreciated the fact that God has said to them: "Ye are my witnesses." 'Go and tell the people that Jehovah is God; that Christ Jesus is his King; and that he is now upon his throne; that the kingdom is at hand. Tell the people that Satan's organization must fall. Gather out the stumbling stones that have caused the people to stumble; point them to the highway and show them that God will open it, and that they may go over it in due time if they observe the rules of holiness. Lift up a standard for the people. While so doing tell those of Zion that the Lord reigns!'

51 It has also been observed that during the past few years there have been some professing consecration who are more impressed with their own importance than with the Lord's service, who are sticklers for having what they call their own rights and privileges, who insist on doing what little they do in their own way, ignoring the Lord's way. These have not entered into the joy of the Lord and they do not take any real joy in the service.

52 From the fulfilment of these prophecies it is manifest that the Lord in his temple is continuing his examination, the latter part of the parable of the wedding garment is being fulfilled, he has been bringing in the last members to make up the required number for the wedding; and these, as they come to a knowledge of the truth, grasp it more readily and with greater zeal than some who have been long in the truth. These come with their offering in righteousness; that is to say, they are wholly and completely devoted to the Lord.

53 And then there are some who are dreamers, who dream about how wonderful it will be when they get their "character developed" so that the Lord will be anxious to receive them into the kingdom. Undoubtedly the Christian must do all within his power, but the Lord has not commanded his people to "develop a character" that would be perfect, or such as would

warrant him in receiving them into his kingdom on that account. If this were true then the individuals would be building the house of the Lord themselves. The prophet, evidently referring to this very time, says: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."—Psalm 127:1.

54 Christ Jesus is the foundation of this building. "In whom all the building, fitly framed together, groweth into an holy temple in the Lord." (Ephesians 2:21) What part then does the Christian have to do with building this temple? The answer is, He must be holy even as his Father in heaven is holy; and holiness means a whole, complete, absolute devotion to the Lord of all the faculties with which one is endowed. Doing this the Lord effectually works in him to will and to do his good pleasure, and thus the Lord builds the temple. As the apostle says: "For God is he who is working effectually among you, both to will and to perform, on account of his benevolence." (Philippians 2:13, *Diaglott*) Christ Jesus is the chief corner stone in this glorious building. God laid that chief corner stone and it is God who builds the house: "Ye also, as living stones, *are built* up a spiritual house, an holy priesthood."—1 Peter 2:5.

55 Let the saints be encouraged now. Do not look at self and become discouraged because of imperfections. Do not look at self and become wise in your own conceits and think, How wonderful am I! Having received the robe of righteousness, and having entered into the joy of the Lord, see that you abide there and that each one of you performs his part by making a true and faithful witness unto the Lord. Those who thus do have God's sure promise that they will have an abundant entrance into his glorious kingdom.

QUESTIONS FOR BEREAN STUDY

To whom is our text addressed? What does the word messenger here mean? Who is he and how does he prepare the way? What temple is meant? ¶ 1-5.

What parables particularly illustrate the fact of the Lord's coming to his temple? What is meant by his coming "suddenly"? ¶ 6-8.

What is the purpose of his coming, and what was to be his first work? ¶ 9, 10.

What is signified by purifying the sons of Levi, and when was this to be done? What constitutes "an offering in righteousness"? ¶ 11-15, 25.

What would the proof of the Lord's coming to his temple consist of? Why did he not come sooner? ¶ 16-18.

When was he to exercise his regal authority against Satan? What events in the close of Jesus' ministry parallel with events in our time? ¶ 19-21.

Define the terms evidence, positive evidence, circumstantial evidence, and physical facts. What is the question before us for determination, and what kind of evidence have we in proof? ¶ 22-24, 27.

What trial came upon the church in 1918, and what was the result? ¶ 26.

When were the saints to be invited to enter into the joy of the Lord? When were they to put on the wedding garment and robe of righteousness? ¶ 28-30, 50.

How is the Elisha picture being fulfilled? ¶ 31, 32, 49.

What is indicated by Micah 1:2 and Habakkuk 2:20? ¶ 33.

What throne is referred to in Isaiah 6:1? Whom does King Uzziah picture, and what was his great sin? ¶ 34-37.

What similar sin did Christendom commit in recent years? ¶ 38-41.

What truth began to dawn upon the church in 1919? ¶ 42.

What was Isaiah's vision (6:1-11) and how does it apply? What was signified by the cleansing of the prophet's mouth with a coal of fire from the altar? ¶ 43-46.

Explain in detail verses 9-11 of this vision. ¶ 47, 48.

What has the Lord's present examination in his temple revealed? Do Christians build the Lord's temple? ¶ 51-53.

How may we gain an abundant entrance into the kingdom? ¶ 54, 55.

GIFTS FOR THE TABERNACLE

——SEPTEMBER 12—EXODUS 35:20-29——

"Honor Jehovah with thy substance, and with the firstfruits of all thine increase."—Proverbs 3:9.

THE sin of Israel in making a golden calf and worshiping it, within six weeks after hearing the voice of God from Mount Sinai, whose first words then were a command that they should have no other gods before him, nor make any graven image to which they should bow down in worship, brought a crisis in the relationship between Israel and God. Their entry into the law covenant was a very definite event in Israel's relationship to Jehovah; it made them his people in a special sense.

2 But in their sin they had broken that covenant almost wilfully. In consequence God no longer counted them his people as he had done; a permanent change occurred. He now spoke to Moses of Israel thus, "*Thy* people whom *thou* broughtest out of Egypt." That this was a definite change on God's part, well understood by Moses, is seen by Moses' words spoken nearly a year after, when he said, "Wherefore hast thou afflicted thy servant? . . . that thou layest the burden of all this people upon me? Have I conceived all this people?"—Numbers 11:11, 12.

3 At Sinai, when asking for forgiveness for the sin of the people, Moses very humbly yet definitely associated himself with the people, saying, "Pardon our iniquity and our sin, and take us for thine inheritance." (Exodus 34:9) In response God showed that while he could not pass over the sin of Israel, he would make arrangements for continuing his mercy to them. The crisis had served to purge them. He instructed Moses to make two other tables of stone for those he had broken, and to take them up the mountain. Again God kept him forty days. Israel now waited for him; they did not now contemptuously say, "As for this Moses we wot not what has become of him." When he came down he bore signs of the presence of God; his face shone so that the people were unable to look upon him. The glory of God was upon him.—Exodus 34:30.

4 Moses gathered the people together to tell them of the things God had spoken in Sinai on both occasions. At first sight it seems strange to find that his first words were concerning the keeping of the sabbath, and the giving of what seemed even a trifling instruction about kindling fires on the sabbath. (Ex. 35:2, 3) The reason is that the sabbath was the outward manifestation of their covenant. As to the law, a man who killed another might hide his victim; or might steal and hide his theft; might covet and no man know it; he might in his heart refuse to worship God. These things might be hidden; but as to the sabbath, the outward sign of the covenant, everyone could see whether or not his neighbor kept that commandment; and there must be no violation.

5 Israel now had two signs which distinguished them from other peoples. One was circumcision, which linked them with the Abrahamic covenant; the other was this arrangement of the sabbath. As circumcision outwardly separated the circumcized from all others, so keeping the sabbath every seventh day distinguished Israel from all others. Both these were signs of the covenant God made with Abraham and his seed. These two signs are continued in the disciples of Jesus; they compose the spiritual seed in circumcision of the heart, and they keep the sabbath rest of faith in God through Christ. But these have another distinction, a special sign of the covenant Jesus made with them. He said, "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

6 Moses went on to tell the people about the tabernacle which God had instructed him to make. It was to be a tent of meeting for them and for God. There they would meet with God, for God would manifest his presence. Also it was to be a place where their sacrifices should be offered, and atonement made for the people. He told them of God's choice of Aaron and his family to be priests unto him. Apparently Aaron had not previously been advised of this appointment. On hearing this he would realize that his repentance, and his quick and definite decision when Moses called for all those who were on God's side, had brought God's forgiveness of his sin. Without doubt his deflection did much to make him a merciful high priest, for he had proved he was touched with the infirmities with which the people suffered.—Hebrews 5:1, 2.

7 Moses also told them of the choice of Bezaleel and others, who were called to do particular work for the tabernacle. He told them of the particular arrangement of the building, the tabernacle itself, of its curtains, of the things which were to be placed inside its two compartments for use and for ornamentation, and of the court and its appointments. The boards for the tabernacle proper were to be covered with beaten gold, as were also the mercy seat and the cherubim in the most holy place.

8 Moses' statement to the people had a heartening effect upon the people. They went away from the presence of Moses; but they soon returned, every one whose heart stirred him and whom his spirit made willing, bringing their offerings. Some had jewelry, some had skins, some had goats' hair which could be woven. The rulers brought precious stones which served for the breastplate of the high priest's ephod. Some had spices and some oil; and thus all that was necessary was found quickly.

9 Here is an example for the Lord's people to follow. Everyone privileged to hear of the present truth has something he can give to the Lord's work; or there is something he can do. While it is true that the consecrated followers of Jesus, true to their vows, have always given to him of their substance as well as giving themselves, yet there is a special means now of giving to him. Never were there privileges of service which cost, and even seem to impoverish, as there are now. It would be a great joy to one who had given a precious stone to think that very probably it was fixed in the garment holy to the Lord, or to know that a little piece of gold had been beaten with others into a covering for the tabernacle, perhaps even made part of the covering of the mercy seat. Even so we should view our present privileges.

10 The people stayed at Sinai for several months, but henceforth there was no complaint. No doubt their having something to do, and seeing something done, helped them to patient waiting. Also giving of their money and their valuables helped them, for giving always does help the giver. The statement that all the willing-hearted gave, indicates that some were not willing; those who unwillingly withheld their gifts when the opportunity offered, were surely the grumblers of the later months who wrought havoc in Israel. It is probable that much then given to the Lord came from those gifts of gold and jewels which Israel received from the Egyptians on the morning they left; perhaps also from valuables taken from the Amalekites.—Exodus 13:35.

11 The tabernacle was prepared, and on the first new year's day after leaving Egypt the tabernacle was set up. This structure, particularly ordered of God, was intended to be more than Israel's center of worship; indeed the whole congregation of Israel could not worship there. It had instruction for them, for its design was symbolic. But still more specially it was intended to instruct spiritual Israel, who in later days were to be brought into being, and for whom Israel according to the flesh were acting as types.

12 The tabernacle illustrates many features of the plan of God: (1) Its two compartments separated by a curtain, the smaller called the most holy, the larger the holy, signified the two ages during which the two Israels, earthly and spiritual, are called. (Hebrews 9:8, 9) The first represented the Sinaitic covenant under which God had a glory hidden, and which could not then be known because not due to be declared. The priests in the outer compartment might not look into the glory of the inner,

for that represented a glory which neither prophets nor angels might see until due time. (1 Peter 1:10-12) (2) The tabernacle, by its sacrifices and services, told Israel of their need for covering from the condemnation of the sinner, and for the constant forbearance of God. Thus was signified to all men that restoration to God can come only after sin atonement has been made. (3) The spiritual Israelite, guided by the Scriptures, sees in the tabernacle that which tells him of his separation from the world, and that his standing before God and his ministry are like that of the priests of Israel in that they are seen only by God, while (4) the course of the high priest, from the gate of the tabernacle to the mercy seat and cherubim in the innermost place, tells him of his walk from his consecration till it ends in the presence of God. (5) Also, the tabernacle represents the kingdom of God as it will be known upon the earth.

[13] No doubt the most important of the typical features are: First, that which represents the disciple's progress from the world (the camp) till he approaches God, seeking him. He comes, as it were, to the gate of the court and there, giving himself in consecration, he is permitted to enter. He approaches the altar; and accepting the great sacrifice of Jesus which God caused to be made that he might thus come, he is accounted holy, is justified. Then he presents himself at the altar to be sacrificed and to follow in the footsteps of his Master. He washes at the laver, enters into the holy place to live by the hidden bread, his walk in life to be guided by the light of truth. In other words, he is living a life in communion with God which only the consecrated know. According to the hope set before him he looks forward to the life beyond the vail, which represents his flesh, to the life in the presence of God.

[14] The second typical feature of the tabernacle is that it represents the Christian's standing before God. He is seen in three phases of his life. In the one he is seen in the court, sacrificing; in another he is seen serving God in a life hidden with Christ, impossible for the natural man to understand. In the third he is seen, as it were, in the presence of God, seated with Christ in heavenly places, the vail torn away that the glory of God may be seen, the glory hidden from Israel now disclosed.

[15] The gifts of the people to this dwelling place of God and their tent of meeting, tell us that while the people of God get a means of salvation wholly free (of grace) nevertheless they must contribute to their salvation. Only he can be saved who gives of his substance and life energy. It is impossible to get the blessings of God unless one enters into his purposes with him. If in these days God has given us the privilege of building his house of truth, he who fails to cooperate may surely not expect the blessings of that house.

QUESTIONS FOR BEREAN STUDY

How soon after agreeing to the terms of the law did Israel take up idol worship? What changed attitude did God now show toward them? ¶ 1-3.

Why were God's first words thereafter, through Moses, concerning the sabbath? What two signs distinguished Israel from all other people, and how are these fulfilled in the followers of Christ? ¶ 4, 5.

What did Moses tell the people concerning the tabernacle? What effect did his instructions have upon them? ¶ 6-8.

What lesson may we learn from the people's response to the call of Moses? Did they murmur during their further stay at Sinai? ¶ 9, 10, 15.

When was the tabernacle set up, what was its purpose and its chief lessons? ¶ 11-14.

OBEDIENCE TO LAW

——SEPTEMBER 19—LEVITICUS 26——

"Drink no wine nor strong drink, thou, nor thy sons with thee."—Leviticus 10:9.

TODAY'S study brings to our attention the rewards or punishments which should follow Israel's obedience or disobedience to their law covenant. The Sunday School Committee has chosen it with special reference to temperance; with the golden text, "Drink no wine nor strong drink, thou, nor thy sons with thee," as a pointer. But this text may not be taken as a general law imposed upon all mankind; for the law given at Sinai to Israel was never intended to be legislation for the world; nor was this personal command to Aaron and his sons, as priests, ever imposed upon Israel as a people. God has his own time and way for bringing all the world into direct obligation to his will. The kingdom of his Son, now being set up in all the earth, is expressly appointed for that purpose.

[2] The command of the golden text was specially given to Aaron the priest, and was an instruction to him and to all his sons who should hold the office of priest in Israel. It should be noted that it was given only after Aaron's two sons, Nadab and Abihu, had died suddenly by a stroke from God; because they wilfully violated a divine instruction which had just been laid upon them. God had given definite regulations for all their service; but these two took upon themselves both to go into the most holy place, and to carry therein their censers filled with fire. They were submissive neither to Jehovah nor to their father, the priest. The inference is that they did this thing because they were under the influence of wine, a portion of which was to be offered with certain sacrifices. (Exodus 29:40) These two men apparently drank that which was to be offered to

the Lord. Like numberless priests of all later times they were stealers from the altar.

[3] The book of Leviticus gives in detail the various offerings which were to be made in the tabernacle, some as offerings in worship to Jehovah and some as sacrifices for sin atonement to cover the transgressions of the people. Then follows a full account of the consecration of the priests, who were to receive the gifts of the people and offer their sacrifices. There is particularity of detail; for every item was important.

[4] Following the account of the consecration of the tabernacle and its priests various regulations were given concerning ceremonies to be performed, and many arrangements were detailed, all that Israel might keep their purity as before the Lord and also retain their health and sanity in their relation one with another.

[5] In the sixteenth chapter there is a closely detailed instruction for the special sacrifices of the day of atonement, the most important day in Israel's calendar; for on that day sin atonement was made for all Israel that they might stand before God, not as sinners but acceptable to him. This great day showed in type those sacrifices for sin-coverings which in later days God would provide for the whole world of men, in order that he could through Christ deal with them, not as a sinful race condemned, but, not attributing their trespasses unto them, could hand them over to his great High Priest, who should lead them into life and peace and happiness.

[6] It seems as if that service which took place annually on the tenth day of the seventh month, and which Bible students know so well because of their study in the Day of Atonement sacrifices, was fixed on that day only after the death of Nadab and Abihu.

[7] The tabernacle was set up at the beginning of the second year after the exodus, on the very first day of the year. (Exodus 40:17) After the first eight days, during which Aaron and his sons were consecrated (Lev. 8 and 9), its service was ready for the people. It represented God's presence amongst them, and the cloudy pillar by day and the pillar of fire by night which hovered over the tabernacle was God's witness to his people that he was amongst them. The cloud stayed over the tabernacle until the twentieth day of the second month, or forty days after the consecration of the priesthood.

[8] Thus there are three periods of forty days in connection with the giving of the law: Two on Mt. Sinai, separated by Moses' proffered atonement; and the third, now mentioned, was while Israel waited at the foot of the mount while Moses was receiving from the Lord those various regulations referred to above. After the tabernacle was set up God spoke all that he had to say from the mercy seat behind the inner vail as Moses, and sometimes both he and Aaron, stood in the holy place.—Leviticus 1:1; 11:1; Numbers 7:89.

[9] It will have been noticed that when the covenant was ratified with Israel at Sinai, which was based upon the ten commandments, there were no sanctions mentioned; there was named neither special reward for obedience nor ill consequences for disobedience to the commandments. The main feature of the covenant was whether or not Israel should be God's chosen people, a special treasure unto himself.—Exodus 19:5.

[10] Contrary to the general idea held by Christians, the result of the erroneous teaching of the creeds (even now tenaciously held by Fundamentalists), there was nothing said to Israel of blessings to be enjoyed in heaven if they kept their covenant, nor of dreadful punishments in a fiery hell if they did not. But attached to, and indeed included in the covenant, were many ordinances, statutes, and judgments, intended to regulate the communal life of the people. To these, sanctions were named. Individual transgressions against the ordinances of the law were met with certain penalties; the more serious ones, sins against the interests of the people and direct disobedience to the commands of God, were to be met with death; those found guilty were counted as unworthy of life amongst God's people.

[11] The commandments and ordinances of the later chapters of Leviticus concern the people and the land when Israel should be settled in it. They were to keep a sabbath for the land every seventh year; also there was to be even a greater cycle of sabbath reckoning, for every fiftieth year was to be a sabbath as well as every forty-ninth year. The smaller cycle was no doubt intended in part to serve a purpose for the land; the year's rest was beneficial to it. But the fiftieth or jubilee year's rest following the forty-ninth year sabbath could hardly be intended for the land.

[12] In that jubilee year Israel readjusted their social arrangements; anyone who had got into debt, and whose goods or lands were involved, or who had been forced to sell his personal liberty, was automatically freed by the coming of the jubilee year, and his property reverted to him. This was a regulation intended to stop Israel from having a rich leisured class who lived on the toil of their fellows. This arrangement, as later events proved, was also intended as a test of Israel's fidelity to their covenant and to God. But besides that, God had purposes which could be revealed only later—as his plan developed.

[13] As no one failure, nor even several occasional omissions to keep these ordinances, could really prove whether or not Israel was disobedient in regard to them, it is evident that God foresaw that a considerable period of time must pass before the covenant relationship of Sinai could be finally determined. The law looked far forward.

[14] The twenty-sixth chapter of Leviticus, which is set as the basis of our present study, is an outstanding statement of the law. For the first time national rewards for obedience are named, and punishments for disobedience are stated. If Israel should keep their cove-

nant with God he would bless them in their land with continued prosperity; the land should yield rich rewards for their labor, and God would protect them from their enemies. If however they did not keep the covenant God would bring punishments upon them; their labor would be in vain, the heaven would withhold its rain, their enemies would be allowed to do them hurt; indeed their enemies would be allowed to keep them captive and remove them from their land, and the conquerors themselves would dwell in it.

15 It is clear from this that Israel could not free themselves from their covenant by a mere neglect of their obligations to it. It was an everlasting covenant; and God, who gave rewards for fidelity to it, which Israel accepted, had a right to bring punishment upon them for disobedience. This twenty-sixth chapter of Leviticus contemplates the failure of Israel. God foresaw their perversity in evil ways, and that even under chastisement they would not amend their ways. Appropriately enough, it is in this statement of God's purpose toward Israel that an indication is given of the length of time during which God's dealings with Israel, of favor and disfavor, should be continued until his will in them by that covenant should be accomplished. It is found in the expression "seven times". —Leviticus 26:18, 21, 24, 28.

16 The translators of the A. V. and the A. S. V. saw no other meaning than seven times more in severity, or in repetition, when God said, "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." (Leviticus 26:18) But, as is indicated by the absence of the word "more" in the three other verses above cited, the meaning is clearly that of a *period* of "seven times", with the idea of duration.

17 Orthodoxy so-called, which claims so much, has paid no attention whatever to the fact that God has given in the Bible a revelation of his plan for the salvation of the human family. It sees man's fall, his need of a Savior, and that such an one is provided in Christ. Then, according to one school, it sees salvation only for those who are elected to be saved; or, as another contradictory orthodox teaching has it, for those who happen to hear of it, and for infants and imbeciles who have no moral responsibility. Nor does orthodoxy take any account of God's revelation of the times and seasons during which his plan is in its various phases of execution, or that he discloses their length so that the church at the end of the days may not be in ignorance but may serve him with understanding.

18 It is by Israel's jubilee system, detailed in the twenty-fifth chapter of Leviticus, and by the "seven times" of the twenty-sixth chapter, that the chronological system of the Bible is verified. The seven times or seven "years" (of 360 days each) of punishment are seven periods of 360 years each, or 2520 years in all, which began with the destruction of the national life of Israel as a kingdom, in 606 B. C., and which ended in 1914 A. D. with the outbreak of the World War, when Christ began to take control of earth's affairs.—See Daniel 12:1; Revelation 2:27.

19 The twenty-sixth chapter of Leviticus contemplates the favor of Israel. It looks forward to the time when Israel will acknowledge that their tribulation is a consequence of their transgression against their God. This chapter has in it the germ of the new covenant promise, definitely revealed by the Prophet Jeremiah. (31:31) God ever had in mind his everlasting covenant with Abraham, and since he had associated Israel with that covenant he would for his own sake bring about their restoration.—Leviticus 26:42, 44, 45.

QUESTIONS FOR BEREAN STUDY

To whom was our golden text addressed? When and why? ¶ 1, 2.

Briefly, what does the book of Leviticus contain? What is set forth in chapter 16? On what date was Israel's Atonement Day observed, and when was it so fixed? ¶ 3-6.

When were the tabernacle set up and the priesthood consecrated? Mention the three periods of forty days in connection with the giving of the law. ¶ 7, 8.

When the covenant was ratified at Sinai were either punishments or rewards specified? When and why were the ordinances and judgments set forth? ¶ 9, 10, 14, 15.

What ordinances are given in the later chapters of Leviticus? What was the purpose of the sabbath years and of the jubilee? ¶ 11, 12, 18.

What is the meaning of the "seven times" of punishment? Why have the "times and seasons" of the divine plan been overlooked by "orthodoxy"? ¶ 16-19.

INTERESTING LETTERS

EFFECT OF INCREASING LIGHT

MY DEAR BRETHREN:

Some years ago I answered the V. D. M. Questions and passed; but since taking them I have been privileged to partake of some wonderful food and I desire taking them again to see if I have developed any by the use of the marvelous things upon the Lord's table of late (and always) —the TOWER articles, the HARP, the COMFORT FOR THE JEW, all the booklets and, last and greatest of all, DELIVERANCE. I can hardly lay it down. It is the most complete work of its kind I have ever read.

Truly the Lord must be using the Watch Tower organization for the announcement of the King and the establishment of the kingdom. If you do not object to my taking examination over, please send questions, and oblige.

Your brother in his service,

S. B. MASON.—*Pa.*

MEAT IN DUE SEASON ON THE LORD'S TABLE

DEAR BRETHREN IN CHRIST:

It affords me pleasure to enclose my answers to the V. D. M. Questions which you so kindly sent to me.

Five years ago I heard Brother Rutherford give his lecture, "Millions Now Living will Never Die," in the Capitol Theatre in Hartford. I attended subsequent lectures, and four years ago withdrew from the Baptist Church, when I saw my privileges to enter into the harvest work.

In my humble opinion, the interpretations of the Scriptures as given by our late Pastor Russell and now by the WATCH TOWER BIBLE & TRACT SOCIETY are the "meat in due season", and cannot be found at any other table.

May the Lord's blessing, which maketh rich and addeth no sorrow, rest upon your labor of love.

Your sister in Christ,

(Miss) MARY P. STEIDEL.—*Conn.*

QUARTERLY REVIEW: EARLY LEADERS OF ISRAEL

——SEPTEMBER 26——

"Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."
—Hebrews 12: 1, 2.

THE past three months' studies have taken us through Israel's experiences, from their deliverance from Egypt to the time when their laws for worship and for the regulation of their life in Canaan were fully delivered. The historic time under review is a little short of one year.

[2] The first lesson of the series was of Israel enslaved in Egypt. Under the policy of a new dynasty their condition became unusually hard; the Egyptians were afraid that the Israelites, who had increased at an altogether unusual rate despite repressive measures, might join themselves to any enemy who should attack Egypt. They therefore oppressed Israel, and so cruelly as to leave no spirit in them. But oppression cannot be considered a sufficient reason for Israel's low mental and moral condition.

[3] The fact is, the Israelites had lost the sense of their high position and had demeaned themselves to the degrading idolatries of the Egyptians who, leaving the knowledge of God which reason gives, worshiped even creeping things as gods. Man can live no higher than his conception of God. (See Romans 1: 23; Ezekiel 20: 8.) But though Israel forgot God, he did not forget them. He permitted these experiences for many reasons, one of which was the necessity which he saw would come in later days, of proving to them that they had been wayward.—Ezekiel 23: 19.

[4] Though Israel could not know it, God had fixed a time for their deliverance. Eighty years before the time of their exodus Moses was born of parents loyal to God and full of faith. They tried to keep the child from the cruel death of drowning, to which all Hebrew male children were condemned. When the child could no longer be hidden his mother made an ark and put her son in it herself, and placed him on the water. Found by Pharaoh's daughter, he was taken by her and was trained and educated as her own son; and so Moses, for so she named him, got the best which Egypt could give. History confirms Stephen's statement of Moses' greatness in Egypt, and of his prowess and ability.—Acts 7: 22.

[5] When forty years of age Moses renounced everything he had in Egypt, to associate himself with his own people; believing they would accept him as their emancipator. To his surprise they declined, and he actually had to flee from Goshen for his life. For another forty years he was exiled in Midian, living as a shepherd. When Moses was eighty years old God, by his angel, spoke to him and told him that the time had come for Israel's deliverance; and offered to send him to do the work which he had expected to do forty years before. Now Moses was not ready to accept the privilege of service; but later, stimulated with the promise of God to be with him, he went. God told him that Pharaoh would refuse his request for Israel's freedom, and that he would then manifest his power on Pharaoh.

[6] Neither Moses nor the people were ready for God's action. Moses, demurring, showed a preference for being left alone. But he rose to the height of his privilege; and the people, seeing the hand of God, became ready to go. Moses made his appeal to Pharaoh on Israel's behalf, but was refused. A series of plagues on the Egyptians began, ever increasing in severity. As Pharaoh continued to harden his heart Moses discerned God's purpose more clearly and told Pharaoh that God had specially raised him up to be king of Egypt at that time that He might manifest His power on him.

[7] The plague which at last gave Israel their freedom had an immediate effect; the firstborn in every house in Egypt was slain, while the firstborn of the Israelites were saved by their placing the blood of the Passover lamb on the doorposts and lintels of their houses, according to divine instruction. Pharaoh gave Israel freedom that night; and next morning, on the four hundred and thirtieth anniversary of the day when God made a covenant with Abraham, they got their freedom from bondage.

[8] The Passover became a memorial in Israel forever. But their firstborn, though saved to them that night, were nevertheless lost to them as a class; for they were to be devoted to the special service of God. (Numbers 1: 47-49) They were types of those who in the later days of the Gospel Age were to be priests unto God and the Lamb, the footstep followers of Jesus.

[9] Egypt hearing that Israel seemed entangled in the desert (having, as it seemed, taken the wrong direction) Pharaoh pursued them. God delivered his people by opening the sea for them. Pharaoh's army followed; but Moses' rod, symbol of God's power, closed the road for them, even as it had opened it for Israel. Pharaoh's army was destroyed, Egypt was broken, but all Israel was safely landed on the further shore.

[10] These great events provide a picture of the greater deliverance which God has begun to work in the earth. The Israelites represent both God's people at this day and also the whole human race, all of whom have been held under the bondage of Satan and the power of evil, represented by Pharaoh and Egypt.

[11] Spiritual Israel has realized their salvation from the power of sin and of the Devil, and mankind also is soon to be freed from all the powers which have held them in bondage. God will not permit sin to thwart his

good-will toward the human family, nor permit Satan to bring His good intentions to nothing.

12 The experiences of Israel after the Red Sea are illustrations of the means which God will take to bring the world of men to a knowledge of himself. As Israel had brackish water made sweet and were given bread from heaven, so mankind will be shown that healing virtues for man's restoration will be found at his hand, already stored in nature. He will also find true bread from heaven in the knowledge of the love of the Creator; for when man comes to know God he loves to worship him, and all such will enter into a life of peace and happiness on earth.

13 The record of the visit of Jethro to Moses, and his recommendations for the better ordering of Moses' time and strength, which were finally adopted and brought into use, shows that God will have natural order used in the regulation of his people's affairs. Man will be used to help his fellows, but all direction will be the rule of Christ, which rule will train men to rule themselves.

14 The attack which Amalek made as they approached Sinai was more than a raid for robbery. It was also an attempt on Satan's part to keep God's people out of the land and thus to thwart God's purposes, and it was one of Satan's attacks on the promised deliverer "seed". Because Amalek *knew* that God was with Israel and yet sought to destroy them, God said he would destroy Amalek from amongst the nations.—Exodus 17: 14.

15 Israel now came to Sinai, and God offered to make a covenant with them, incorporating his law. They accepted; and a few days later God spoke from Mt. Sinai the words which are known as the ten commandments, which, though negative in form, expressed the purpose of God.

16 Israel was now tested. Moses, at the call of God, went up into Mt. Sinai, but did not reappear. When nearly forty days had passed the people asked Aaron to assume control, and to make them a semblance of a god to go before them. Aaron, perhaps flattered, foolishly agreed. God, as if he would conclude his relationship with this people who so soon fell away from him, sent Moses down the mountain. But Moses pleaded for them and for God's honor involved in his promises, and offered to make atonement for them.

17 God could not accept him, but agreed partly to his petition. The law covenant was concluded, Israel undertaking to keep the law which God had given; and God on his part agreed to make them his own people, and promised that they should live in the land of Canaan. As Paul uses the manifestation of Sinai as an example of the then future demonstration of God, when he will establish his kingdom, we may safely say that the progress of Israel from Egypt to Sinai is an illustration of the experiences the world will have in their training after the present order of things has been broken down; and that the shaking of the world at the present time is that which was foreshown at Sinai.—Heb. 12: 18, 22.

18 The long wait at Sinai was not expected by Israel. They thought on leaving Egypt that they were going almost directly into their land of promise; but, led to Sinai, they now found that they were to be allowed to enter and retain that land only upon conditions, namely, that they should keep the laws of God as given at Sinai. They had to learn that Canaan, given to Abraham, Isaac, and Jacob by a covenant of promise, was given to the tribes of Israel only under agreement to keep God's law.

19 Israel did not perceive the difference this made, but thought of themselves as the natural inheritors of the covenant promises. Paul refers to this when speaking of himself as an Israelite under the law. He says, "I was alive without the law once; but when the commandment came, sin revived, and I died." (Romans 7: 9) Israel "alive", as they thought, in the promise given to their fathers, found that they could retain their favor only by keeping the law of God. But the law, because it was too strong for them, slew them; for its commandments actually quickened the motions of sin in them.

20 Broadly speaking, it may be said that the great church systems have never ascended to higher ground than Sinai. Each Church of England edifice set for worship has the ten commandments written on its walls, as if they are its standard for Christian practice. Christendom has never followed Jesus Christ in discipleship. In practice they have done little more than tell their adherents, "You must not do this or that." Had they been true to their profession the law of love in Christ would have been set before the people, and the world's history would not have ended in the present disaster.

21 Israel's ten commandments, negative in form; Christendom's negative rule of worship and practice, which amounts to little more than commands of restraint; and the world's negative form of the golden rule, "Do not to others what you would not have them do to you," are not sufficient to bring mankind to restoration and perfection. God has provided the better way by the power of the holy spirit in the hearts of the disciples of Jesus now, and in the knowledge of God's love, which will soon be understood by the world. These motive powers for good will heal and restore all the willing hearted.

QUESTIONS FOR BEREAN STUDY

What portion of Israel's history is covered in this review? What was Israel's mental and moral condition at time of the Exodus, and why? ¶ 1-3.

Briefly review the circumstances from Moses' birth to his call as deliverer. ¶ 4-6.

What was pictured by the Passover, the firstborn spared, the Red Sea deliverance and the destruction of Pharaoh's host? ¶ 7-11.

What were Israel's outstanding experiences from the Red Sea to Sinai, and what did these illustrate? ¶ 12-14.

How was Israel tested at Sinai? What effect did the law have upon them? ¶ 15-19.

How and why has Christendom sought to put herself under the Sinaitic law? ¶ 20, 21.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Wolf Creek, Ore.	"	18	Chico, Calif.	"	27
Rogue River, Ore.	"	19	Paradise, Calif.	"	29
Medford, Ore.	"	20	Oroville, Calif.	"	31
Ashland, Ore.	"	22	Rocklin, Calif.	Sept.	1
Klamath Falls, Ore.	"	23, 24	Nevada City, Calif.	"	2

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Vincennes, Ind.	"	18	De Pauw, Ind.	"	25
Evansville, Ind.	"	19	Palmyra, Ind.	"	26
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Prescott, Ont.	"	11	Pembroke, Ont.	"	22, 24
Iroquois, Ont.	"	12	Rankin, Ont.	"	23
Montreal, P. Q.	"	13-16	Flower Station, Ont.	"	25, 26
Ottawa, Ont.	"	17, 18	Havelock, Ont.	"	27

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Coon Rapids, Ia.	"	19	Red Oak, Ia.	"	26
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Chariton, Ia.	"	22	Omaha, Nebr.	"	29, 31
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Fredericks Hall, Va.	"	19	Danville, Va.	"	27, 29
Petersburg, Va.	"	20, 22	Keysville, Va.	"	30
Emporia, Va.	"	23	Crewe, Va.	"	31
Lawrenceville, Va.	"	24	Lynchburg, Va.	Sept.	1
Danville, Va.	"	25	Republican Grove, Va.	"	2

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Vernon, B. C.	"	22	Winlaw, B. C.	Sept.	1
Grindrod, B. C.	"	23	Passmore, B. C.	"	2
Rock Creek, B. C.	"	25	Cranbrook, B. C.	"	5
Grand Forks, B. C.	"	26, 27	Fernie, B. C.		6
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Columbus, Ga.	"	18	Screven, Ga.	"	25
Bronwood, Ga.	"	19	Waycross, Ga.	"	26
Albany, Ga.	"	20	Fitzgerald, Ga.	"	27
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Chelsea, Mich.	"	19	Royal Oak, Mich.	"	26
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Midvale, Utah	"	23	Rockvale, Colo.	"	3
Salt Lake City, Utah	"	24, 25	Pueblo, Colo.	"	5
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Brownfield, Tex.	"	20	Sweetwater, Tex.	"	31
Lubbock, Tex.	"	22	Merkel, Tex.	Sept.	1
Hurley, Tex.	"	23, 24	Odessa, Tex.	"	2
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Valier, Ill.	"	20	Gillespie, Ill.	"	27
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Saskatoon, Sask.	"	20, 22	Kamsack, Sask.	"	31
Prince Albert, Sask.	"	23	Grandview, Man.	Sept.	1
Kinistino, Sask.	"	24	Gilbert Plains, Man.	"	2
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Quill Lake, Sask.	"	27	Winnipeg, Man.	"	5, 6

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Swift Current, Sask.	"	22	Swalwell, Alta.	"	31
Webb, Sask.	"	23	Lorraine, Alta.	Sept.	2
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Grand Forks, B. C.	"	18	Fernie, B. C.	"	29
Trail, B. C.	"	20	Coleman, Alta.	"	31
Nelson, B. C.	"	22	MacLeod, Alta.	Sept.	1
Balfour, B. C.	"	23	Lethbridge, Alta.	"	2
Lardeau, B. C.	"	25	Taber, Alta.	"	3

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Porterville, Calif.	"	20	Tuolumne, Calif.	"	29, 30
Bakersfield, Calif.	"	22	Stockton, Calif.	Sept.	1
Hanford, Calif.	"	23	Lodi, Calif.	"	2
Fresno, Calif.	"	24	Sacramento, Calif.	"	3-5
Yosemite, Calif.	"	25, 26	Rocklin, Calif.	"	7

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Trenton, N. C.	"	18	Fayetteville, N. C.	"	25
Bridgeton, N. C.	"	19	Moncure, N. C.	"	26, 27
Vanceboro, N. C.	"	20	Raleigh, N. C.	"	29
Wilmington, N. C.	"	22	Louisburg, N. C.	"	30
Hayne, N. C.	"	23	Henderson, N. C.	"	31

The WATCH TOWER

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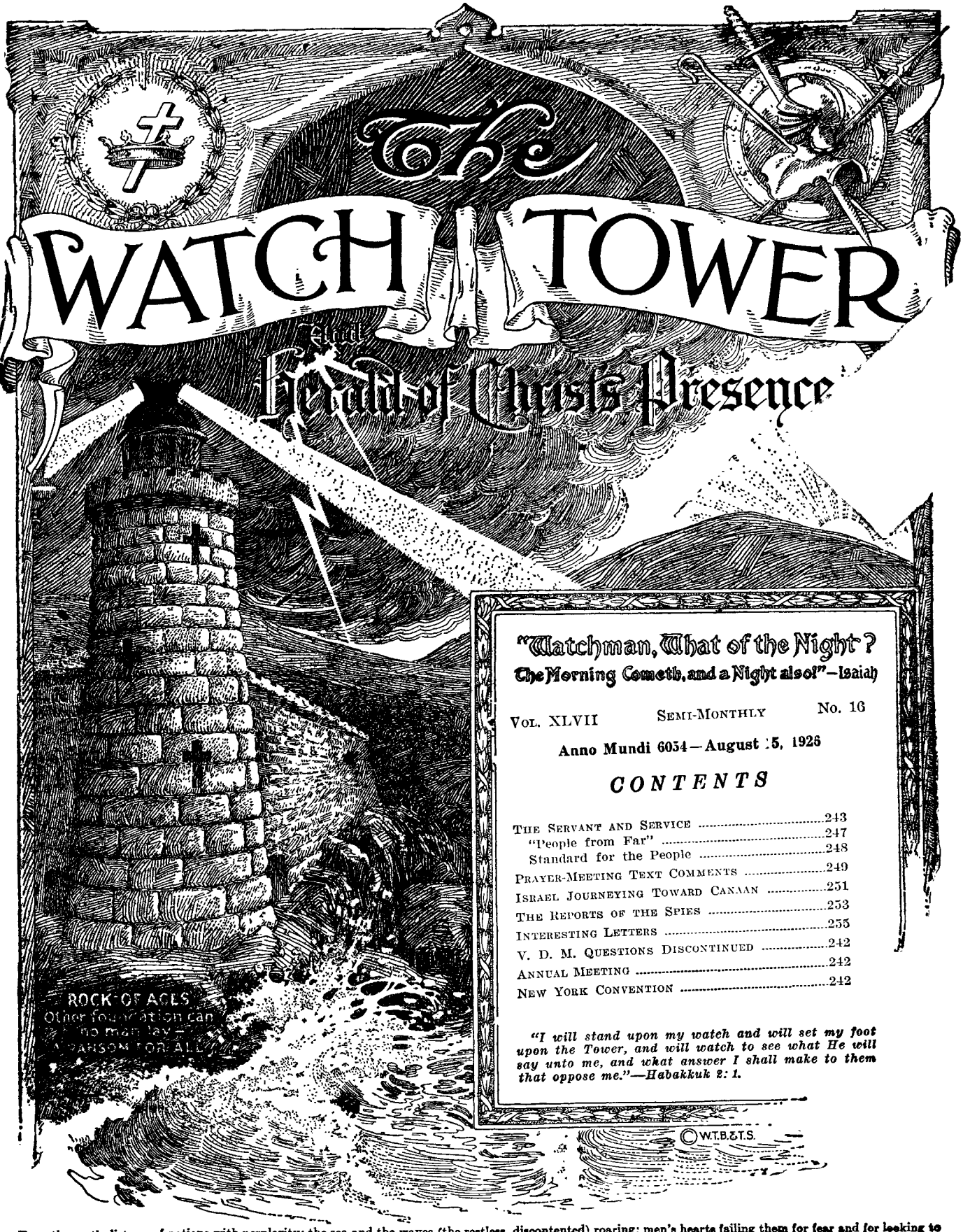
Herald of Christ's Presence



"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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Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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V. D. M. QUESTIONS DISCONTINUED

Not having observed any particularly good results in furtherance of the kingdom message by receiving and examining V. D. M. questions, this work will be discontinued at the office. Everyone who has the spirit of the Lord and is anxious to serve will be prompted by a loving devotion to the Lord to serve in proportion to his ability; namely, the spirit of the Lord. Answering V. D. M. questions does not seem to add to this in any way whatsoever.

ANNUAL MEETING

Notice is hereby given that the annual meeting of the WATCH TOWER BIBLE AND TRACT SOCIETY, as provided by law and charter of said SOCIETY, will be held at Pittsburgh, Pennsylvania, at 10 o'clock A. M., Monday, November 1st, 1826, to transact any business that may properly come before the said convention, including the election of a board of seven Directors and Officers for the ensuing three years. Form of proxy with full information thereon is furnished with the August 15th issue of THE WATCH TOWER for all shareholders. It is desired that all holding voting shares should attend the convention personally or send in their proxies. Additional proxies may be had by addressing the Secretary.

W. E. VAN AMBURGH, *Secretary.*

Brooklyn, N. Y., August 15th, 1926.

NEW YORK CONVENTION

The principal convention to be held by the SOCIETY in America this year will be that at New York City, October 15th to 18th inclusive. Most of the meetings will be held in the Manhattan Opera House, West 34th Street. The public meeting will be at the New Madison Square Garden and will be addressed by the president of the SOCIETY. The New Madison Square Garden is New York's greatest assembly place, and there is probably none equal to it on earth for a closed-in building. Its seating capacity exceeds twenty thousand. It is absolutely fireproof and is equipped with all modern conveniences, including voice amplifiers which will make it easy for everyone to hear.

We remind the brethren that this is their convention; and Brooklyn headquarters will appreciate full cooperation to make this the greatest public witness ever held. Further details will appear from time to time in THE WATCH TOWER. All communications concerning the convention should be addressed WATCH TOWER BIBLE AND TRACT SOCIETY, Convention Committee, 18 Concord Street, Brooklyn, N. Y.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII AUGUST 15, 1926 No. 16

THE SERVANT AND SERVICE

"Thou art my servant, O Israel, in whom I will be glorified." — Isaiah 49: 3.

[The prophecy identifies the faithful anointed as The Servant, the remnant being a part thereof. The Servant speaks under the direction of the Lord, first to the great company class and then to all the peoples of good will. Many of the great company class are in the denominational prison houses, and The Servant is commissioned to bid them to come forth and show themselves and to take their stand on the side of the Lord. The Servant is also commissioned to lift up a standard for the people, and millions of peoples of good will hear the message of truth. The Servant uses the truth as a sharp sword and as a polished shaft. While The Servant is giving this witness, even though the times are dangerous, God holds the faithful ones in the hollow of his hand and shields them from the assaults of the enemy.]

MERE speculation as to the meaning of a scripture is never profitable. Divine prophecy cannot be understood until it is fulfilled or in the course of fulfilment. When we see a prophecy in the course of fulfilment, and have other plain scriptures to show its application, it is then particularly profitable for the new creature to examine that prophecy, carefully and prayerfully. By the Lord's grace he may find precious truths therein that will greatly encourage and strengthen him.

2 The Lord seems to be turning his light more and more upon the prophecies relating to the work of the anointed. Amongst these is the prophecy set forth in the forty-ninth chapter of Isaiah. Therein two classes are made prominent, to wit: the faithful remnant class of Zion, and a less faithful class, which latter class is generally designated as the great company. The opportunity to the faithful remnant class to serve God and magnify his name is now greatly enlarged. If it is found that this prophecy discloses such fact, then it should greatly encourage and help the anointed to push on in the work with patience and zeal, in joyful obedience to the Lord's commands.

3 The only purpose of THE WATCH TOWER to here attempt to explain this prophecy is to encourage and gladden the hearts of the anointed. With a prayer to God that he may guide and direct, and with confidence that he will do so, let us now examine this scripture. Before beginning a critical examination of the text, each one is strongly urged to carefully read the entire chapter, in the King James and also in the Revised Version. Then what is herein said should be carefully studied, and each scripture that is cited should be carefully considered in connection with the comments herein made. A casual reading will not be profitable.

4 The words of the text, "Thou art my servant, O Israel, in whom I will be glorified" (v. 3), undoubtedly have reference to The Christ, Head and body. On another occasion the same prophet, addressing the same servant class, says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." To the same anointed class the spirit of the Lord grants the commission to preach the good news, declaring the day of God's vengeance, and to bring comfort to those that mourn.—Isaiah 61: 2.

5 The faithful remnant of the anointed class, those who are honored and used of the Lord in this end of the age as his witnesses, were foreshadowed by Shear-jashub, the son of Isaiah (Isaiah 7: 3; W. T. '25-212); and that these are to be made prominent in the last days of the Gospel Age is indicated by the words of the prophet here recorded: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of the people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isaiah 28: 5, 6.

6 Some have misunderstood "The Remnant" article, which appeared in the July 15, 1925, issue of THE WATCH TOWER, and have thought that "the remnant" means that class who love earthly blessings of restitution. This is entirely wrong. The remnant means those faithful anointed and true saints who remain steadfast; who continue as the faithful witnesses of God, even unto death. Some of the anointed repudiate the Lord and go into the second death. Others of the anointed become negligent, indifferent or fearful, and are relegated to the tribulation or great company class. The remnant class are those who abide in Christ and who loyally and faithfully continue there until received into glory. These will be the overcomers who have their reward in the first resurrection, being abundantly received into the kingdom of heaven. (Revelation 20: 6; 3: 21; 2 Peter 1: 11) "In that day," which is the day of God's vengeance and judgment against the nations ruled by

Satan, this anointed faithful remnant class will be specially honored by having increased opportunities of serving the Lord.

7 Heretofore the forty-ninth chapter of Isaiah's prophecy has been applied to the Millennial Age exclusively; but it now seems quite manifest that this prophecy has to do with the closing experiences of the church, while some of her members are still in the flesh. St. Paul applies it to the anointed class, and fixes the time by his quotation from the prophecy. (2 Corinthians 6:2) The prophecy applies primarily to the Lord Jesus Christ and secondarily to the members of his body, when the Lord comes to his temple and when the servant class is made up. Whatsoever the body members are now doing on earth to the glory of God they are doing under the direction of the Head, Christ Jesus. He is present with them, he has clothed them with the garments of salvation and covered them with the robe of righteousness, which Jehovah has furnished by and through his beloved Son for the bride class.

8 In verses one to five of the prophecy of the forty-ninth chapter of Isaiah the statement is made that this servant is formed and "called from the womb". The woman who conceives and gives birth to this servant class is Zion, which is God's organization. Christ Jesus is the chief one of Zion. (Isaiah 28:16) All who are begotten and anointed of the Lord, and who abide under that anointing, are counted as a part of Zion and also as her children. Jerusalem, which is sometimes used synonymously with Zion, is called the mother of all the spirit-begotten and spirit-born ones. (Galatians 4:26) Zion gives birth to the kingdom, or official government, as well as to the individual members of that royal line.—Revelation 12:5; Psalm 110:3; Isaiah 66:7.

9 The above texts locate to a certainty the servant class and show that such class is composed of Christ, the Head, and the body members. The body members collectively, while in the flesh, are referred to in the Scriptures as "The Servant". The Lord Jesus Christ speaks of his body members this side the vail as a part of himself. (Psalm 69:5) Such are the servants of Jehovah God to execute a part of his plan.

10 The opening words of the forty-ninth chapter of Isaiah show the servant class speaking thus: "Listen, O isles, unto me; and hearken, ye peoples, from far." (*R. V.*) To whom is this message addressed? Who is meant by the isles? Isles or islands are stable places of land in the midst of restless waters. The mass of mankind is restless. The isles, therefore, particularly represent certain companies of Christian people who mingle with mankind but who do not trust in the powers of restless humanity. They love the Lord to a degree, and yet they are afraid. They do not fully exert themselves on the side of the Lord. These are they who cannot see well. (2 Peter 1:9) These are of the antitypical city of Jerusalem who are made manifest "in that day of the Lord". Many of these are in the houses that will suffer destruction in the time of trouble. These are they who compose the great company or tribulation class.—Zechariah 14:1, 2.

11 Verse one of Isaiah forty-nine thus shows the servant class calling upon the great company class to listen to what the servant class is about to say. The servant speaks first to the great company class, and then to "ye people, from far". We will first consider the "isles", or great company class.

12 As shown by the parables of the pounds and of the talents, when the Lord comes to his temple and conducts the examination of those who have been anointed he finds some who have been faithful; and these he approves and invites to enter into his joy. This is the class described by the Prophet Isaiah in chapter forty-nine, verses one and three, and mentioned under the pronoun "me". These are the ones whom the Lord now uses for his special work. This is the class that addresses the message to the great company class, described as the "isles". At the first advent Jesus did not speak to the great company class. This is proof that the servant class must now deliver a message to the great company class; that is to say, in the end of this age; and this being true, we are now at the time of the fulfilment of this prophecy. Of course it is the message of the present Lord himself, being spoken through his visible representatives, his faithful witnesses.

13 Verses two and three of the prophecy are: "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified." Here the Lord causes the servant to speak of the work to be done, to wit: that the message of truth must go forth as a sharp sword, as a keen, clear-cutting and piercing, polished shaft, like arrows into the hearts of the enemy.

14 Confidence is then given to the servant by his being assured of the Lord that he will hide the servant in the shadow of his hand; that as darts are shielded in the quiver so shall the Lord shield his servant. Thus shielded and protected, God sends forth his servant class that his name may be glorified. (1 Peter 2:9) While the message strikes terror into the heart of the enemy, yet it cheers and comforts those who mourn, because it brings good news of the time of deliverance. With this full assurance from the Lord, his servant is strong in the Lord and in the power of his might. He is eager for the work because he knows it is the Lord's will, and he knows that everything shall work together for his good.—Romans 8:28.

15 When the Lord came to his temple in 1918 (the autumn of 1917, modern time) that was the time for the beginning of judgment. Whether the saints then realized it or not, those who really loved the Lord went forth declaring "the day of vengeance of our God", wielding the sharp sword and using the polished shaft;

or, otherwise stated, themselves being used by the Lord as a sharp sword, as a polished shaft, and as a piercing arrow against the bulwarks of Babylon. Great trouble fell upon them, and their work seemed to be in vain. The headquarters at Brooklyn were dismantled and moved to another place; London and other branch offices were cut off from connection and communication with headquarters, and there was much to bring distress and discouragement. Yet the faithful waited in patience and, in the language of the prophet, said: "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God."—Isaiah 49:4.

16 After a period of waiting, the prophet shows, the Lord revives his servant class, the faithful saints, by telling them that they are his witnesses that he is God. (Isaiah 43:10, 12) He tells this servant class that he will use them to plant the heavens and lay the foundations of the earth; and that while so doing the servant shall have no occasion for fear, because the hand of the Lord is over him. (Isaiah 51:16) After the discouraging experiences in 1918, and in the months that followed, the servant class was greatly revived; and with greater zeal than ever they re-engaged in the kingdom work.

17 Note now the marginal reading of the next verse of the prophecy: "And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him that Israel may be gathered to him and I may be glorious in the eyes of the Lord, and my God shall be my strength." (Isaiah 49:5, *R. V.*) In harmony with this prophecy the work of the anointed now takes on a wider scope, consisting of three phases, to wit: First, the gathering together into a compact body of the faithful members in Christ, who compose the servant class (Psalm 122:3, 4); second, the awakening of the great company class; and third, the carrying of the message to the rulers and princes and peoples of the earth.

18 The prophecy continues: "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the desolate of Israel." (Isaiah 49:6) The gathering and raising up of Jacob, mentioned in verses five and six, clearly means the gathering together of the full number of the "one hundred and forty-four thousand". This is in exact harmony with Revelation 7:4-8, in which the Revelator points out that twelve thousand are gathered from each of the twelve tribes. During this period of the "latter rain", that is to say, the time of refreshing, which work is represented by Elisha and known as the Elisha work of the church, the Lord has poured out his spirit upon his servants and handmaidens. (Joel 2:29) These have been gathered and organized as never before for the service of the Lord, and have in the spirit of the Lord gone forth proclaiming the message of truth. It has been a great gathering time from 1918 until the present time; and, as heretofore stated in these columns, many have come to a knowledge of the truth since that time and have given every evidence of being anointed of the Lord; and many of those who have thus come in recently are showing greater zeal for the Lord than many who came into the truth long prior thereto.

19 "To restore the *desolate* of Israel" clearly refers to the reviving of the great company class. Those consecrated ones who have remained inside the nominal church, as well as some outside, have been fearful of men and negligent of privileges of service. They were once anointed of the Lord, but have lost that anointing and have missed many privileges of service. They have feared the influence of men. The prophet describes them thus: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." (Psalm 107:10-14) The same company is described as "a great multitude" gathered from all the nations of the earth.—Revelation 7:9-14.

20 Up to this point Isaiah's prophecy shows that the servant class has a work to do amongst the "desolate" class, the great company class. The prophecy also shows that this must be done in troublesome times, while men's hearts are failing them for fear, while the world is in distress and perplexity, and when there is much danger to the church upon every side. Other scriptures show that this work must be done while Satan is desperately bent upon destroying "the remnant" who have the testimony of Jesus Christ that they are his, and who are keeping the commandments of God. (Revelation 12:17) Therefore that the servant class may be encouraged, the Lord through his prophet says: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." —Isaiah 49:8; 2 Corinthians 6:2.

21 In other words, to this faithful servant class the Lord now says: 'In my acceptable time I heard you; in the day of salvation when I came to my temple I helped you, because I found you faithful; and now in this time of stress, fraught with much danger upon every hand, I will preserve you.' The Lord gives his positive promise that he will preserve those who love him and who are faithful to him. This assurance is in harmony with the promise given by the Psalmist: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer." —Psalm 31:23.

22 Then, continuing to address the servant, the Lord says: "I will . . . give thee for a covenant [a solemn

guarantee] of the people, to establish the earth, to cause to inherit the desolate heritages." (Isaiah 49:8) Here again the desolate are mentioned; here again the great company class is referred to. In harmony with the quotations from the prophecies above, these have been in darkness and in desolation because of their environment and because of the snares into which they have fallen. There are many of these in the creed prisons of Christendom, in both the Catholic and the Protestant systems. They love the Lord; and yet they are restrained from freedom because of the prison keepers, the clergy, who club them into submission and coerce them into silence. Many of these are held in darkness concerning the great and loving plan of God for the blessing of mankind. Many of them would break away from these prisons and take their stand on the side of the Lord if they knew the great plan of salvation in the light of present truth. Do not the facts show that some of these have been recently found by those who have been canvassing with the literature of present truth? When found they have gladly availed themselves of the books.

23 These are the desolate heritages, and these must be brought to the light. It is true that some who have rejoiced for a time in the truth and in the anointed have dropped back into the great company class, but surely there are many yet in the nominal churches; and these are described as in prison and in darkness. Therefore the commission is given to the servant class, as stated in verse nine of the prophecy, as follows: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."

24 In Isaiah 42:6, 7, God again addresses his servant, The Christ, and 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." This prophecy could not possibly refer to the Millennial Age. It shows a work to be done by The Servant class while on the earth. Here the Lord says: 'I will hold thine hand and keep thee.' There will be no necessity for God to hold the servant's hand and shield and keep him after he reaches his kingdom home. This clearly means that God will shield and protect the servant class from the enemy while performing the commission that God has given him to perform while on earth; and that commission is that he, the servant, is given as a light to the nations. And for what purpose? To open the blind eyes, and to bring out the prisoners from the prison and them that sit in darkness out of the prison house.

25 The apostle, in 2 Peter 1:9, plainly states that the great company is blind. The Apostle Paul, in 2 Corinthians 4:3, 4, states that the world in general is blind. The prison houses here mentioned must of necessity be the houses of ecclesiasticism, where some consecrated ones are kept prisoners; and there they sit in darkness because their teachers and leaders, acting as instruments of Satan, hold them back from the truth.

26 Otherwise stated, the Lord says to his servant: 'Tell these prisoners to get out of the denominational prisons; tell those who are in darkness to show themselves and to take their stand on the side of the Lord, that they may feed upon the precious things of God's Word.' Has not the servant class been doing this very thing in the past few years, by sending millions of "Resolutions", "Indictments," "Messages of Hope" and "Comfort" to the desolate?

27 It is since the Lord came to his temple that he has used the radio to spread the message of the truth. He has greatly blessed this method of sending forth the gospel message. The ecclesiastical system's prison walls cannot stop the message of truth from going to those truth-hungry ones who are in the prison. The message goes right through these prison walls, and the keepers cannot prevent the hungry souls from hearing and feeding upon it. Many of these hungry ones are now writing to the SOCIETY'S radio stations, expressing joy because of the truth which they have heard, and are gladly availing themselves of the books containing the message of the divine plan. This is in fulfilment of the prophecy: "They shall feed in the ways, and their pastures shall be in all high places." (V. 9) When we see the prophecy thus being fulfilled we may know that this is the proper understanding of it and that it does not refer to the Millennial Age. It refers to the present time.

28 Mark that this scripture does not say: "The prison house *of death.*" We have read that into the scripture. The text reads: "Say to the prisoners, Go forth." How could the servant say that to the prisoners if they were dead and in the tomb? The Psalmist describes these prisoners as sitting in darkness, because they have disregarded the Word of the Lord; and then he says that they cry unto the Lord in their trouble and the Lord brings them out of darkness and breaks their bands asunder. (Psalm 107:10-14) This corresponds exactly with the statement of the Prophet Isaiah. Many of those who are now hearing the truth by radio and by other means, who are reading the books, and who claim to be consecrated to the Lord, do not give evidence of being of the anointed class; and yet they are rejoicing. Is not this the great company waking up, and is there not much more yet to be done? Does it not seem that this work is just begun?

29 Then the prophecy adds: "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isaiah 49:10) Again the words of the prophet are corroborated by the plain statement of Revelation, which refers to the great company class, and which reads: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb

which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Revelation 7:16, 17) Surely these words of the Revelator apply to those who will compose the great company class; and that, too, while they are still on the earth, not after they have reached heaven. There would be no occasion for their having tears after they have reached the heavenly courts.

32 Verses eleven to thirteen of this forty-ninth chapter of Isaiah seem to apply entirely to the Millennial Age of restoration; and evidently are placed here as a parenthetical statement, for the purpose of safeguarding the secrecy of this prophecy until God's due time for his people to understand it.

33 Verse fourteen of the prophecy reads: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." In 1918 many of the Lord's people were discouraged, and some said, at least by their conduct: "The Lord hath forgotten us." The writer heard these very words used by some in that year; but in the following year the same ones who had thus spoken were revived, and they are still rejoicing in the Lord. Again in 1925 many said: "The ancient worthies have not returned; and some who seem to be saints are still on the earth; surely the Lord hath forgotten us." Verses fifteen and sixteen of this prophecy is the response from the Lord in which, in substance, he says: 'Though a woman may forget her babe, yet God will never forget Zion: he has graven her upon the palms of his hands, and she is continually before him.'

34 In 1918 there were some who had been actively engaged in the Lord's service, but who under stress betrayed their brethren into the hands of the enemy, even as Jesus foretold. (Matthew 24:10) And then they hurriedly departed from the truth. How strikingly this is foretold by the seventeenth verse of the prophecy, which speaks of these children of Zion: "Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee"!

35 The arm of the Lord was not shortened. Others quickly took the place of those who had departed. It was after the Lord came to his temple that the prophecy of Joel had its second fulfilment, when the spirit of the Lord was poured out upon his servants and handmaidens; and these came to Zion and rejoiced in the Lord, and still rejoice. Even so the Prophet Isaiah, in verses nineteen and twenty of this forty-ninth chapter, shows that many others should come; and this has had a fulfilment. Again verse twenty-one is corroborated by Revelation 7:13.

"PEOPLE FROM FAR"

36 In the prophecy of Isaiah 51:16 the statement is made that God has put his message into the mouth of the faithful servant class, that he has shielded this class from the assaults of the enemy, and has sent his servant forth as his witness that he may plant the heavens and lay the foundations of the earth. The planting of the heavens, there mentioned, must refer to the gathering of the spiritual class unto the Lord. Laying "the foundations of the earth" must refer to the earthly class that shall hear the message of truth at the mouth of the faithful anointed class. "The people from far" (Isaiah 49:1), therefore, must refer to earth's millions who hear the truth and who are happy to hear it, yet who do not make a consecration unto the Lord at this time but who will be ready to embrace the earthly phase of the kingdom when that begins.

37 Now let us consider the latter part of verse six and verse seven, together with verses twenty-two and twenty-three, of Isaiah forty-nine, because it is apparent that they all relate to the same thing. After speaking to the servant class relative to the gathering of the tribes of Jacob, and the restoring of the desolate ones of Israel, then the prophecy reads: "I will also give thee for a light to the nations, that thou mayest be my [means of bringing] salvation unto the end of the earth." It is manifest, therefore, that the message of truth must go to the nations of the earth in order that the foundations of the new earthly organization may be laid; and this must be done before the church's work is finished on earth.—Matthew 24:14.

38 In verse seven of Isaiah's prophecy God is speaking, first to Jesus Christ and then to the faithful members of his body, and for the special encouragement of the latter: "Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." Kings or rulers are those who exercise the ruling power amongst the nations. Does not this indicate that the message of truth may yet be heard by some of those in earthly authority, and acknowledged by them as the truth, and that some of these may even support the message of the truth? In this connection note the marginal reading of verse twenty-three: "Kings shall be thy nourishers," indicating that some in authority may yet support or nourish those who proclaim the message of truth. The saints, of course, will not depend upon such support; their strength cometh from the Lord: but if it please the Lord to open the minds of some of the rulers then the servant should rejoice.

39 "Princes also shall worship." Princes would represent those who have less to do with the actual government of the world, yet who wield great influence to that end. The clergy are of this class. It is not unreasonable that some of the clergy, as individuals, are still in the Lord's favor; and such may hear the message of truth and come to worship the Lord because of the faithful witness given by those whom he has chosen. In St. Paul's time there were some of those in authority who were his friends and who supported him. (Acts 19:31) Is it unreasonable that some of this class may now see the truth, before the conclusion of the work of the anointed ones on this side the vail?

STANDARD FOR THE PEOPLE

38 It is "the people from far" who must be encouraged to rally to the standard of Jehovah. "The servant" is commanded to lift up God's standard, which means he must give to the people the testimony concerning God and his kingdom. The command to the servant is: "Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."—Isaiah 49:22.

39 The standard of the people is a message of life that "the servant" is bringing to the people. Has not "the servant", the church, during the past few years been telling the people that millions of them shall get life and shall never die if they obey the Lord? Our slogan has been, and is, MILLIONS NOW LIVING WILL NEVER DIE! A great many of these have manifested the keenest interest in the message and expressed their desire to see the kingdom established. These may with propriety be designated as children of "the servant" in this that "the servant" has brought to them the message of life, that is to say, the message that shall give to them life.

40 The prophet indicates that many other peoples must yet hear, and that hearing they shall rejoice. Figuratively speaking, those thus hearing bear up in their arms and upon their shoulders these children who have been brought to a knowledge of God's provision for giving them life. They thereby express their joy and approval. When a people are happy they find no better way to express it toward another than to carry upon their shoulders or in their arms the one who is favored. Great numbers of the people are providing themselves today with the books which teach God's plan. Even greater numbers are hearing the message by radio. These are telling others about it. Many of these have become friends of those who love the Lord and his message; and while they give no evidence of being spirit begotten yet they rejoice in the truth and in its message of life and express this joy in their own way, illustrated by bearing children up in their arms and on their shoulders.

41 This is exactly in harmony with the command given by the Lord to his servant class, wherein it is written: "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) This is a work to be done by "the servant", the anointed class, and these may expect encouragement and nourishment from others who are not spirit begotten.

42 God loves the oppressed people of the world. So great is his love that he gave his only begotten Son that the people might not perish, but that those who should hear and obey might live. It would be just like him to make everything ready for them to hear at the proper time. For more than six thousand years man has been alienated from God. Anticipating the time of the glad return of the exiles unto himself, God through his prophet, bids his anointed servant mark out to them the way that leads to life. He tells them to go and make ready the road for the entry of the people; to bank up the causeway; to gather out the stones; and then to lift up a standard to which the people may rally.

43 To this end the Lord is now sending forth a world-wide proclamation that the time of DELIVERANCE is at hand. Those who are of Zion, those who are of the servant class, will joyfully obey these commands; and herein will God be glorified. While this witness is being given, the Lord will keep in security and in safety his anointed who obey his commands. This also marks the time of the recompense of the evil one. God's promise is that "I will contend with him that contendeth with thee, . . . and I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood". (Isaiah 49:25, 26) The Lord God will vindicate his good name and cause his praises to be heard in the earth.

44 It is so manifest from this prophecy that there is much for the anointed yet to do that the anointed should be greatly encouraged thereby. It furnishes evidence that the Lord is dealing with them, that they are his people, and that he is now using this servant class to accomplish his good purposes. Knowing that the time of deliverance draws nigh, let the anointed ones look up and lift up their heads. These are they whom the Lord has placed on watch, therefore let them with gladness proclaim the message of truth, even as God's prophet has commanded: "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) The dreamers and fault-finders will not see their privileges; and instead of helping with the work they will attempt to hinder it. Nothing, however, can hinder the progress of the Lord's work. Let not the faithful anointed ones stop to discuss matters of trouble. Let them busy themselves by pressing on with the kingdom work.

45 In recent months the Lord has revealed to his people a clearer understanding of the Devil's organization, and of his purpose to wreck that wicked system that the people may have complete deliverance. This message he has been pleased to permit to appear in the book entitled DELIVERANCE. Has not God provided this instrument in the hands of his anointed class? Let those who so believe carefully study the message therein and be prepared to use it.

46 Armed with the message of truth which shall proceed out of their mouth like a sharp sword, while they are held by the Lord in the shadow of his hand and made by him like a polished shaft, being protected as a hunter protects his quiver in his shield, let the anointed servant go forth to the battle, singing the praises of Jehovah as he goes. Let fear be flung to the winds; and, moved by a burning zeal for the Lord, let the saints march on to victory and to the kingdom of God. Arouse

the great company class. Bid them leave their prisons of darkness and come forth and take their stand on the side of the Lord. Lift high the standard of the Lord for the people. Point them to the highway, that they may prepare themselves to go up on it in the way of holiness in God's due time. Great now is the work of the anointed! Blessed is he who participates therein!

QUESTIONS FOR BEREAN STUDY

When only may a divine prophecy be understood? On what class of prophecies is the Lord now turning his light? What two companies are made prominent in Isaiah 49? Who is the servant referred to? ¶ 1-4, 9.

What class did Isaiah's son Shear-jashub foreshadow? Who will "turn the battle to the gate"? Who constitutes "the remnant"? ¶ 5, 6.

What light does St. Paul throw on Isaiah 49? To whom does this prophecy apply? Who gives birth to the servant? ¶ 7, 8.

What is represented by "the isles"? Who is referred to in verse 1 by the pronoun "me"? ¶ 10-12.

What is meant in verse 2 by the "sharp sword" and the "polished shaft"? What comfort does the Lord here give us? How was verse 4 fulfilled? ¶ 13-16.

What three phases of the servant's present work are emphasized in this prophecy? Who are "the desolate of Israel"? ¶ 17-19.

What circumstances will attend the work of reviving the great company? What assurance does the Lord give us in this connection? ¶ 20, 21.

What are the "desolate heritages" of verse 8? ¶ 22, 23.

Does Isaiah 42:6, 7 refer to the work of the Millennial Age? Who are "the blind", and what constitutes "the prison"? How is this passage being fulfilled? ¶ 24-28.

Show the relationship between Isaiah 49:10 and Revelation 7:16, 17. To what time do these texts refer? ¶ 29.

Explain Isaiah 49:11-13. How and to what time does the fourteenth verse apply? What is the significance of the Lord's response in verses 15 and 16? ¶ 30, 31.

What happened in 1918 and since that coincides with verses 17-21? ¶ 32, 33.

What is meant in Isaiah 51:16 by planting the heavens and laying the foundations of the earth? In the light of this, who is evidently meant in Isaiah 49:1 by the "people from far"? ¶ 34.

How does the latter part of Isaiah 49:6 correspond to the statement in Matthew 24:14? ¶ 35.

What is indicated in verses 7 and 23 of Isaiah's prophecy? Who are the kings and princes there mentioned? ¶ 36, 37.

How is verse 22 to be fulfilled? ¶ 38-43.

What effect should this prophecy have upon the Lord's servant class? ¶ 44-46.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR SEPTEMBER 1

"The Lord is great in Zion."—Psalm 99: 2.

THE LORD here mentioned is Jehovah, the Most High God. He is represented as manifesting himself in a special way through his beloved Son, his anointed King whom he has set upon his throne. "I have set my king upon my holy hill of Zion."—Psa. 2:6.

This could not take place before 1914, because prior to that time God had commanded that his Son remain inactive against Satan and until due time. (Psalm 110:1) There the Gentile times ended, and then it was time for the Anointed One to act, and he did act. It was in 1918 that he came to his temple for judgment. (Psalm 11:4) This marks the time when God will begin to establish equity in the earth, and the people must have notice thereof. There begins the day of God's wrath; because the first work of establishing righteousness is his expression against unrighteousness.

The text represents the Most High seated amidst the cherubim. The Revelation likewise pictures God upon his throne and round about him four beasts, symbolically representing wisdom, justice, love and power. Prior to this it had been made to appear that God is unjust, because so much unrighteousness is practised amongst men, who say God is responsible for it. It has been represented that God's power is insufficient to restrain evil; that he was not wise enough to establish a different condition; and that he is not a God of love, otherwise he would not permit so much suffering.

Now the time has come for the four divine attributes to be expressed. Zion, his organization, is the instrument used to make known these great attributes working in harmony. Out of Zion God shines. (Psalm 50:2) It follows, then, that those who are in Zion must be devoted to the Lord and that those of Zion yet on earth delight to proclaim his praises and hold forth his standard. Such are the accredited witnesses of God on the earth and they delight to give testimony concerning him and his loving kindness.—Isaiah 43:10-12.

TEXT FOR SEPTEMBER 8

"King of kings and Lord of lords."—Revelation 19: 16.

THIS scripture could not have its application until after the Gentile times had ended. It more particularly applies at the time the Lord comes to his temple. It does not seem proper to say that this scripture means that Jesus Christ is Lord of many other lords who are members of his body. It clearly means that he is the supreme ruler of the earth and that the time has come for him to begin to exercise his authority. He comes to his temple for judgment. (Psalm 11:4) "Judgment must begin at the house of God." (1 Peter 4:17) His judgment then proceeds against the nations of the earth. At the time mentioned there are lords and kings in the earth who have been ruling even though not by divine right. All these kings are now called upon to give their allegiance to Christ, God's anointed King, and to serve him. (Psalm 2:1, 12) The context of our text (Revelation 19:11-15) shows that the time has come for God to judge the earth, and that he has clothed

his beloved Son with full power and authority to perform this great work. This great truth must be made known, because the kings of earth and the people must have notice. It follows that the anointed ones of the temple class must give this witness. It is therefore seen that service of the Lord by now proclaiming Christ Jesus as King, and his kingdom, and announcing this as God's kingdom, is the work that the church must do at the present time. The message must be heard by those who will form the great company class. It must be heard by the peoples of earth of good will.

Who will then perform this work? Jehovah said: "Ye are my witnesses that I am God." The plain privilege and duty of the members of the church on earth, therefore, is to make known to the people that God's kingdom is at hand, and that his beloved Son is now the rightful King of all earthly kings and is now Lord of all earthly lords.

TEXT FOR SEPTEMBER 15

"A diadem of beauty, unto the residue of his people."
—Isaiah 28: 5.

WHEN does this scripture begin to have its fulfilment? The prophet answers: "In that day." The expression "in that day" always refers to the time when God becomes active through his King concerning things of Satan's organization. It seems quite clear that this particularly begins to apply when the Lord comes to his temple, for the reason that it is those then found faithful and who continue faithful to whom this promise is made. To such the Lord says when he comes to take account with them: "Thou hast been faithful over a few things. . . . Enter [now] into the joy of thy Lord."

The diadem is that lacer about the head to which the crown is fastened. The one wearing a crown and diadem is pictured as having been honored by his superior. "In that day" the Lord of hosts will be a diadem and a crown to the remnant. This title of Jehovah suggests his army in action as indicated by the 110th Psalm. It is a great honor to be appointed by Jehovah as his witnesses at such a time and to proclaim to others his justice, wisdom, love and power. Giving this witness is really the office and present work of the remnant.

The text shows that "in that day" pride will be greatly manifested by some, particularly the rulers of earth. The rulers of earth have decked themselves with pride. Their pride shall be broken; and the breaking will be done by Jehovah through his beloved Son, his anointed King. The remnant class is commissioned by Jehovah to give testimony of these great truths. Thus God honors them by permitting them to lift up the standard for the people. At the same time he particularly shields and protects them while they are singing his praises out of Zion.

TEXT FOR SEPTEMBER 22

"The Lord . . . is my refuge and my fortress."
—Psalm 91: 2.

OF COURSE it may be said that the Lord has always been a refuge to those who follow faithfully in the footsteps of his beloved Son. This, however, is not the proper and particular application of the text. The text shows that this refuge is at a time when there is war or trouble about the church. It clearly appears that it begins to have its fulfilment with the day of judgment, when the Lord comes to his temple, and thereafter until judgment is completed. It is that time when the enemy is assaulting the faithful representatives of the Lord on the earth. It is after the time of the birth of the nation and during the time when the dragon, namely, the Devil and his organization, makes war against those who keep the commandments of God and who have the testimony of Jesus Christ. The only righteous are those who are in Christ and their righteousness is by virtue of being in Christ. It is against these that the enemy is arrayed. "They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence; and my God is the rock of my refuge."—Psalm 94: 21, 22.

But these faithful ones have no need for fear, because they are in Christ, under the robe of righteousness, in the temple; and abiding there, they are in the secret place of the Most High. Being wholly devoted to the Lord and seeing their privilege, they delight in singing the praises of Jehovah God out of Zion. A failure to do such would be unfaithfulness. All in the temple proclaim the praises of Jehovah God.

TEXT FOR SEPTEMBER 29

"Christ is Lord, to the glory of God."—Phil. 2: 11.

WHEN did this scripture begin to have its fulfilment? Surely not during the entire Gospel Age; because ecclesiasticism during that time has put an entirely wrong interpretation upon the text. These have said that Jesus Christ is Lord equal to God; in fact, God himself. The DIAGLOTT gives the proper rendering. The text means that the time must come when Jesus Christ will be acknowledged as Lord of heaven and earth, and that this will redound to the glory of Jehovah God. As long as Satan is in full control this could not be true. When the due time arrives for him whose right it is to assume his power and reign, Jesus Christ begins action. He goes forth in obedience to Jehovah's command to rule amidst his enemies. The time has come for God to begin the work of making the enemy and his organization His footstool. From that time the work must progress until Satan's organization is completely destroyed, and until every creature that is granted life, both in heaven and on the earth, will join in proclaiming the fact that Jesus Christ is Lord, is King of kings, that he is God's anointed King; and thus is the

glory of the great Jehovah God made manifest to all creation.

The remnant class is highly honored; because God gives such a vision of this great privilege when the temple opens. Of necessity all such recognizing that Christ Jesus is Lord, and that the time has come for him to reign, delight to sound forth the praises of Jehovah out of Zion. They give Jehovah God the glory and honor due his name because he is the great Author who made and who is carrying into execution his marvelous plan. This plan and execution bespeak his wisdom, justice, love and power, to his glory and praise.

ISRAEL JOURNEYING TOWARD CANAAN

——OCTOBER 3—NUMBERS 10:11-36——

"Come thou with us, and we will do thee good."—Numbers 10:29.

THE days which immediately followed the erection of the tabernacle were busy ones for Moses and Aaron and for the leaders of the people; for besides the consecration of the priests and the tabernacle there was much necessary instruction to be received and given for the regulation of the general affairs of Israel.

[2] While Moses was receiving from God the final instructions already noted in our course of studies, the people were being instructed as to their order for marching. It was on the fiftieth day of Israel's second year of freedom from Egyptian bondage that the cloud removed from over the tabernacle, God's signal that Israel were to proceed on their journey to Canaan. They were ready; and on the day the tabernacle was prepared for conveyance their tents were folded and their journey was begun, all of which indicates that they were watchful; for it could have been no easy matter to get such a multitude on the move. We can imagine the pleasure they had in starting on the journey.

[3] Israel went on their journey in ordered array. The tabernacle was to be the center of the march; and the thirteen tribes were given fixed places which they were to continue in relation to it, and therefore to each other. The tribe of Levi was placed in the midst of the march near to the tabernacle, which was their special care. The twelve tribes were divided into four camps: The van, the two wings, and the rear, each composed of three tribes. Each camp had a standard. Tradition says that each standard was emblazoned with one of the figures of the cherubim, a lion, an eagle, an ox, and a man.

[4] It was a terrible wilderness into which Israel must enter. The land of hope and promise might be all that was claimed for it, but there was a great wilderness and hard travel between it and them, unescapable in whichever direction they went. Perhaps it was because of this that Moses asked his brother-in-law, Hobab, to go with them, saying, "Come thou with us, and we will do thee good." (Numbers 10:29) Whether Hobab had come on a short visit, even as his father had done a year before; or, as appears more probable, whether he had visited Moses and decided to stay with Israel for some time, we may not know. Hobab's reply to Moses, "I will not go with you]; but I will depart to mine own land, and to my kindred," indicates that he had been a time with Israel.—Numbers 10:30; Exodus 18:5, 6.

[5] The suggestion made by Moses to Hobab seem a very reasonable one, and one which any leader of men in a similar position would be likely to make. It is almost certain that Hobab would not be alone, but as a chief in Midian would have many men with him and at his service, all of whom could render service such as Moses had in mind. Yet it seems as if Moses made a mistake in asking this help from Hobab; for Jehovah had promised that his angel should go before them to lead them.—Exodus 23:20.

[6] As yet there had been no definite intimation that the pillar of cloud and fire was to be their guide, but it may be said that this was understood. The Scriptures make no comment on Moses' action; they only record the incident. Moses meant well, both for Israel and for Hobab. But it is to be noted that the Bible almost immediately says, "The ark of the covenant of the Lord went before them to search out a resting place for them." (Numbers 10:33) The use of the words "search out" in this connection is significant; the ark represented God in finding the best place for his people. He was eyes for them, and they needed no other guide.

[7] We have already noted that the Levites were not numbered with the twelve tribes. They belonged to Jehovah, having been taken from Israel in place of the firstborn of all the tribes. Ephraim and Manasseh (Joseph's sons) were then each considered as tribal heads. Aaron's own tribe (Levi) was given to him for the service of the tabernacle, not through favoritism but because of the quick response of the men of Levi made at the time of the crisis in Israel. (Exodus 32:26; Numbers 3:12) The choice of the tribe of Levi for the service of the tabernacle entailed a loss upon them; for they had to forego a tribal portion when the land of Canaan should be divided amongst the tribes of Israel. From a human point of view this separation was also a loss to Israel; for Levi could not be called upon in times of national danger.

[8] But this arrangement was excellent for Israel; for the Levites, who were to be teachers in Israel and provide an educative guiding influence for the people and

their children, were to live in towns and villages with their allotments, throughout all the land of Israel. By divine arrangement the tribes of Israel still numbered twelve, even though God had now taken this one tribe for himself, for the service of the people.

[9] Beyond the immediate service which Levi was to render to Israel was that which (though all unconsciously) they did for God as types, portraying a service to be rendered to him by the church of God in later days. The Levites in their separation from their fellows are an exact type of those who, gathered out of the world between the two advents, are separated to God as disciples of Jesus Christ, who gave themselves in consecration to him.

[10] When Jesus first came he called all who would follow him to sanctify themselves as separated from the world. (See John 17:17.) To some, such as the apostles and some of the deacons of the early church who were called to direct service for their brethren, this meant actual separation to the ministry of the gospel. But the many, the great majority of the true disciples of Jesus, could not, of course, be thus separated. They were nevertheless separated from the world, and they shared the ministry of reconciliation of which all are partakers. These must labor in secular employment for their daily bread, even as the Levite had to till the ground to give him his garden produce; but like the Levite in Israel, these make no contribution to that which the world is pleased to call its uplift.

[11] From the time of their consecration and acceptance of God, they are citizens of the kingdom of heaven, and are pilgrims and strangers in the earth. Jesus said of these, "They are not of the world, even as I am not of the world." (John 17:16) In separating these from the world God does no injustice to the world, even though they have such a spirit of helpful desire for the good of their fellows as would make them the world's best helpers. Nor in their separation may these be careless or indifferent to the welfare of their fellows. They must ever have the spirit of Jesus, who gave himself that the world might live. God, as it were, takes his own, yet leaves the world with the full complement of its tribes.

[12] In due time the world will find that God has provided some better thing for them than they could have expected; for God's separated people are called to be servants to him for their brethren's sake. When in the kingdom of heaven the peoples of earth learn of God's provision for them, they will surely bow before him and adore him; for they will realize that those who are appointed to help them and guide them and judge them were of themselves chosen of God for the purpose and who proved their worth and fitness by their faithfulness to God and Christ whilst walking through an evil world. Jesus said that his Father had given him authority to execute judgment "because he is the Son of man" (John 5:27), an assurance of a forbearing merciful judgment by One who knows the difficulties and who understands.

[13] As for the purpose of their ministry in Israel, and chiefly in connection with the tabernacle, the Levites were themselves divided into two classes, (1) Aaron and his sons, to whom the priesthood was a perpetual appointment and (2) all the others for the service of the priests; so it will be with their antitype when all are gathered out. From this viewpoint all of spiritual Israel are "Levites". Some formed a royal priesthood (Revelation 5:10); but the many, the "great multitude" seen by John in vision (Revelation 7:9), are servants to serve day and night before the throne of God.

[14] Too commonly this journeying of the Israelites through the wilderness has been considered as being a great trek, a people migrating from land to land. But that is not the picture the Scriptures present; rather, Israel on the move after Sinai is to be considered as an army marching in orderly array, and under strict supervision according to the arrangements made.

[15] That this was the view which Moses had is clearly seen by the few recorded words of the martial song as the cloud rose from above the ark, and as it stopped to indicate the place where the ark should rest. To him this represented both the presence and the power of God. "And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel."—Numbers 10:34-36.

[16] Moses had a true view of Egypt, whence Israel had come, and of Canaan, whence they were going. Egypt to him represented the power of evil against which God must manifest himself, and Canaan represented another and a vile phase of that same dominion which God must destroy before he could establish his kingdom. In all this there is important instruction for all Bible students of today. These are well aware that for a generation God has been gathering a people for himself, out of a bondage of oppressive error comparable to that of Israel in Egypt.

[17] Until recently it has been with Christians as it was with Israel then; only a comparatively few got a clear idea that there was anything in the work of God beyond delivering his people and giving them an inheritance in heaven, after the trials of a wilderness journey through their course of human life had proved their worthiness for that reward. The fact now clearly discerned is that God has brought his people out to himself to be his army to do his work of conquering his foes; all those forces of evil beings, persons and institutions, which hinder the establishment of his kingdom. For their own sakes the Lord's people should thus see themselves called to go forward to do his work. This is the vision which saves.

[18] The choice of Moses' invitation to Hobab, "Come thou with us, and we will do thee good," as the golden

text for this study, is intended to emphasize the "evangelist" view of the gospel message; which is an invitation to anyone and to all to enter into the fulness of Christ's blessings. Moses' word is indeed a word of hope and of promise, which every Christian may speak to another; but in its truest sense it is not to be taken to mean that every man who hears the gospel message may thereby be offered a share in that which God has for the footsteps followers of Jesus. There are some things which God has reserved for himself, even as Jesus showed when John and James sought each a place on his right and his left in the kingdom.—Matthew 20:23.

19 Comparison has been drawn between the refusal of Hobab to go with Israel and the drawing away from discipleship of the rich young man who went to Jesus. But there is no real comparison in the circumstances. Jesus was calling out from his own people those who loved God, and in doing so he put a test on them as to whether or not they did love him. The young man who refused Jesus declined an invitation from God, and this could be done only to his own hurt. But Moses gave an invitation to one who was not of Israel, and who by Israel's laws could not enter into fullest fellowship with them. (Leviticus 22:10, 13) Events proved that Hobab was better away from that rebellious people.

QUESTIONS FOR BEREAN STUDY

After the law was given at Horeb how was Moses' time occupied? When and how did Israel leave the vicinity of Sinai? ¶ 1-3, 14, 15.

Who was Hobab, and why did Moses ask him to accompany the Israelites? Was his help necessary and was his refusal illustrative? ¶ 4-6, 18, 19.

Why and how were the Levites separated from the twelve tribes? What service were they called upon to do? ¶ 7-9.

Whom did the Levites typify? How were they divided? ¶ 10-13.

What did Egypt and Canaan respectively represent? ¶ 16-18.

THE REPORTS OF THE SPIES

——OCTOBER 10—NUMBERS 13:23-33——

"We are well able to overcome it."—Numbers 13:30.

ISRAEL'S stay at Sinai, while the tabernacle was being prepared and their laws were being taught them and while organization was being set, was a busy time, and should have been very profitable. But their entrance into the wilderness soon proved that they had neither stamina of faith nor any real desire for the land of promise. Consequently, as soon as the hardships of the wilderness began to be felt they began to murmur. They were encouraged in their complaining by the "mixed multitude" who had left Egypt with them (Exodus 12:38), and who had wearied of the manna. They all wanted flesh meat; and God gave them quails, which flew over the camp in abundance and for nearly a month. Of these they ate until they could eat no more, and until a plague broke out.—Numbers 11:33.

2 After a month's journeying they reached the south border of Canaan. The book of Numbers tells that God then instructed Moses to send spies to search out the land, that the people might know their prospects and how to approach their difficulties; for, as they must have known, the country was inhabited by strong and warlike peoples.—Numbers 13:1-3.

3 But the Numbers account must be read in conjunction with Moses' review of that period recorded in Deuteronomy 1:22. There he plainly tells that the proposal to send spies came from the people, and he adds that it pleased him well. It seemed a reasonable thing to do, and yet it proved to be a calamitous project. We may reasonably ask the question, Why should a people under divine guidance want information about the land which God was giving them, or want to know the best way to go there, when God himself was their guide and was under promise both to direct them and to bring them into the land? (See Exodus 23:20.) Without doubt there was lack of faith in this, and it seems as if for the moment the very practical mind of Moses had been allowed to lead him from faith.

4 This incident and its results give an illustration of the method which, apparently, God always takes with those who profess to seek to do the divine will, but who really wish for their own way. In prayers for guidance it is necessary that there must be a real desire to do God's will if his answer is to be given to our benefit; for God will answer according to the desires of the heart. (Ezekiel 14:4) Without doubt this is why many prayers which are answered according to our pleasure do not always turn out to be blessings. Israel wanted to know, and God bade them to seek out for themselves. But God's way with Israel wrought out his purposes; for the sending of the spies brought a great test on Israel, and revealed what was in their hearts. Some were helped, but most of them were injured.

5 The spies searched Canaan from the south to the north. No doubt for safety's sake they went two by two, arranging a place to meet for their return to their people. They all reported that there was good and productive land; but their report was not otherwise favorable, and ten of them tried to discourage the people from any attempt to go forward. They told of the walled cities and of giants they had seen, so great that they saw themselves as grasshoppers; and they said they knew that this was how they appeared to the giants. Caleb and Joshua, the other two of the spies, earnestly endeavored to correct this report, both in its statements and in the

spirit in which it had been given. They tried hard to encourage the people, and said that Israel was well able for any task to which they might be set.—Num. 13:30.

6 The result of the majority's report was immediate and disastrous. The root of fear and doubt had been planted amongst the people, and they wept all that night. (Numbers 14:1) There was no grit in these people. On the next day, murmuring against Moses and Aaron, they incited one another to make a captain who would lead them back to Egypt. Rebellion broke out. Moses and Aaron fell on their faces as if all hope had gone. Caleb and Joshua pleaded with the people, and told them that whatever difficulties there were must be as nothing before the angel of the Lord who was leading them on their way and who was their sure protector. But the people spurned their logic, and it was only because the glory of the Lord appeared that Caleb and Joshua were saved from being stoned to death.—Numbers 14:4, 10.

7 God again said to Moses that he would destroy all these people and make of him a mighty nation. Moses' answer seems rather sharp, but he pleaded with God for the people and for God's own honor, because the Lord's name had become involved in the welfare of the people. God heard his plea, but the people's sin could not be passed by. He would not destroy them at once, but would mark his displeasure by causing all those who had no faith in him, who were ever rebellious, and who had sinned "ten times", to perish in the wilderness. But their children, for whom they had professed such great concern, should enter the land into which God would have led their fathers. They were to wander in the wilderness forty years, a year for each day of the absence of the spies whose evil word they preferred before the word of God.—Numbers 14:22, 34.

8 This calamitous incident shows that there are some sins which cannot be forgiven, but which must be met with punishment comparable to the transgression. The fact is that some sins involve God's honor, and he cannot let such go past unnoticed. God had taken Israel for his own, and their conduct involved his name. This is one of the responsibilities into which the consecrated enter. Even with these it has not been easy to get clear of the ideas implanted by the errors of Christendom. The questions, What shall I do to be saved? How shall I continue to keep myself? Shall I surely be saved? have thrust themselves forward and have been retained; whereas our chief concern should be, How can I honor him who has called me for himself? What is his purpose and how can I conform to it?

9 The punishments began to fall; the ten spies who had tried to discourage the people were smitten by a sudden death. A general mourning of the people now began; but it was not sincere, even though the people acknowledged their sin. They were willing to admit that they had done wrong in saying that they would make a captain to lead them back to Egypt; but they were mourning for themselves, and not because they had done wrong in the sight of God. Their tears were like those which Esau shed when, after trying to deprive Jacob of his right, he found that his expectation had come to nothing. Esau despised his birthright, and Israel despised the promised land.—Gen. 25:34; Psalm 106:24.

10 That their mourning was not an expression of sorrow for their disobedience to God is clear; for now, contrary to the command of God, who had said that they should turn again into the wilderness, they said that they would go up toward Canaan. It was as if they now had fervor for the hope set before them as a people. Moses tried to stop them, but they would not be stopped. —Numbers 14:40, 41.

11 Their first problem was to get up into the hill country occupied by their enemies, the Amalekites. When they attempted this they were smitten and driven back. It was a bitter prospect which was now before them. They could not go forward; for unless God was with them they could have no expectation of overcoming either their wilderness enemies or the people of the land which they hoped to make theirs.

12 If they should make themselves a captain, and set out on the journey to Egypt, they would have no prospect of getting back there; for they could not expect the manna to continue to fall. The journey would waste them, and any residue that got to Egypt would at once pass into abject slavery. Nearly forty years of wandering and dying without any hope of change was before them; and the swift judgment on the ten spies was a warning as to what they might expect. They turned into the desert, and the desert swallowed them up. They passed almost into oblivion; for we have no record of their lives until almost the end of that time.

13 There is an interesting correspondency between God's dealings with Adam and with Israel. In the one case it was an individual who was tried and failed; in the other it was a nation which was separated unto God, placed in a favored position as Adam was in the garden, but which failed as he did because of wilfulness, the great sin of presumption. Both Adam and Israel had the spirit of Satan; they were rebellious against Jehovah. As Adam's posterity has gone into oblivion, save for the records necessary to the plan of God which have been kept for the education of his people, so Israel went into obscurity in the wilderness. The perfect man Adam failed, and the chosen nation failed; proving that neither man nor nation could live apart from obedience to God.

14 This crisis in Israel was a determining factor in God's purposes. It appears to be to this same time that God, by his servant the Psalmist, refers when he says, "O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries." (Psalm 81:13, 14) Yet God's purposes are carried out on his own schedule for times and seasons.

15 There are many lessons here for the disciples of

Christ; but, like so much of the Scripture, this account has special lessons for these days when the ends of the ages have come. These things are set forth for examples, some that we may copy to advantage, some as warnings that we may know what mistakes and errors to avoid. —1 Corinthians 10:6.

16 When we look for the causes of this great and saddening debection in Israel the quest is not a difficult one. The Bible emphasizes their unbelief. (See Hebrews 3:19.) In heart Israel never left Egypt, and consequently they never set the land of promise before them as a hope; nor did they ever exercise the will to believe. This lack of desire made it easy for their great sin of ingratitude to fasten itself upon them; perhaps never was a people more ungrateful than Israel at that time. Being constant murmurers, every untoward incident became a difficulty; and lacking faith, they had no spirit for the trials and difficulties of their journeys. That their life in the wilderness was incomparably easier than their life of bondage in Egypt, they forgot. Their greedy eating of the quails showed that they put no restraint on themselves. It is quite probable that their gorging on the quails had something to do with their rash spirit on hearing the discouraging account of the ten spies.

17 But there is something in this lesson which comes very close to those who at this time see themselves as a people gathered together to serve God, and who are being led by him to a place of inheritance. It would be no stretch of the imagination to say that at this particular juncture in the life and work of the church, we might be tempted to send out spies to see what the difficulties of the near future may be.

18 Israel's loss of faith, and her increase of a rebellious spirit, should be an example for us not to do as they did. It is not our business to try to seek into the future; it is our duty to follow his every lead. If we endeavor to spy out the land instead of holding ourselves ready to follow, we shall surely bring ourselves into doubt and fear, and, as some have done, into a rebellious spirit. We do well to encourage each other to go forward, following the Lord without questioning or inquiry as to where he leads or why.

QUESTIONS FOR BEREAN STUDY

Did the Israelites really desire the land of promise? When, why and at whose suggestion were the spies sent forth? What lesson may we learn from this circumstance? ¶ 1-4.

What was the spies' report, and what effect did it have upon the people? ¶ 5, 6.

What punishment did God now bring upon them, and what lesson is taught us thereby? ¶ 7, 8.

Why did the people mourn, and were they sincere in this? What further mistake did they now make? ¶ 9-12.

What correspondency is there between God's dealings with Adam and with Israel? What further lessons may we learn from these incidents? ¶ 13-17.

INTERESTING LETTERS

MADE YOUNG AND ENERGETIC

The following letter from a dear sister past eighty-seven years of age will be read with interest by the brethren. She has been long in the narrow way, faithfully following the Master; and although unable to do much active service she seizes every opportunity she can to give the witness for the kingdom. When she could not walk she sat in a place in the park and handed out hundreds of the Message of Hope to people who passed by. Friends brought her to the dock that she might bid goodby to the American brethren who sailed from Southampton, following the London convention.]

MY DEAR BROTHER RUTHERFORD:

I cannot refrain from sending you a few lines just to say how greatly comforted and upheld I have been by your kind words of encouragement to us during our brief meeting on the tender that conveyed you to the "Columbus" last Thursday. I felt that our beloved Lord and Master was in your message, and I have borne your words in my heart ever since. I wish by his grace to do my best, even though it is small, in witnessing to his presence as King and to the setting up of his kingdom. What a glorious hope is ours!

The July 1st TOWER came yesterday. It is wonderful! We have been reading and rejoicing over the splendid success and enthusiasm of the brethren, as shown in the report of the conventions at Basel and Magdeburg. I can enter into its spirit as I read your address on Isaiah 62:10. It surely will enthuse the smallest member of the body to exert himself to the utmost in proclaiming the King and his kingdom daily. The Germans have the spirit of Luther in their witness against Rome and her children.

I am also rejoicing over the book, COMFORT FOR THE JEWS. It will surely be a great work, among both the Jews and Gentiles, in showing the fulfilment of the prophecies concerning the restoration of Israel.

And now, dear Brother Rutherford, your newest book DELIVERANCE is a crowning treasure. The dear Lord is abundantly pouring out upon his body members his sweetness and strength through you. We bless and thank him, and lovingly commend you to his special care. We three sisters here in this little home hold you in our prayers continually.

Your loving aged sister by his grace,

MRS. MARY B. DAVIE.—*England.*

BRETHREN APPRECIATE PRESENT TRUTH

OUR DEAR BROTHER RUTHERFORD:

The little ecclesia at Redlands, Calif., desire to express their appreciation of having Pilgrim Brother Murray routed here. His visit has been one of encouragement to us, increasing our joy and zeal for our King and his righteous government.

His talks, using the leading articles of recent TOWERS, have helped us to grasp more fully the meat from them, which is rich food indeed. His manner and courage in presenting the whole truth to the public was also appreciated by them, as shown by their undivided attention and by the fact that more than half purchased books at the close. According to attendance, interested attention and number of books placed, it was the most successful public witness we have had in Redlands for over a year.

More than ever before, through his efforts, we rejoice in seeing the light on and the contrast between the two great wonders in heaven; Zion, God's holy organization, versus Satan's beastly organization. Brother Murray not only helped to stimulate us spiritually, but as a result of his visit we feel "young" again and too energetic to sit quietly and "dream" like aged "Russellites". We hope that soon another faithful servant like Brother Murray will be sent to us.

We are your happy brethren of the Redlands Ecclesia,

MRS. DAVID D. HOFER.—*Secy.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Sacramento, Calif.	Sept.	3, 5	Ukiah, Calif.	Sept.	13
Vallejo, Calif.	"	6	Healdsburg, Calif.	"	14
St. Helena, Calif.	"	7	Santa Rosa, Calif.	"	15
Richmond, Calif.	"	8	San Rafael, Calif.	"	16
Eureka, Calif.	"	9, 10	San Francisco, Calif.	"	19
Upper Lake, Calif.	"	12	San Bruno, Calif.	"	20

BROTHER C. W. CUTFORTH

Peterboro, Ont.	Aug.	29	Gravenhurst, Ont.	Sept.	9
Apsley, Ont.	"	31	Bracebridge, Ont.	"	10
Peterboro, Ont.	Sept.	2	North Bay, Ont.	"	12, 13
Toronto, Ont.	"	5	Warren, Ont.	"	14
Galt, Ont.	"	6	Sudbury, Ont.	"	15
Orillia, Ont.	"	8	MacLennan, Ont.	"	17

BROTHER H. H. DINGUS

Long Island, Va.	Sept.	3	East Radford, Va.	Sept.	12
Lynchburg, Va.	"	5	Honaker, Va.	"	13
Clifton Forge, Va.	"	6, 7	Coeburn, Va.	"	19
Roanoke, Va.	"	8	Pennington Gap, Va.	"	26
Wytheville, Va.	"	9	Bristol, Va.	Oct.	3
Pulaski, Va.	"	10	Boone, N. C.	"	4, 5

BROTHER G. H. DRAPER

Iuka, Miss.	Sept.	5	Birmingham, Ala.	Sept.	12
Tuscumbia, Ala.	"	6	Boaz, Ala.	"	13
Albany, Ala.	"	7	Alabama City, Ala.	"	14
Athens, Ala.	"	8	Anniston, Ala.	"	15, 20
Albany, Ala.	"	9	Piedmont, Ala.	"	17, 19
Cullman, Ala.	"	10	Lincoln, Ala.	"	21

BROTHER A. D. ESHLEMAN

Dublin, Ga.	Sept.	1	Thomson, Ga.	Sept.	10, 12
Macon, Ga.	"	2, 5	Dearing, Ga.	"	13
Fort Valley, Ga.	"	3	Harlem, Ga.	"	14
Willard, Ga.	"	6	Augusta, Ga.	"	15
Athens, Ga.	"	7, 8	Waynesboro, Ga.	"	16
Union Point, Ga.	"	9	Millen, Ga.	"	17

BROTHER A. J. ESHLEMAN

Colorado Springs, Colo.	Sept.	8	Loveland, Colo.	Sept.	15
Cripple Creek, Colo.	"	9	Greeley, Colo.	"	16
Victor, Colo.	"	10	Cheyenne, Wyo.	"	17
Denver, Colo.	"	12	Casper, Wyo.	"	19
Boulder, Colo.	"	13	Fort Laramie, Wyo.	"	21
Berthoud, Colo.	"	14	Slater, Wyo.	"	23

BROTHER H. E. HAZLETT

Keokuk, Ia.	Sept.	1	[illegible], Ill.	Sept.	8
Hamilton, Ill.	"	2	Kewanee, Ill.	"	9
Peoria, Ill.	"	3	Knoxville, Ill.	"	10
Bloomington, Ill.	"	5	Rock Island, Ill.	"	12
Streator, Ill.	"	6	Davenport, Ia.	"	13
Peru, Ill.	"	7	Moline, Ill.	"	14

BROTHER M. L. HERR

Thayer, Mo.	Sept.	6	Springfield, Mo.	Sept.	15
South Fork, Mo.	"	7	Ash Grove, Mo.	"	16
Moody, Mo.	"	8	Bolivar, Mo.	"	17
Pabool, Mo.	"	10	Springfield, Mo.	"	19
Mountain Grove, Mo.	"	12	Lebanon, Mo.	"	20, 21
Ava, Mo.	"	13	Rolla, Mo.	"	22

BROTHER H. S. MURRAY

Sacramento, Calif.	Sept.	3-5	Paradise, Calif.	Sept.	14
Rocklin, Calif.	"	7	Macdoel, Calif.	"	16, 17
Nevada City, Calif.	"	8, 9	Klamath Falls, Ore.	"	19-21
Sacramento, Calif.	"	10	Ashland, Ore.	"	22
Oroville, Calif.	"	12	Medford, Ore.	"	23, 24
Chico, Calif.	"	13, 15	Rogue River, Ore.	"	26

BROTHER H. E. PINNOCK

Everett, Wash.	Sept.	1	Seattle, Wash.	Sept.	12
Alderwood Manor, W.	"	2	Puyallup, Wash.	"	13
Bremerton, Wash.	"	3	Enumclaw, Wash.	"	14
Tacoma, Wash.	"	4-6	Tacoma, Wash.	"	15
Seattle, Wash.	"	7	Long Branch, Wash.	"	16
Port Townsend, Wash.	"	8, 9	Olympia, Wash.	"	17

BROTHER G. R. POLLOCK

Chicago, Ill.	Sept.	1	Grand Rapids, Mich.	Sept.	12
Lake Mills, Wis.	"	3-6	Laporte, Ind.	"	13
Milwaukee, Wis.	"	7	Francesville, Ind.	"	14
Hammond, Ind.	"	8	Logansport, Ind.	"	15
Gary, Ind.	"	9	Culver, Ind.	"	16
Michigan City, Ind.	"	10	South Bend, Ind.	"	17

BROTHER V. C. RICE

Sioux City, Ia.	Sept.	1	Estherville, Ia.	Sept.	8
Alton, Ia.	"	2	Lake Mills, Ia.	"	9, 10
Hawarden, Ia.	"	3	Des Moines, Ia.	"	12
Inwood, Ia.	"	5	Waterloo, Ia.	"	13, 14
Estherville, Ia.	"	6	Oelwein, Ia.	"	15
Superior, Ia.	"	7	Elma, Ia.	"	16

BROTHER C. ROBERTS

Lethbridge, Alta.	Sept.	8	Chaplin, Sask.	Sept.	15
Medicine Hat, Alta.	"	9	Moose Jaw, Sask.	"	16
Maple Creek, Sask.	"	10	Mazenod, Sask.	"	17
Swift Current, Sask.	"	12	Regina, Sask.	"	19, 20
Webb, Sask.	"	13	Santaluta, Sask.	"	21
Herbert, Sask.	"	14	Brandon, Man.	"	22

BROTHER R. L. ROBIE

Flint, Mich.	Sept.	1	Wheeler, Mich.	Sept.	9
Durand, Mich.	"	2, 3	Merrill, Mich.	"	10
Fenton, Mich.	"	5	Saginaw, Mich.	"	12
Owosso, Mich.	"	6	Chesaning, Mich.	"	13
Alma, Mich.	"	7	Birch Run, Mich.	"	14
St. Louis, Mich.	"	8	Bay City, Mich.	"	15

BROTHER W. J. THORN

Elkhart, Ind.	Sept.	1	Waukesha, Wis.	Sept.	13
Lake Mills, Wis.	"	3-6	Milwaukee, Wis.	"	14
Madison, Wis.	"	7, 12	Oshkosh, Wis.	"	15
Gratiot, Wis.	"	8	Appleton, Wis.	"	16
Monroe, Wis.	"	9	Two Rivers, Wis.	"	17
Monticello, Wis.	"	10	Manitowoc, Wis.	"	19

BROTHER T. H. THORNTON

Merkel, Tex.	Sept.	1	Thornton, Tex.	Sept.	10
Odessa, Tex	"	2	Corsicana, Tex.	"	11
Barstow, Tex.	"	3	Memphis, Tenn.	"	12
El Paso, Tex.	"	5, 8	Nashville, Tenn.	"	13
Valentine, Tex.	"	6, 7	Knoxville, Tenn.	"	14, 15
Dallas, Tex.	"	9	Baileyton, Tenn.	"	16

BROTHER S. H. TOUTJIAN

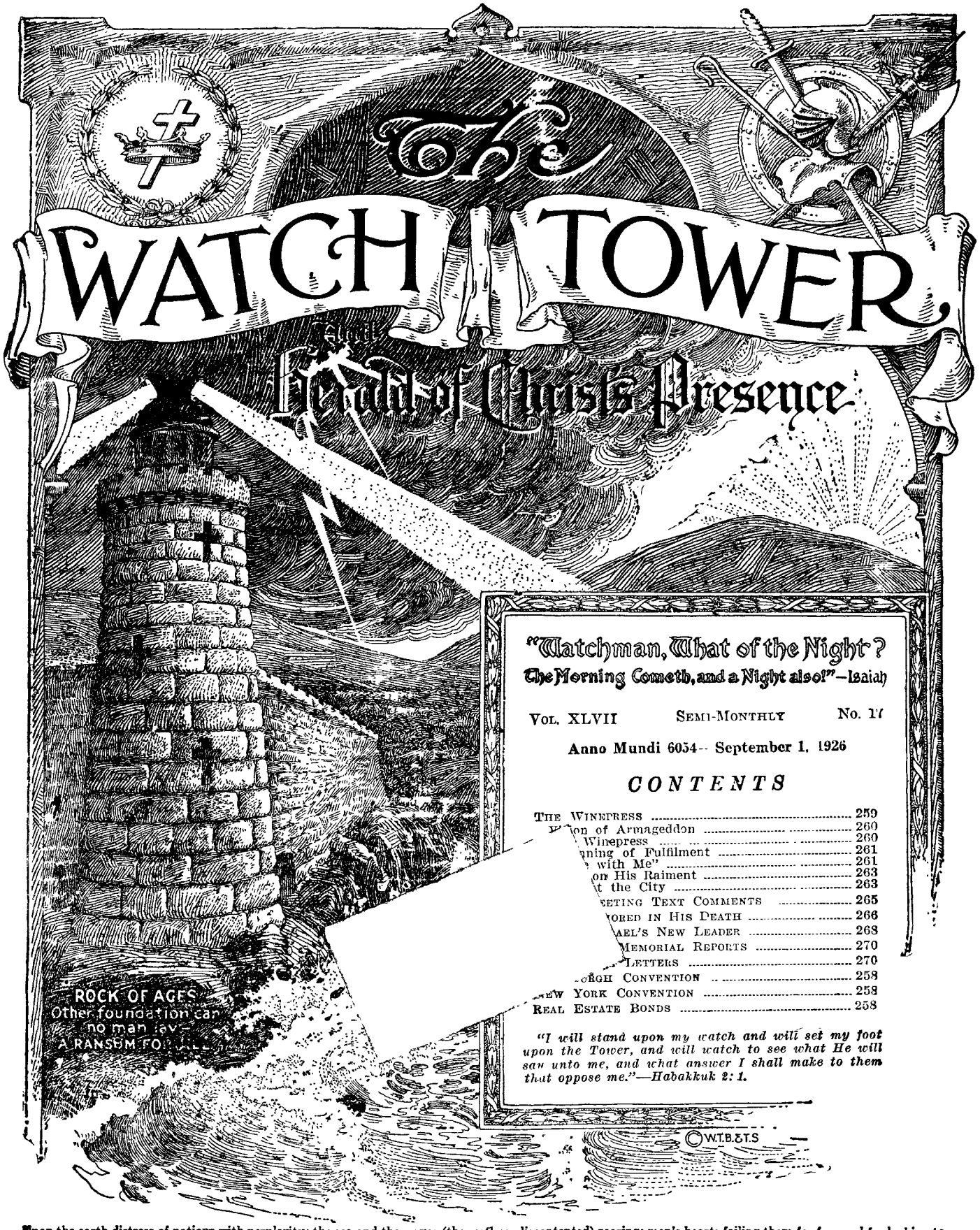
Nakina, Ont.	Sept.	8, 9	Bracebridge, Ont.	Sept.	21
Timmins, Ont.	"	12, 13	Gravenhurst, Ont.	"	22
Matheson, Ont.	"	14	Orillia, Ont.	"	23
New Liskeard, Ont.	"	16, 17	Barrie, Ont.	"	24
North Bay, Ont.	"	19	Toronto, Ont.	"	26
Huntsville, Ont.	"	20	St. Catharines, Ont.	"	27, 28

BROTHER J. C. WATT

Medicine Hat, Alta.	Sept.	5	Brandon, Man.	Sept.	12, 13
Swift Current, Sask.	"	6	Portage La Prairie, Man.	"	14, 15
Herbert, Sask.	"	7	Winnipeg, Man.	"	17, 19
Chaplin, Sask.	"	8	Kenora, Ont.	"	20
Moose Jaw, Sask.	"	9	Fort William, Ont.	"	22
Regina, Sask.	"	10	Sault Ste. Marie, Ont.	"	24, 26

BROTHER J. B. WILLIAMS

Stem, N. C.	Sept.	1	Welcome, N. C.	Sept.	9
Durham, N. C.	"	2	High Point, N. C.	"	10
Reidsville, N. C.	"	3	Salisbury, N. C.	"	12, 14
Greensboro, N. C.	"	5	Barber, N. C.	"	13
Liberty, N. C.	"	6	Kannapolis, N. C.	"	15
Winston Salem, N. C.	"	7, 8	Concord, N. C.	"	16



"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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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, E. J. COWARD.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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PITTSBURGH CONVENTION

A convention of Bible Students will be held at Pittsburgh, October 29th to 31st. Following this will be the annual meeting on Monday, November 1st. Speakers who will serve at this convention will be announced later. All communications with reference to rooms and other information about the convention may be addressed to Charles H. Stewart, 317 Grace St., Mt. Washington Station, Pittsburgh, Pa., secretary Pittsburgh Ecclesia.

NEW YORK CONVENTION

The principal convention to be held by the SOCIETY in America this year will be that at New York City, October 15th to 18th inclusive. Most of the meetings will be held in the Manhattan Opera House, West 34th Street. The public meeting will be at the New Madison Square Garden and will be addressed by the president of the SOCIETY. The New Madison Square Garden is New York's greatest assembly place, and there is probably none equal to it on earth for a closed-in building. Its seating capacity exceeds twenty thousand. It is absolutely fireproof and is equipped with all modern conveniences, including voice amplifiers which will make it easy for everyone to hear.

We remind the brethren that this is their convention; and Brooklyn headquarters will appreciate full cooperation to make this the greatest public witness ever held. Further details will appear from time to time in THE WATCH TOWER. All communications concerning the convention should be addressed WATCH TOWER BIBLE AND TRACT SOCIETY, Convention Committee, 18 Concord St., Brooklyn, N. Y. Requests for rooms should be made on separate sheet, and no one should count on less than $1.50 or $1.75 per day per person with two in a room.

REAL ESTATE BONDS

The SOCIETY has sent out a supplement concerning bonds. This is not a solicitation for money, but offering the brethren an opportunity of taking the SOCIETY'S bonds for building rather than the SOCIETY selling them to some worldly institution. The bonds will be payable on or before ten years after date, and bear at five percent interest annually. They will be registered at the SOCIETY'S office, and the holder can sell his bond or bonds at any time and the transfer will be made at the SOCIETY'S office. The bonds will be guaranteed by the SOCIETY, which puts all the SOCIETY'S property back of the bonds. See supplement August 1st WATCH TOWER for further information.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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THE WINEPRESS

"I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."—Isaiah 63: 3, 4.

THIS prophecy has not been fulfilled, but its fulfilment is beginning. Guessing at the meaning of prophecy is not beneficial. We may guess right or we may not. The physical facts showing the fulfilment, or that the prophecy is in course of fulfilment, furnish the key to interpretation. When a prophecy begins to be fulfilled, then those who are in the temple class should begin to have some understanding of it.

2 This prophecy could not even begin to be fulfilled until after 1918 and, of course, could not be understood until after that time. The argument hereinafter submitted is believed to strongly support this view. No one is to be criticized because the prophecy was not understood prior to 1918, and no one is entitled to any credit for calling attention to its fulfilment after that date nor at any other time. The Lord is his own interpreter, and he will make known his truth to his church in his own good way and time.

3 It is remarkable and wonderfully encouraging to note how many prophecies have had fulfilment since 1918. There is a reason for this. The reason is that it was in 1918 that the Lord came to his temple. (See Z 1926, pages 229-232) Agreeable to the promise of the Lord, there the temple was opened, followed by flashes of light upon the divine plan serving as encouragement and consolation to those privileged to be of the temple class.—Revelation 11: 19.

4 As a prelude to the examination of the sixty-third chapter of Isaiah, reference is made to the words of the same prophet as follows: "I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Isaiah 62: 6, *R. V.*

5 The watchmen here are those who are wholly devoted to the Lord and who have the heart set upon the establishment of his kingdom. These are not particular about daily formalities, not believing that these prepare them for the kingdom. They are not spending time in meditating upon how they can "develop a character" that will make them more sanctimonious than others. They are not performing eye service that they might shine before men or have the approval and compliments of men. They are not so much concerned about wearing clothes of a certain cut or pattern. They are not particular to seat themselves in the pulpit before the congregation and assume a sanctimonious attitude by bowing the head to be seen of men.

6 The true watchmen appreciate the fact that the things above mentioned belong to ecclesiasticism and not to the true and honest service of God. "As the servants of Christ, [they are] doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." (Ephesians 6: 6, 7) They are concerned about the kingdom, and are earnest and diligent in performing their part of the covenant entered into with God, that they might please him and receive his approval.

7 Jerusalem represents God's organization, and in that organization there is a faithful "remnant" class which are called watchmen. These are the ones whom the Lord has set on watch. The negligent and indifferent ones of that antitypical city will be of the great company class. When the temple of God was opened, and those of the remnant had a vision of its meaning, the heart of each one burned with zeal for the Lord. These began to have an appreciation of what the kingdom really means, to wit, that it will bring the downfall of the wicked organization built up by the Devil; that it will release the great company class from the prisons wherein they are held by the ecclesiastical wing of the Devil's organization; that it will relieve the people from their oppressors; that it will bring the complete union of the members of the church with her glorious Head; and that above all, it will be a complete vindication of the name of Jehovah, the Most High.

8 Being thrilled with this vision, the watchmen keep continually before the Lord their prayers in behalf of the kingdom. (Psalm 83: 11-18) These watchmen see that the Lord must destroy Satan's organization before the name of the Most High can be vindicated and before restoration of the peoples of earth can begin. The

watchmen see that they have a part in the great work now in progress, and that there must be no cessation of their efforts. Like an army on the march, following the General in whom they have absolute confidence, they are pressing on to certain victory.

[9] As Gideon pursued the enemy when he fled, even so these faithful ones see that the fight must be pressed to a successful conclusion. As the prayers of Cornelius went up before the Lord and were placed on file until God's due time to consider them, even now the prayers of the remnant of Jerusalem, watching upon the walls, ascend before God continually for the complete establishment of his government upon earth, which will lift the veil of ignorance and break the shackles from the arms of oppressed humanity. As these faithful watchmen pray and work, the command from the Lord comes to them: "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.

VISION OF ARMAGEDDON

[10] Then opens the sixty-third chapter of Isaiah's prophecy. These watchmen catch a glimpse of what is about to transpire. They see that the great God has set his King upon his throne. There are many kings and lords on earth, but now Christ Jesus has become King of kings and Lord of lords; and all are commanded to render obedience to him. They will refuse, however, to obey; and dire results shall follow. (Psalm 2:1-10) The watchmen have a vision of the Mighty One marching in the greatness of his strength. He is faithful and true, and in righteousness he comes to make war and judge. He is clothed with complete authority and power and is now beginning to exercise it. (Revelation 19:11,12; Psalm 110:2) Onward in his majesty and greatness he marches. It is a prelude to Armageddon.

[11] The first verse of the prophecy (Isaiah 63) is in the nature of a colloquy. The first speaker is the prophet. His words constitute a declaration by the Lord for the encouragement and comfort of his people. The second speaker is "The Servant" of Jehovah. The first speaker says: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" The second speaker answers: "I that speak in righteousness, mighty to save." The first speaker inquires further: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" To this "The Servant", the mighty Executor of the divine plan, replies: "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."—Isaiah 63:3,4.

DEFINITIONS

[12] Some of the words of this prophecy have a symbolic meaning. It is important to ascertain if possible the correct meaning. The one "marching in greatness and strength" is pictured as coming from Edom and Bozrah.

[13] *EDOM*: The name Edom represents that which is opposed to the Lord. (Obadiah 1:1) It has the same meaning as Esau, and therefore refers to the organization of Satan, the most reprehensible element of which is ecclesiasticism.—Genesis 36:1-8; Psalm 137:7,8.

[14] *IDUMEA*: Idumea has the same meaning as Edom, and really is Edom. (Isaiah 34:5) The wrath of God is especially against Idumea. (Ezekiel 35:15) It refers to the same wicked system that is described in Revelation 19:19,20.

[15] *BOZRAH*: Bozrah was the chief city of Edom. Therefore Bozrah would represent that which is the center or most important part of the Devil's organization; to wit, the ruling factor. The ruling factors of the Devil's organization visible consist of the commercial, political and ecclesiastical powers, the latter of which is the most reprehensible, because claiming to represent God. Satan's organization has many supporters, but the ruling factors form the chief part thereof.

[16] *WINEFAT*: The word winefat, used in the Scriptures, means a vat to hold the grapes while pressing them, or a receptacle in which the pomace is held when pressed.

[17] *WINEPRESS*: A winepress is an instrument or arrangement employed to crush or break up the fruit.

[18] *THE VINE*: The vine produces the fruit, the grapes. The true vine is Christ, and his faithful body members are branches thereof. (John 15:1-3) These produce the fruit of the spirit, which fruit is unselfish devotion to Jehovah God and is used to bless the people. The true vine therefore is the official part of God's organization.

[19] *VINE OF THE EARTH*: "The vine of the earth" (Revelation 14:18,19) produces the grapes or fruit of the earth. The earth represents the Devil's organization visible to man. The vine of the earth is the very antithesis of the true vine and is therefore the official part of the Devil's visible organization. The vine of the earth produces the fruit of wickedness by which the Devil has held the people in subjection to himself. This false vine of the earth and its fruit must be destroyed.

THE WINEPRESS

[20] In addition to the prophecy here considered, the winepress is mentioned in Revelation, chapters fourteen and nineteen. It seems clear that the same winepress is referred to in each instance. Since the winepress is the instrument employed by the husbandman to crush the grapes, and since Jehovah is the husbandman (John 15:1), it follows that the winepress is the means or instrument employed by Jehovah to destroy the Devil's organization. This is both reasonable and Scriptural.

Having its proper definition we should therefore have no difficulty in locating the winepress.

[21] Zion is God's organization; and it is opposed by the enemy Satan's organization, which controls the nations of the earth. The prophet says: "The Lord shall send forth the rod [sceptre of authority] of thy strength out of Zion." (Psalm 110:2) Christ, the anointed King, is the One sent forth with authority. Why is he sent forth? The prophet answers: "To rule among his enemies." Then the prophet shows that the One sent forth is the great antitypical Priest after the order of Melchizedek who is, to wit, the Executive Officer of Jehovah God. The winepress therefore must mean God's organization, of which Christ Jesus is the head, and which Jehovah employs to destroy Satan's organization.

[22] The treading of the winepress is another picture of the great battle of God Almighty against the Devil. It pictures the complete destruction of the enemy's entire organization, and not merely the humiliation of the false religious systems. It is apparent that the members of the church could not see the meaning of this prophecy until first they had a vision of Satan's organization. That vision was not given to the church until after 1918. It follows that the understanding of the prophecy could not be had until after 1918.

BEGINNING OF FULFILMENT

[23] All prophecy relating to the treading of the winepress shows that the treading takes place during the time of the wrath of God. "I will tread them in mine anger, and trample them in my fury. . . . For the day of vengeance is in mine heart, and the year of my redeemed is come." (Isaiah 63:3, 4) In harmony with this the Revelator says: "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." (Revelation 14:19) "And he treadeth the winepress of the fierceness and wrath of Almighty God."—Revelation 19:15.

[24] The end of the Gentile times came in 1914, evidenced by the World War and what followed immediately. Prior to that time the great Executive Officer of God had remained inactive against Satan. (Psalm 110:1; Hebrews 10:12, 13) It was in 1914 that the nations became angry, and it was after 1918 that God's wrath against the nations began. The Lord came to his temple in 1918, as heretofore shown in this journal. He came for the purpose of judgment. (Psalm 11:4; Malachi 3:1-3) That judgment must begin at the house of God. (1 Peter 4:17) After that the judgment against the nations forming the visible part of Satan's organization begins.

[25] As long as the ecclesiastical systems had any favor whatsoever from Jehovah this prophecy could not have had a fulfilment. The World War brought before the ecclesiastical leaders the conclusive proof that the world had ended and that God's kingdom is at hand. Acknowledgment of this proof is made by them. Ten representative clergymen in the spring of 1918 issued from London, the very "seat of the beast", that memorable manifesto declaring their belief in the nearness of the kingdom of God. Thereafter these men and their allies openly repudiated this proof by opposing the truth concerning the divine plan. The year following, namely, January 1919, the Federation of Churches, officially representing the ecclesiastical systems of the world, openly repudiated the Lord's kingdom and adopted the League of Nations compact as a substitute therefor. From that time forward all the ecclesiastical systems ceased in every sense to be spiritual Israelites. They completely allied themselves with the rulers of the world under the supervision of her god, the Devil.

[26] It is here worthy of note that the Herods, who were the last rulers of Palestine, were not Jews but Idumeans. Then the Pharisees (the ecclesiastics), the Herods (the politicians), and the Romans (the great commercial power of the earth) united against Jesus. Herod tried to kill Jesus; the Pharisees set the trap for his death; and the Romans actually put him to death; but the Devil was the prime mover of the foul crime. The fate of that first unholy triple alliance following the first advent, which was complete destruction, foreshadows the fate of the later unholy alliance at the present time.

[27] The time comes to begin the work against the vine of the earth, and the Lord in the prophecy here under consideration says: "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." (Isaiah 63:5) Of necessity this observation by the Lord must take place before the beginning of the treading of the winepress, that is to say, "The Servant" of God, who is Jehovah's Executive Officer, must first observe that there is none to help him in the work of destroying Satan's organization; and hence he proceeds to do the work himself.

[28] Since it was in the year 1919 that the religious systems, claiming to represent the Lord, openly repudiated him, it follows that the fulfilment of this prophecy must take place after that date. Now we are in the close of 1926; and it is apparent to those in the temple that the forces are gathering for the great battle of God Almighty, at which time the winepress shall crush out the grapes of the vine of the earth. The fulfilment of the prophecy has begun, and therefore the Lord's people may have some understanding of it.

"NONE WITH ME"

[29] The second speaker, "The Servant" and Executive Officer of Jehovah, says: "I have trodden the winepress alone; and of the people there was none with me." These words prove that no church system on the earth will be supporting the Lord in his battle to overthrow the Devil's organization, because the church systems are now a part of that enemy organization. Does it mean then that no one will be with the Lord? Does this

mean that the Lord Jesus will be supported by none? Many prophecies show that the Lord counts the loyal and faithful members of his body as a part of himself, therefore when he uses the pronoun "me" he includes all such loyal ones. A few scriptures are submitted here in proof of this point, which will establish conclusively that the faithful remnant class are counted in as a part of the Lord, participating in this great battle of God Almighty.

30 In Psalm 69:5, which undoubtedly refers to the Lord, he speaks of himself thus: "Thou knowest my foolishness; and my sins are not hid from thee." This could not refer to the Lord Jesus himself, because he was not foolish nor did he have any sins. It clearly then refers to the body members, who are imperfect yet loyally devoted to God.

31 Psalm 110:3 says, "Thy people shall be willing [volunteers] in the day of thy power." Thus the prophet locates the faithful followers of Christ Jesus, who are counted in as a part of himself and participate in the fight.

32 In Revelation 19:14 it is recorded: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." The faithful members of his body constitute the army and therefore are counted as a part of himself. The great fight is that of the beast, which is the Devil's organization under the leadership of the Devil, against the Lamb, the Lord of lords and King of kings; and his chosen and faithful are with him in the fight because they are part of him.—Revelation 17:14.

33 It is recorded in Psalm 149:5-9: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have *all his saints.*" (Psalm 149:5-9) This without question has reference to the faithful members of the body of Christ, who participate in the battle because they are part of him.

34 The prophecy shows that the Lord goes into the winefat, and with his feet treads out the grapes of the vine of the earth. The last members of the body of Christ on earth who continue faithful unto the end are designated "the feet of him", therefore a part of him. (Isaiah 52:7) Again it is written: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." (Isaiah 42:1) "My servant" here undoubtedly refers to Christ Jesus and the faithful members of his body; because these are part of him and he counts them as such. Many other scriptures corroborate this, proving that the "faithful unto death" are counted in as a part of the Christ.

35 When the Lord says: "Of the people there was none with me," he means that of all the peoples of earth who profess to be followers of Christ none are in fact with him, except those whom he counts as a part of himself because of their faithfulness. It therefore conclusively follows that no one now on earth, regardless of what he may have heretofore done in the name of the Lord, can be counted in as a part of the Lord, the Christ, unless he is with the Lord, actively supporting him in the fight against the Devil's organization. It could not include any of those in present truth or other professed Christians who in any wise compromise with the Devil's organization or sympathize with it. Nor can there be among such who form a part of him "any calm or tempered steel", because the Lord says that he does this work in his fury. There must now be a boldness on the part of the saints in this day of judgment, because only such show that they love the Lord; and none others does he approve.—1 John 4:17, 18.

36 The proclamation of the truth must be given before many peoples, nations and kings (Revelation 10:11); and this must be given with a zeal for the Lord and without fear. There can be no slacking of the hand now. A withdrawal from joyful and active service of the Lord, or a refusal or neglect to have a part in the service as opportunity affords, will spell disaster to such, depriving them of membership in the kingdom. The saints should bear in mind that God is not merely preparing them for heaven that he might use them there. He is offering to them an opportunity to prove their faithfulness and devotion to him; and those who are faithful and true even unto death shall receive the heavenly reward, and none other have the promise of such. (Revelation 2:10) These scriptures show that the Lord Jesus Christ and the members of his body, both on the other side and on this side the vail, shall have a part in the great battle of Armageddon which shall crush "the vine of the earth" and its fruitage, and that none others will have a part therein.

OUR PART

37 The hosts are marching toward Armageddon now. Are you in the ranks? If so, on which side? Armageddon shall mark the use of the winepress which shall completely crush out the vine and the fruit of the earth. In just what manner the Lord will bring about this destruction the prophecy does not reveal, but it is certain that the Lord himself will do the crushing.

38 What part then in that great work is to be performed by the faithful members of the body, the remnant class, yet on earth? The Scriptures make it clear that their part is to declare the day of the vengeance of our God (Isaiah 61:2); to be witnesses that he is God (Isaiah 43:10, 12); to sing the praises of him who hath called them out of darkness into his marvelous light (1 Peter 2:9); to be unreservedly and wholeheartedly on the side of the Lord (1 John 4:17, 18); and to hold forth his standard for the people, that they may know which way to go. (Isaiah 62:10) This they

do by constantly participating in the service of the Lord as opportunity is offered. Their part is really to sing.

39 A vivid illustration of this is given in 2 Chronicles the twentieth chapter. There the peoples of Moab, Ammon and Mount Seir, the descendants of Esau, all fitly representing the Devil's organization as it now appears, entered into a conspiracy to destroy the Israelites. To the Israelites God said: "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) Then the Lord commanded that as they went to battle they should put the singers in the van of the marching hosts of Israel and that these should sing the praises of Jehovah and extol the beauty of his holiness. This is what they did, and the Lord destroyed the enemy's army.

40 In harmony with this the prophet, in describing the part to be performed by the saints on earth, says: "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 149:5, 6) These are the instruments they use in participating in the great battle. They are the witnesses of the Lord, proclaiming his message, announcing his kingdom, and testifying what he is about to do.

BLOOD ON HIS RAIMENT

41 In Isaiah's prophecy the Lord is recorded as saying: "And their blood shall be sprinkled upon my garments, and I will stain all my raiment." (Isaiah 63:3) The stain upon all his raiment is a testimony that all of the saints, both on the other side and on this side, shall participate in the battle in the crushing out of the vine of the earth.

42 In this same connection, in this chapter, the prophet refers to the time when Moses as an instrument of the Lord overthrew Egypt and delivered the people. God sent Aaron with Moses to Egypt to act as a mouthpiece for Moses. It was Aaron's business to talk. Soon thereafter Egypt was overthrown, that God might make for himself an everlasting name. (Isaiah 63:12) Now in the end of the world God will overthrow Satan and his organization, of which Egypt and her ruler were types; and this he does that he might make for himself an everlasting name. His saints are to be witnesses concerning this fact and give the testimony in the earth. —Isaiah 43:10-12.

43 Now he sends the antitypical Moses to do this great work; and with the antitypical Moses he sends the members of his body who are on earth, pictured by Aaron, and who are therefore to be the spokesmen to declare the message of the Lord to the peoples of the earth. This is another proof of what part the saints on earth have in the treading of the winepress. They must tell the people who is God, what he is about to do, and that his kingdom will relieve them from their afflictions. The Lord will require faithfulness on the part of these.—1 Corinthians 4:2.

44 When Egypt was overthrown it could be properly claimed that the blood of her hosts was upon the garments of Moses and Aaron, because they were the instruments used by the Lord to overthrow that nation. When the life-blood of Satan's organization is crushed out, as pictured by the treading of the winepress, the blood of those who shall perish may properly be said to be upon the raiment of the Lord and the faithful members of his body; for such is the instrument which Jehovah uses to accomplish this purpose.

FEAR NOT

45 The treading of the winepress is near at hand; because the day of God's wrath has come. It will be a time of tribulation such as mankind has never before known. (Matthew 24:21, 22; Jeremiah 25:30-35) But the true and faithful remnant will have no fear, neither will they slack their zeal in the proclamation of the message of the Lord. In that terrible day now pending Jehovah will be a crown of glory and a diadem of beauty unto this remnant of his people.—Isaiah 28:5, 6.

46 To this class the Lord, the Most High, says: "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou has been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life."—Isaiah 43:1-4.

WITHOUT THE CITY

47 Referring to the winepress the Revelator says: "The winepress was trodden without the city." (Revelation 14:20) The city undoubtedly refers to the city of Jerusalem, which is a symbol of God's organized people. The word "without" here means "outside of". Therefore it shows that the great destruction and trouble is outside of the city, or away from God's people.

48 Another picture is given in Zechariah's prophecy. (Zechariah 14:1-3) There the Devil's organization is shown engaged in battle against Jerusalem, God's organized people. "The city shall be taken, and the houses rifled, and the women ravished," and a part of the city goes into captivity, which clearly represents the great company class. But the residue or "remnant" of God's people, representing the faithful ones, shall not be cut off from the city.

49 "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zechariah 14:3) In this fight shall the Lord, outside

of the city, crush the life-blood out of the Devil's organization. The far-reaching scope of this terrible trouble is described by the Prophet Jeremiah when he says: "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 25:33.

50 Blood poured out always represents death. Therefore when the Revelator says, "Blood came out of the winepress," it indicates death or destruction to those constituting the Devil's organization. And Jeremiah definitely locates who the chief ones in this organization are, when he says: "And the shepherds shall have no way to flee, nor the principal of the flock to escape." (Jeremiah 25:35) This trouble will be world-wide because against the god of this world and all of his force. Upon one side shall be arrayed the Devil and his powerful organization. Upon the other side the Lamb of God, the Executor of the divine plan; and with him, proclaiming his praises and his victory and extolling the name of Jehovah, will be the called, the chosen and the faithful saints, including those faithful ones now on this side who thus continue faithful until the very end.

51 The destruction of Sodom and Gomorrah was an illustration of the destruction of Satan's organization. The winepress is another picture of its complete destruction. The annihilation of the wicked system is described again by the Prophet Isaiah in these words: "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. . . . For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch."—Isaiah 34:5, 6, 8, 9.

52 The land of pitch and brimstone above mentioned illustrates complete destruction, and corresponds exactly with the picture of the same thing given in Revelation 19:19, 20. In the latter picture the Devil's organization, and especially the false religious system which forms a part thereof, is cast into the lake of fire and burning brimstone. All of this is done in the closing hours of God's wrath expressed against a wicked system, an organization that has blasphemed his holy name and oppressed humankind for ages past.

53 The vine of the earth is the wicked organization of which the Devil is the head. It produces the grapes of the earth, the fruits of wickedness. The vine of God, which is the vine of righteousness, is Christ the Head and the faithful members of his body. The winepress of God is the instrument or means which he uses to crush the life-blood out of the grapes of the earth, which instrument is his beloved Son, willingly and joyfully supported by the faithful members of his body. Jehovah brings this terrible trouble upon all creatures of earth, particularly those outside of his own people (pictured by the city of Jerusalem), in order that he might establish amongst all creatures his everlasting name.

54 Of course no one this side the vail can see every detail of the operation of the winepress. The earnest watchmen of the temple class, however, can see that it means the instrument Jehovah will employ to annihilate that wicked system that has long defamed his name and oppressed the human race. Seeing the wonderful results that will follow, these are thrilled with joy, because they know that the day of deliverance for themselves and for mankind in general is at hand. These faithful watchmen have entered into the joy of the Lord and these keenly appreciate the fact that the joy of the Lord is their strength. With joy and yet with keen and earnest watchfulness they continue to pray: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."—Psalm 118:25.

QUESTIONS FOR BEREAN STUDY

What constitutes the key to prophetic interpretation? When did Isaiah 63:3, 4 begin to be fulfilled? Who are the watchmen mentioned in the preceding chapter? ¶ 1-6.

Who are "the remnant", and what does the kingdom mean to this class? How does Isaiah 62:10 apply?

Who are the speakers of Isaiah 63:1-4? ¶ 7-11.

Define Edom, Idumea and Bozrah. ¶ 12-15.

What is meant by "winefat" and "winepress"? What constitutes "the vine" of John 15:1-3 and "the vine of the earth" of Revelation 14:18, 19? ¶ 16-19, 53.

Do the winepress of Isaiah's prophecy and that of Revelation 14 and 18 refer to the same thing? What is illustrated thereby? ¶ 20-22.

When does the prophecy show that the treading of the winepress takes place, and why? What are the physical facts which show the necessity for the treading work? ¶ 23-25, 28.

What three elements desired and plotted the death of Jesus? Whom did they foreshadow? Who helps "the servant" tread the winepress? ¶ 26-29, 35.

How may we know that the church shares with the Lord Jesus Christ in the work of treading the winepress? What if we should now withdraw from active service? ¶ 30-34, 36.

What is respectively the Lord's part and our part in this work? ¶ 37-40.

What is meant by "their blood shall be sprinkled upon my garments"? ¶ 41, 44.

How is the present work of the saints pictured in Aaron? ¶ 42, 43.

What special comfort may we derive from Isaiah 28:5, 6 and 43:1-4? ¶ 45, 46.

What is "the city" of Revelation 14:20? Is it the same city mentioned in Zechariah 14:1-3? ¶ 47-49.

What is signified by blood coming out of the winepress? Mention other forceful pictures of the destruction of Satan's organization as given in the Scriptures. ¶ 50-52.

What effect should these things have upon the temple class? ¶ 54.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR OCTOBER 6

"God will establish it for ever."—Psalm 48: 8.

THE context shows that the beginning of the fulfilment of this prophecy is when the Lord comes to his temple. He there begins the exercise of his power as King of kings. God calls upon the rulers and lords of earth to render allegiance to his great King. Christ offers himself as King and is rejected by the rulers of earth. Although rejected, Jehovah declares that he will establish his glorious organization for ever. His due time has come to establish it.

Those of the temple class recognize Zion as God's organization and know that if they abide there they are in the place of complete refuge. It is the faithful who say: "My God hath clothed me with the garments of salvation, and covered me with the robe of righteousness." They appreciate their divinely-given privilege of now being witnesses for Jehovah, and they delight to send forth his praises out of Zion. This is the reason why they are zealous in telling others concerning God's great plan of redemption and salvation. They know that Zion will overthrow the enemy organization and bring to the people that for which they have long waited.

The establishment of Zion will continue for ever being a blessing to the human race and a monument of praise to its great Builder, Jehovah.

TEXT FOR OCTOBER 13

"With my Father in his throne."—Revelation 3: 21.

THRONE is a symbol of rulership and judgment. He who sits upon the throne rules and judges those within his jurisdiction. Jehovah is the great ruler and judge. He has appointed his beloved Son to be ruler over the earth and to exercise this ruling power with him in heaven.

When Jesus arose from the dead there was given to him all power in heaven and earth, but he did not at once begin the exercise of that power against the enemy of God. He must wait until God's due time for him to act. That time came when Jesus began the exercise of his power by expelling the enemy from heaven. Later the Lord comes to his temple; and to those whom he finds faithful he says: "You have been faithful over a few things; I will make you ruler over many things." That implies that their faithfulness must continue even unto death, and that then in the resurrection they shall be granted rulership with the Lord.

All who reign with the Lord must be overcomers. They must overcome the same temptations that were placed before Jesus by the enemy. (Matthew 4: 1-4) Only those who do overcome receive the reward and are made to sit down in the throne with the Lord Jesus, even as he reigns with his Father. Only those who are prompted by love, and who continue in joy as witnesses for God at this time, can hope to be overcomers.

TEXT FOR OCTOBER 20

"A pillar in the temple of my God."—Revelation 3: 12.

THIS promise is to those who overcome the influence of the enemy and his organization and who are found always faithfully and joyfully supporting the cause of the Lord. As each one is begotten and anointed of the holy spirit some interests of the kingdom are committed to him. When the Lord came to his temple, all such servants were required to give an account of their stewardship concerning these interests of the kingdom. He found some who were loyal and unselfishly supporting him. Those who were approved and were brought under the robe of righteousness began to have a realization of the great privilege of being a part of God's organization. The temple opened; their vision became clearer. They refused to have any part with the enemy's organization. On the contrary they joyfully supported the Lord and his organization. They are the willing ones mentioned by the prophet in the day of the Lord's power.—Psa. 110: 2.

A pillar is a symbol of a support as well as a standard held forth as a witness. These now are witnesses for the Lord God, and thus continuing faithful to the end, they shall there be a pillar or monument to the glory of the Lord in his holy temple.

To be an overcomer now means that one must joyfully support the Lord's cause. Increased knowledge brings increased responsibility. The enemy likewise makes the test greater; but the Lord provides grace sufficient for every one of the temple class to be a complete overcomer if they unselfishly devote themselves to him. Their work in so doing necessarily causes them to delight in sounding forth his praises. In all the ages to come these overcomers will be the recipients of the exceeding riches of God's grace.—Ephesians 2: 7.

TEXT FOR OCTOBER 27

"Gather together all things in Christ."—Eph. 1: 10.

THE plan of God, as revealed to man, is that God has appointed his beloved Son to be King; that he has made him the chief corner and foundation of his organization, Zion; that in due time he is presented as earth's rightful King; that although rejected by all, God completely establishes his organization, which brings righteousness to the earth; that when the work of restoration of man is completed, every creature who is obedient unto God will be granted everlasting life and will be joyfully supporting and rendering homage to the great king. Then to him every knee shall bow and every tongue shall confess that he is the Christ, the anointed King of Jehovah, and his great Executive Officer. Then God's organization, Zion, will be the joy of the whole earth, because it is God's means of delivering and blessing the people.

When all creatures in heaven and in earth are gathered together under one head Christ Jesus, and all through him subject to the Father, all things will be to the glory of God. Jehovah would have this message made known to the people now. He has therefore appointed as his witnesses those of the temple class, and gives command to them to lift high his standard. Those who are of Zion will delight so to do.

MOSES HONORED IN HIS DEATH

—OCTOBER 17—DEUTERONOMY 32:45-52; 34:5-8—

"Precious in the sight of Jehovah is the death of his saints."—Psalm 116:15.

THE Scriptures give no record of Israel's wanderings in the Sinaitic peninsula, except a bare statement of the places where they stayed. The reason is obvious. The people were treated as cast off from God, and there was but little more reason for recording what happened to them than for giving a detailed account of the current Egyptian or Assyrian happenings.

2 On two occasions now God had threatened to destroy Israel, and had offered to Moses to make another nation through him. God, on Mt. Horeb, heard Moses' first plea for mercy for the people, when he offered himself as a substitute for them that they might be reinstated to divine favor. On the second occasion, at Kadesh, Moses rather sharply answered God, but pleaded that God would honor himself by showing mercy to the people who were so rebellious; and, lest the people be cast off immediately and utterly, he reminded God that he had promised to spread their punishment over three or four generations.—Numbers 14:17, 18.

3 God heard him, but only to the extent that he would not cut Israel off altogether. But so serious was the occasion that God registered an oath that his purposes should not fail: "As truly as I live, all the earth shall be filled with the glory of the Lord."—Numbers 14:21.

4 What murmurings there were, and what trials Moses had to bear during the long years of wandering, are not related. We know that the people degenerated. As they did not keep the law of circumcision, which means that they had little or no respect for the covenant it represented, we may properly suppose that they would not keep the covenant into which they entered at Sinai. There is no record of any observance of the day of atonement sacrifices, but this in part may be because their laws were really intended for their life in Canaan. Whatever the reason, the picture presented is that of a people who were covenanted to Jehovah but who had loosed themselves from their obligations, and who were covered from their transgressions by the sin-offering sacrifices provided therefor.

5 It is a saddening picture—a people who had been delivered from a terrible bondage and the hardest affliction, who had seen God destroy a mighty nation in order to give them their freedom, who had heard the voice of God speaking from heaven, and who were fed day by day with food which fell from heaven, yet who were so ungrateful as to rebel against God and bring upon themselves the loss of all things.—Deuteronomy 4:34.

6 If we look for the root cause of this condition it will be found in the fact that in Egypt the people had given themselves up to idolatry and to such pleasures as Egypt could give them, having forgotten that they were a chosen people to God; and that they had never really left the pleasures of Egypt in spirit. In Egypt they cried out because of hardships, but not to God.

7 Before Israel were turned into that terrible wilderness wandering, two attacks made upon Moses served to make his position as God's representative more definitely sure. One was made by his sister and his brother, apparently instigated by Miriam; the other by the sons of Korah. Miriam, supported by Aaron, claimed that Moses had no right to be leader of Israel, because he had married an Ethiopian woman. She professed a wish to have Israel's ministry pure; but that which really troubled her and Aaron was jealousy over Moses.

8 In any case the matter was between Moses and the Lord; for if the Lord chose to use Moses why should they assume to be first guardians of Israel's purity? Besides, God had called Moses to his service notwithstanding that he was already married to an alien. (There is no reason for thinking, as some have, that Moses at that busy time had married again.) They were judging God's management. Further, if they were right, then the standing of two of the leading tribes of Israel must be questioned; for Ephraim and Manasseh were children of an Egyptian mother.

9 These two, Aaron and Miriam, were in opposition to God while making profession to be seeing to the Lord's interests. To such extent does jealousy blind its victim! The other rebellion against Moses was of a like cause, but professed to have a different motive. Korah and certain others made out that Moses was treating the people as if he had a right to order all their affairs; and they claimed that all the people were the Lord's people, and that none should have such preeminence.

10 Just before this, Moses, tried by the murmurings of the people, had somewhat complainingly said to God that he was not able to bear the burden of all these people. (Numbers 11:14, 15) God told him to take seventy of the elders of Israel and set them apart. Sixty-eight went to the tabernacle court; and there God took of the spirit of Moses, the spirit of loyal devotion to God and of service to the people, and put it upon them. The

two others who were not present, for an unexplained cause, were also similarly endowed; evidently there was neither sullenness nor rebellion in them.

[11] Thus the suggestion of Jethro, Moses' alien father-in-law, was brought into effect. Perhaps the critics, Korah and others, thought Moses was acting on advice from outside, and they professed to be desirous of correcting such influence. But in a special way God indicated that Moses was his servant; the offenders were cut off from Israel, and the affairs of Israel were so settled as to fix them for the thirty-eight years of wandering in the desert. (Numbers 16:1-3) There they removed from place to place, apparently only as occasion demanded.

[12] As the years of wandering drew to an end, the Israelites come again into the picture. Miriam died, evidently in the first month of the fortieth year. Then Israel moved to a place where again there was no water. Now the people gathered together and openly chode with the aged Moses, and said, "Would God that we had died when our brethren died before the Lord" (Numbers 20:3); as if they would say that they had no respect for the Lord, that better they had died smitten of God than suffer thirst in the wilderness. The people were strong in their denunciation; a spirit of rebellion was abroad. Finally the glory of God appeared, and the Lord instructed Moses and Aaron to speak to a certain rock, which should bring forth water before their eyes.

[13] Moses now fell into a grievous fault. He and Aaron made a mistake, so serious as to result in a sentence which seemed like a cutting-off from the promise of Israel. He called the Lord's people rebels, and said, "Must we fetch you water out of this rock?" Then, instead of speaking to the rock as instructed, he smote it twice. It was not a mere slip of the tongue or a precipitous act; God spoke of it as definite rebellion against him. (Numbers 20:24) Evidently there was some opposition to the will of God; it appears as if they were not willing to give the people water, even at God's command. The Psalmist says that Moses spake unadvisedly with his lips. (Psalm 106:33) There was also some unbelief; for God says: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."—Numbers 20:12.

[14] The people were rebels, and God would not have them despise his servants; but neither would he have Moses take too much upon himself. It was the one time when before the people he failed to give God the glory due to his name; it was not a simple mistake but a sin of rebellion, and must not go unpunished.

[15] After these things God directed Moses concerning Aaron's death and the passing on of the priesthood to his son Eleazar. (Numbers 20:23-25) Also, directed by Jehovah, Moses appointed Joshua to be his successor as leader in Israel. A month before the end of his life Moses began that account of Jehovah's dealings with his people, and the reiteration of the law, which is so well known to us as Deuteronomy. The higher critic finds for himself very satisfactory reasons for saying that Moses knew nothing of this book. But the spirit of truth is not in them, and the Bible student knows no reason why he should accept the critic's statement. It is one of the great books of the Bible, full of the spirit of truth and of instruction for spiritual Israel.

[16] It took about a month to close the life work of this man of God; then with no further farewell to the people than that of his grandest song, his prophetic blessing on Israel (Deuteronomy 32, 33), with his eye undimmed and his natural force unabated, in full vigor of body and mind, Moses went at God's command on a lonely climb up Mount Pisgah. With wistful eyes he saw Mt. Lebanon, Mt. Gilead, the hills of Canaan, the Jordan valley, and all the goodly lands of the south. Then with that land imprinted on his eyes they were closed in death by the loving God he had so faithfully served. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."—Deuteronomy 34:5, 6.

[17] Moses stands preeminent among men. For sincerity of purpose and ability and length of service he has no compeer excepting the Apostle Paul. God's record of him is that he was faithful in all God's house, worthy to be a type of Jesus himself. (See Hebrews 3:2) And the Scripture record is that he was the meekest of men. Evidently he died a poor man; he had not sought anything but the welfare of God's people. That he did not seek to have his office continued in his family is clear; for he requested Jehovah to set apart one who could be trained to the service of the people.—Numbers 27:16, 17.

[18] In his service, and by the appointment of God, Moses is made a type of a greater than he (Deuteronomy 18:15), of Jesus, who has been to his disciples a Leader building a house of sons, and who is to be the Leader of that great human family for whose deliverance the Father sent his Son into the world.

[19] Today's golden text is taken from Psalm 116:15. We have to call attention to the fact that there is no immediate connection between the death of Moses and the text. Moses was a good man, a servant of God; none was ever more faithful. (Hebrews 3:5) But we might ask, What could there be about the death of Moses which would make his death precious to God? the fact is that the Psalmist wrote for other people of other days, of those who are called to be the sons of God through Christ Jesus.

[20] Moses was consecrated to the service of God, and all his life and its powers were therefore at the disposal of God. But Moses was not of that company whom God designates as saints, whose death is precious in his sight. Jesus was the first of that company, and the Psalmist speaks of him first. Jesus presented himself

to God in sacrifice, and the end of his life was not therefore like the end of Moses', namely, merely the end of a life of service; it was also the consummation of a sacrifice, and it was of him first, and of his disciples who follow in his footsteps, that the words were written, "Precious in the sight of the Lord is the death of his saints."—Psalm 116:15.

21 These disciples of Jesus are the saints, separated unto God in Christ. Death is an enemy—the last and greatest enemy; and the only death which can be pleasing to God is such as that of the Lord Jesus, who gave himself in love for the honor of his Father and that the blessing of God might go to all the ransomed, a death which his faithful disciples are privileged to share.—Romans 6:5.

QUESTIONS FOR BEREAN STUDY

Why do we have no record covering all the years of Israel's wandering in the wilderness? From what is recorded, may we assume that these were years of peace or of turmoil for Moses? ¶ 1-4.

Why were the Israelites so ungrateful? ¶ 5, 6.

What two incidents served to make sure Moses' position as God's representative? What false reasoning did the rebellious leaders advance? ¶ 7-11.

In what attitude do we find the Israelites as they emerge from their forty years' wandering? What grievous error did Moses now commit? ¶ 12-14.

Whom did Moses appoint as his successor? Who succeeded Aaron? When did Moses evidently write Deuteronomy? ¶ 15.

When and how did Moses finish his remarkable career? How is he described in the Scriptures? Whom did he typify? ¶ 16-18.

Why was Psalm 116:15 chosen as the golden text for this study? Explain the text. ¶ 19-21.

JOSHUA, ISRAEL'S NEW LEADER

——OCTOBER 24—NUMBERS 27:18-20; JOSHUA 1:1-9——

"Be strong and of good courage; . . . for Jehovah thy God is with thee whithersoever thou goest."—Joshua 1:9.

THE children of Israel mourned thirty days for Moses, even as they had done for Aaron. The end of the time of mourning brought the end of the year, and also the end of the forty years from Egypt, all of which time they had been in the wilderness. Moses was probably the last of all those who died in the wilderness under the penalty which fell on the people at Kadesh-Barnea, when God declared that none of those who left Egypt twenty years old and upwards should enter the land of promise.

2 Moses and Aaron became involved in that sentence because they also "rebelled" against Jehovah in failing to sanctify his name at the second giving of water out of the rock. Not to enter the promised land was a great grief to Moses; he longed to see the land whose praises he had told. Thrice he besought the Lord to alter his sentence, but without avail. God's justice may not be questioned, but undoubtedly there was also a typical teaching purposed in the death of Moses at that time. Moses represented the law of Sinai which, Paul says, could make nothing perfect. Correspondingly Moses, its representative, could not be used to take the people into their inheritance.—Hebrews 7:19.

3 When the time came that Moses must relinquish his place and office as leader, God had a servant ready. He was Joshua, Moses' faithful servant for forty years. Sometimes, as in the case of Elijah, the Lord raises up a man to do his will who is unknown to his people, but who nevertheless is found to be exactly suited to his purpose; but it may be said that usually God has his servants under long apprenticeship, especially where there is need of organization. Moses himself, and Joshua, David and Jeremiah are examples of this.

4 Joshua as leader in Israel is often portrayed as a man in middle life, strong and robust, one thereby well fitted to lead an army into battle. But certainly he had gone past the freshness of the strength of life, and there seems no good reason for thinking that he was naturally a courageous man. Moses had chosen him to be his servant because he had the qualities of a good steward and helper, rather than for physical strength and military prowess. He died at the age of 110.

5 Joshua occupied an unusual position in Israel. He was not merely successor to Moses as leader; he must also be looked upon as the finisher of Moses' work. It was because Moses once failed to honor God that he was not permitted to enter Canaan; for when he died he was as able to go on with his work as at the time of his strength. Joshua was brought in to complete the work originally given to Moses. There is a comparison between Moses and Elijah and between Joshua and Elisha. Elisha was given the task of completing the work which God set Elijah to do, but from which he fled. God said to him, "Anoint Elisha . . . in thy room." (1 Kings 19:16) Also there is comparison in the fact that Elisha was servant to Elijah even as Joshua was to Moses.

6 The first word of the book of Joshua connects the events therein recorded with those which preceded it. Moses, God's servant, was dead; but the work of God must go forward just the same. To Israel it might well seem as if none could be a sure leader save Moses. But the generation which arrived at the banks of Jordan was purged from the evil heart of unbelief which their fathers had; they knew that they were in the hand and under the care of God, and that God could lead by Joshua as by Moses. Also, directed by Jehovah, Moses had publicly declared Joshua as his God-ordained suc-

cessor, and he had also been set as Israel's leader by Eleazer the high priest.—Numbers 27:22, 23.

7 It was a formidable task which faced Joshua. Moses had said that in the land into which they were to be led there were seven nations greater and mightier than Israel. The people whom Israel were to attack were not nomadic tribes; they were highly organized military peoples, and by no means ignorant. They were indeed of the same people as the Phoenicians, from whom the learning of the West first came. Perhaps Joshua had military skill, though as to that there is no evidence save that forty years before he had been Israel's leader against the attack of the Amalekites. He was given no instruction as to the detail of the task before him, but he received encouragement to fearlessness and courage and strength.—Joshua 1:7, 9.

8 Though Joshua took up the unfinished work of Moses, yet his position before the Lord was different from that of Moses. God had already given Moses a legislation necessary for the well-being of his people, and Moses had received instruction direct from God. To Joshua the command came to abide by the word of the Lord already given, and to seek unto it. He must have both the letter and the spirit of the law before him. He was to be like the man of whom the Psalmist wrote, "Whose delight is in the law of the Lord," and of whom it is said, "Whatsoever he doeth shall prosper." (Psalm 1:3) Perhaps indeed he is the subject from whom the Psalmist drew this picture.

9 But beside the instruction he would get by paying attention to the things written in the book, Joshua was to be instructed through Eleazer the priest, who was to ask counsel for him by means of the Urim before the Lord. (Numbers 27:21) God's commission to Joshua was exceedingly broad and liberal. The bounds of the land given to Israel had been stated by Moses. (Numbers 34:3-12) The amount of inheritance which Israel would get under Joshua depended upon their energy and purpose; for God said, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."—Joshua 1:3.

10 God promised that no man should be able to stand before Joshua all the days of his life. But there were conditions to this; Joshua must be very courageous and be ever observant of the things written in the law and according to all which Moses had commanded him. The utmost and closest fidelity was called for; and God assured him, saying, "The Lord thy God is with thee whithersoever thou goest."—Joshua 1:9.

11 The destruction of the Canaanites under Joshua must not be looked upon as an arbitrary, wicked deed. The fact was, that these people were not fit to live on earth; they were corrupters of mankind, and their destruction was a blessing to the human family. God knew there was no hope of Israel helping them to a better condition; but that if not destroyed they would bring about the degradation of the Israelites.

12 Joshua was originally named Oshea, which means salvation, but Moses changed his name to Joshua which means "Salvation of Jehovah". In its later form it means the same as Jesus, and is so used in Hebrews; and Joshua in leading Israel into his inheritance was a type of Jesus, who has led God's spiritual house into the rest of faith.—Hebrews 4:8.

13 God instructed Joshua to lead the Israelites over Jordan, and Joshua at once set about to do this. He ordered that all should be in readiness for going over into Canaan on the third day. Food must be prepared, and the order of going properly arranged. The ark was to go first, the host following at a distance of a thousand yards. This was not so much for sanctity for the ark as that the people might not crowd in upon it and bring confusion in the passing of the river. At that season the Jordan was in flood, but this was nothing to Joshua; when, where and how the people should move was God's affair. Joshua had seen the wonders of God in Egypt and the parting of the Red Sea.

14 On the day when the people were ready God told Joshua that he would begin to magnify him in the eyes of Israel, and assured him that the water of Jordan in swift flood should form no barrier for them. As soon as the priests' feet rested in the water (They must step into the flood.), the water began to divide; the current below flowed on, while that above went back. The Psalmist says, "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?"—Psalm 114:5.

15 The priests with the ark waited in the bed of the river while the people hasted across. When the people were gone over, Joshua was told to appoint twelve men to take up each a stone from the place where the priests had stood during the hours of the passing. These were to be placed in Israel as a memorial for future generations, a reminder that Jordan had stopped in its flood for God's people to enter the land.

16 Whether this miracle was the direct act of God, or was caused, as some think, by an earthquake, yet the power of God is seen; for if the outward immediate cause was an earthquake it was timed for the exact moment, and its effect on Jordan was caused to take place just as the feet of the priests touched the water. There is no good reason to say that it was caused by an earthquake. Nothing is impossible with God.

17 It was on the tenth day of the first month that Israel entered the land. On the next day almost all the males were circumcised; for that sign of the covenant had not been kept during the forty years of the wilderness. (Joshua 5:1) To safeguard his people at that time God had put fear in the hearts of the peoples of the land by the stopping of Jordan; hence Israel were in no immediate danger of attack by them.

18 We have already referred to Israel's entrance into Canaan as typical of spiritual Israel's entrance into the rest of faith, Jesus, a greater than Joshua, leads the

people of God through the Jordan, which signifies death; and in this case portraying their absolute consecration to God, that henceforth they may live unto God. But though the follower of Jesus enters into a life of rest in God by faith, he must fight for his inheritance as Israel fought under Joshua.

19 In this picture the foes of spiritual Israel are those things which we must destroy if we would have peace in the land. Paul says that these are the things which defile the flesh and the spirit. Failure to reduce these foes to subjection will as surely render the follower of Christ unfruitful in the work of the Lord as Israel was hindered and injured by their failure to dispossess the people of the land.—See Joshua 23:12, 13; 2 Cor. 7:1.

20 But besides and beyond this, there is the further picture of the time when the Lord will lead his people into their inheritance. Joshua leading Israel represented Jesus on his return leading God's enthusiastic people to their share of the work of establishing the kingdom of heaven on earth. Those who know the message of present truth and are wholly following the Lord know that they are gathered as one, to act as God's army under the leadership of Jesus to do his will. In joy of service they labor, knowing the happiness which shall come when all enemies of righteousness are finally destroyed.

QUESTIONS FOR BEREAN STUDY

Why was not Moses permitted to enter Canaan? Was there any typical significance in this fact? ¶ 1, 2.

Why was Joshua selected as Moses' successor? What comparison may we see between Moses and Elijah, and between Joshua and Elisha? ¶ 3-5.

Was Joshua a capable successor? What tasks confronted him, and how did his position differ from that of Moses? ¶ 6-9.

What did God promise Joshua? Was his destruction of the Canaanites a wicked deed? What does the name Joshua signify? ¶ 10-12.

Describe the passage of Israel over Jordan. ¶ 13-16.

What did Israel do the next day, and why? Why were not the Israelitish invaders immediately attacked by their enemies? ¶ 17.

What is the typical significance of Israel's possession of Canaan? ¶ 18-20.

ADDITIONAL MEMORIAL REPORTS

THE following belated reports of participants at the 1926 Memorial services, when added to those listed in our issue of July 15, bring the grand total reported to this office to date to 89,278.

Seattle, Wash.	267
Dubuque, Iowa	63
Portsmouth, Ohio	55
Tulsa, Okla. No. 2 (Colored)	23
Classes of less than twenty members	141

AUSTRIA

Vienna	312
Graz	43
Klagenfurt	26
Classes of less than twenty members	52

BELGIUM

Classes of less than twenty members	59

FRANCE

Denain	55
Sin le Noble	45
Liévin	31
Classes of less than twenty members	48

Alsace-Lorraine

Strasbourg	160
Mulhouse	87
Bischwiller-Wissembourg	33
Petersbach-Diemeringen	20
Sarrguemines	20
Classes of less than twenty members	59

Saar and Nahethal

Saarbrucken	108
Neunkirchen	64
Sulzbach	55
Classes of less than twenty members	60

POLAND

Warsaw	129
Lodz	105
Korchow	70
Krakow	65
Poznan	60
Losince	46
Lwow	42
Domaczewo	38
Jablonka	30
Wola Batorska	29
Lublin	28
Krasne	24
Lipowiec Trazep	20
Classes of less than twenty members	211

SWITZERLAND

Basel	325
Bern	263
St. Gallen	127
Zurich	65
Rorschach	64
Biel	48
Aarau—Wildegg	44
Baden	43
Winterthur	41
Rheinech-Lutzenberg	34
Olten-Oftringen	33
Solothurn	32
Genf	31
Lausanne	31
Zurzach	29
Langnau i]E	28
Thun	28
Beringen	27
Horgen	27
Luzern	26
Eppishausen-Amriswil	26
Zofingen	24
Bienne	23
Frauenfeld	22
Wienfelden	22
Belp	21
Classes of less than twenty members	236

INTERESTING LETTERS

[The following letter, though marked confidential, is so pointed and seemingly so important that THE WATCH TOWER publishes it, omitting all names:]

FRIENDS APPRECIATE PRESENT TRUTH

DEAR BRETHREN:

This is a personal letter and intended as confidential.

Recently our ecclesia was honored with having Pilgrim Brother —— present during our three-day convention. He gave us four wonderful talks during the convention and four before the convention, and I heard seven out of the eight lectures. I wish to inform you that we all appreciate very much his way of presenting the truth. He presented it fearlessly and beautifully, and gave us PRESENT truth. He did not go back fifteen or twenty years, and give us some old out-of-date ideas that do not apply now.

If you will pardon me for offering a suggestion, I would like to suggest that more pilgrims be placed on the list who talk about *present* truth, and let our old pilgrim brethren who have not prepared an up to date lecture take a rest at the Bible House; and give them time to read the late WATCH TOWERS and assimilate them, and then prepare talks on them. I mention no one at all; but I am sure that it would be advantageous to themselves and to the classes they try to serve, if all the pilgrims would make it a point to prepare a discourse upon each leading article that comes out in the TOWER, and give this out to the classes they visit. This would indeed be helpful both to the pilgrims and to all the friends who like to get a clearer understanding of present truth.

Again, I wish to thank you from the bottom of my heart for the good that Pilgrim Brother —— did for our ecclesia here. He is one of the "young men", a mighty soldier of the cross.

Your Brother in Christ.

DELIVERANCE BRINGS JOY

DEAR BROTHER RUTHERFORD:

For some time I have had it in mind to write and tell you how much I enjoyed reading DELIVERANCE. Nothing that I have ever read has given me so much pleasure and joy since I first read volume one of MILLENNIAL DAWN.

The reading and hearty acceptance of DELIVERANCE has not only increased my hope and faith, but it has energized me in a manner that nothing else has for a long time. And one of the chief reasons is, that it helped me to straighten out one or two parts that I had not been able to understand in the article on "The Birth of the Nation".

I never at any time opposed this or any other article; just simply some points I did not fully understand; and, as you suggested in the article, I "calmly and carefully waited on the Lord". I spent many hours in study and prayer, and have been rewarded a thousandfold. I am more than ever convinced that the Lord will not allow me to be poisoned from the same source that has fed and nourished me for over thirty-one years.

Another thing I am convinced of is that the Lord's organization is going to show a more perfect co-ordination than ever before; it may be smaller, but like Gideon's three hundred it will be well equipped, and in every particular loyal and obedient.

May God bless and keep you ever faithful to that which he has given you to do.

Sincerely your brother in the Lord,

ERNEST D. SEXTON.—*Calif.*

"FULFIL YE OUR JOY"

BELOVED BROTHER RUTHERFORD:

It is with great joy that we make use of our privilege to write you how grateful we are for the precious food, which the dear Lord is continually giving us in every issue of THE WATCH TOWER. It is our "meat in due season" indeed and, as time has proved, it is indispensible for our growing in grace and knowledge in the building up of the body of the Anointed.

We cannot else but must confirm in deep thankfulness our appreciation for this source of blessings, and that the ever-rising light reveals to us more and more the beauty and significance of service.

I wish to specially mention the recent article on "Character or Covenant—Which?" We cannot help but tell you of our gratitude for this food from the Lord's table, which enables us now to get rid of all those wrong conceptions about "character development" and "holiness". These studies have made us free, and we rejoice in the Master's service more than ever before. The same can be said about the Prayer-Meeting Text Comments. We have found an unexhaustible gold mine in them. Respecting these comments we should like to submit a humble request:

It is our personal experience that classes that have chosen these texts as a basis for Berean Study on Sunday, and for giving testimonies on Wednesday night, have been blessed abundantly. These classes have proved to be specially 'stablished, strengthened and settled'; their members are united in one spirit, always joyful and zealous in the Lord's work.

There is, for instance, in our neighborhood the Hamburg class, with about 500 members. These have followed the advice of the SOCIETY, using these text-comments from the very day they began to be published. The sheep of that class have been led by faithful elders on the green pastures. They enjoy and profit by the "meat in due season"; and what a joy to see this flourishing class! We have often profited by their joy.

Another faithful little class in our neighborhood is at Malente. The twelve friends there show the same joyful spirit. And please observe now the fruit of this joy, from enclosed colporteur report of a week's drive. Surely this healthy condition largely depends on the elders' faithfully leading in those things which the Lord has graciously provided.

In contrast to the above, please compare the poor showing of ——, a class of three hundred friends. Our hearts are weeping because of them. Continual strife among their elders has driven away their joy in the Lord and the strength which we all need for the kingdom work. They still use merely the Manna texts at prayer-meetings, and our up-to-date text-comments are hardly mentioned; very often not at all. Is it any wonder that their zeal for the colporteur service has fled away, as indicated by the poor results shown in enclosed report? Formerly, under the leadership of a faithful elder whom they have now pushed into a corner, this class showed much better service results. We have a sincere desire that their former joyful burning zeal might return.

Our request, dear Brother Rutherford, is, Help us by sending a few lines to dear Brother Balzereit, your representative, that he might lay special stress upon our keeping up to date with the "meat in due season". The Lord will recompense! We always pray for you that the dear Lord may bless you in your labor of love. We remain,

Yours by his grace and service,

—— ——*Germany.*

GREAT AWAKENING IN SPAIN BEGUN

MY DEAR BROTHER RUTHERFORD:

Greetings in the name of our dear Redeemer and Savior! Since last writing you I have much pleasure in reporting that over one hundred and forty-five letters have come in asking for printed copies of your radio lectures also further information. These letters are from all over Spain, also some requests from France and North Africa.

These lectures have been used of the Lord to reach a class of people which could not have been reached in any other way. Letters have come in from doctors, lawyers, professors, bankers, etc. Many express deep interest and gratitude.

I am also thankful to report that the special Spanish TOWER containing the two lectures passed the censor yesterday and 16,000 copies are now being run off.

Following herewith are translated extracts from a few of the letters which have come in, requesting copies of the radio lectures:

SR. JUEZ. J. F. RUTHERFORD:

I would be very grateful if you would forward me a copy of your lecture as given by radio the evening of the seventh, also the literature which you offered at the close of your conference. I wait the receipt of this literature with interest; because notwithstanding the fact that I have listened to many lectures and sermons upon similar subjects, I have never before been so convinced of the truth. SIG. LUIZ B.—*Madrid, Spain.*

A doctor from Caceres writes:

SR. D. JUIZ J. F. RUTHERFORD:

I am writing requesting a copy of your conference given by radio. Also the other literature. I am always anxious to learn of spiritual things and I feel that I must secure a copy of your excellent and profound exposition, which is worthy to have a place in every library. SIG. A. ELVIRO, M. D.—*Caceres.*

A gentleman from Madrid writes:

Would be very grateful indeed if you would forward me a copy of your sublime conference, "The Dawn of a New Day." After I have received it I will quite probably write you again, inviting you to accept something of value for the furtherance of the Ideal. SIG. PEDRO DIAZ.—*Madrid.*

Another gentleman, a member of the Madrid Chamber of Commerce, writes asking for a copy of the lecture, and offering as a little token of appreciation a gift of rare china from his old and varied collection.

These are a sample of many similar letters which clearly indicate that the message of the kingdom is not proclaimed in vain.

As per our conversation in London, we are now actively proceeding with the distribution of 100,000 copies of the special Spanish TOWER.

Friday Brother Corzo left for Noya de Galecia. About twelve brethren have become interested there. A TOWER was received by a gentleman called Passos about eight months ago, and ever since he has been actively proclaiming the message. He withdrew from the church, and a little class of twelve now meet at his home. From here Brother Corzo goes to Maria, Vigo, Coruna, Lugo, Huesca, Valladolid, Saulander, etc. In all these cities of northern Spain are readers of the TOWER. Brother Corzo D. V. will put out 28,000 TOWERS and will canvass as he goes.

GEO. YOUNG.—*Spain.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

San Mateo, Calif.	Sept.	21	Santa Cruz, Calif.	Sept.	28, 29
Redwood City, Calif.	"	22	Pacific Grove, Calif.	"	30
Palo Alto, Calif.	"	23	Oakland, Calif.	Oct.	1, 3
Mountain View, Calif.	"	24	Stockton, Calif.	"	4
San Jose, Calif.	"	26	Lodi, Calif.	"	5
Hollister, Calif.	"	27	Modesto, Calif.	"	6

BROTHER C. W. CUTFORTH

MacLennan, Ont.	Sept.	17	Portage La Prairie, M.	Oct.	4, 5
Sault Ste. Marie, Ont.	"	19, 20	Neepawa, Man.	"	6, 7
Searchmont, Ont.	"	21	Kelwood, Man.	"	8
Fort William, Ont.	"	24, 26	Gilbert Plains, Man.	"	10, 13
Fort Frances, Ont.	"	29	Grandview, Man.	"	14, 15
Winnipeg, Man.	Oct.	1, 3	Dauphin, Man.	"	17, 18

BROTHER H. H. DINGUS

Lynchburg, Va.	Sept.	5	Honaker, Va.	Sept.	13
Clifton Forge, Va.	"	6, 7	Coeburn, Va.	"	19
Roanoke, Va.	"	8	Pennington Gap, Va.	"	26
Wytheville, Va.	"	9	Bristol, Va.	Oct.	3
Pulaski, Va.	"	10	Boone, N. C.	"	4, 5
E. Radford, Va.	"	12	Morristown, Tenn.	"	6, 7

BROTHER G. H. DRAPER

Lincoln, Ala.	Sept.	21	Tuscaloosa, Ala.	Sept.	28
Seddon, Ala.	"	22	Northport, Ala.	"	29
Pell City, Ala.	"	23	Selma, Ala.	"	30
Leeds, Ala.	"	24	Notasulga, Ala.	Oct.	1
Birmingham, Ala.	"	26	Montgomery, Ala.	"	3
Bessemer, Ala.	"	27	Union Springs, Ala.	"	4

BROTHER A. D. ESHLEMAN

Savannah, Ga.	Sept.	19	Homasassa, Fla.	Sept.	26
Jacksonville, Fla.	"	20	Tampa, Fla.	"	28, 29
Waldo, Fla.	"	21	Oldsmar, Fla.	"	30
Martin, Fla.	"	22	Clearwater, Fla.	Oct.	1
Ocala, Fla.	"	23, 27	St. Petersburg, Fla.	"	3
Williston, Fla.	"	24	Bradentown, Fla.	"	5

BROTHER H. E. HAZLETT

E. Moline, Ill.	Sept.	15	St. Louis, Mo.	Sept.	24-26
Rochelle, Ill.	"	16	Bloomington, Ill.	"	27
Ashton, Ill.	"	17	Waukegan, Ill.	"	28
Geneva, Ill.	"	19	Appleton, Wis.	"	29
Joliet, Ill.	"	20	Clintonville, Wis.	"	30
Aurora, Ill.	"	21, 22	Wausau, Wis.	Oct.	2, 3

BROTHER M. L. HERR

Rolla, Mo.	Sept.	22	Pierce City, Mo.	Oct.	3
St. Louis, Mo.	"	24-26	Monett, Mo.	"	4
Leasburg, Mo.	"	27	Rogers, Ark.	"	5
St. James, Mo.	"	28	Wheaton, Mo.	"	6
Billings, Mo.	"	29, 30	Noel, Mo.	"	8
Verona, Mo.	Oct.	1	Joplin, Mo.	"	10

BROTHER H. S. MURRAY

Ashland, Ore.	Sept.	22	Roseburg, Ore.	Oct.	3
Medford, Ore.	"	23, 24	Marshfield, Ore.	"	4
Rogue River, Ore.	"	26	Reedsport, Ore.	"	5
Wolf Creek, Ore.	"	28	Eugene, Ore.	"	6
Canyonville, Ore.	"	30	Oak Ridge, Ore.	"	7
Oakland, Ore.	Oct.	1	Eugene, Ore.	"	8, 10

BROTHER H. E. PINNOCK

Aberdeen, Wash.	Sept.	19	Astoria, Ore.	Sept.	26
Centralia, Wash.	"	20	Portland, Ore.	"	27
Chehalis, Wash.	"	21	Odell, Ore.	"	28
Kelso, Wash.	"	22	Bend, Ore.	"	29, 30
Vancouver, Wash.	"	23	Pendleton, Ore.	Oct.	1, 3
Portland, Ore.	"	24	Joseph, Ore.	"	4

BROTHER G. R. POLLOCK

Elkhart, Ind.	Sept.	19	Wabash, Ind.	Sept.	29
Goshen, Ind.	"	20	Marion, Ind.	"	30
Garrett, Ind.	"	21	Hartford City, Ind.	Oct.	1
Auburn, Ind.	"	22	Muncie, Ind.	"	3
St. Louis, Mo.	"	24-26	Farmland, Ind.	"	4
Fort Wayne, Ind.	"	27, 28	Richmond, Ind.	"	5

BROTHER V. C. RICE

Elma, Ia.	Sept.	16	Austin, Minn.	Sept.	27
Waucoma, Ia.	"	17, 19	Owatonna, Minn.	"	28
Fayette, Ia.	"	20	Mankato, Minn.	"	29
Independence, Ia.	"	21	Evan, Minn.	"	30
Oelwein, Ia.	"	22	Arco, Minn.	Oct.	1, 3
Dubuque, Ia.	"	23, 26	Lake Benton, Minn.	"	4, 5

BROTHER C. ROBERTS

Brandon, Man.	Sept.	22	North Bay, Ont.	Oct.	5, 6
Portage La Prairie, M.	"	23	Bracebridge, Ont.	"	7, 8
Winnipeg, Man.	"	24, 26	Toronto, Ont.	"	10
Nakina, Ont.	"	28, 29	Orangeville, Ont.	"	20
Timmins, Ont.	Sept.	30, Oct. 1	Camilla, Ont.	"	21
New Liskeard, Ont.	Oct.	3, 4	Owen Sound, Ont.	"	22, 24

BROTHER R. L. ROBIE

Fenton, Mich.	Sept.	5	Saginaw, Mich.	Sept.	12
Owosso, Mich.	"	6	Chesaning, Mich.	"	13
Alma, Mich.	"	7	Birch Run, Mich.	"	14
St. Louis, Mich.	"	8	Bay City, Mich.	"	15
Wheeler, Mich.	"	9	Ossineke, Mich.	"	16, 17
Merrill, Mich.	"	10	Midland, Mich.	"	19

BROTHER W. J. THORN

Clintonville, Wis.	Sept.	20, 21	Black Creek, Wis.	Sept.	29
Bonduel, Wis.	"	22, 23	Stevens Point, Wis.	"	30
Green Bay, Wis.	"	24	Junction City, Wis.	Oct.	1
Vulcan, Mich.	"	26	Wausau, Wis.	"	2, 3
Marinette, Wis.	"	27	Plover, Wis.	"	4
Green Bay, Wis.	"	28	Stevens Point, Wis.	"	5

BROTHER T. H. THORNTON

El Paso, Tex.	Sept.	5	Memphis, Tenn.	Sept.	12
Valentine, Tex.	"	6, 7	Nashville, Tenn.	"	13
El Paso, Tex.	"	8	Knoxville, Tenn.	"	14, 15
Dallas, Tex.	"	9	Baileyton, Tenn.	"	16
Thornton, Tex.	"	10	Greenville, Tenn.	"	17
Corsicana, Tex.	"	11	Bristol, Tenn.	"	17

BROTHER S. H. TOUTJIAN

Orillia, Ont.	Sept.	23	Woodstock, Ont.	Oct.	4, 5
Barrie, Ont.	"	24	London, Ont.	"	6, 7
Toronto, Ont.	"	26	Chatham, Ont.	"	8, 10
St. Catharines, Ont.	"	27, 28	Leamington, Ont.	"	11, 12
Beamsville, Ont.	"	29, 30	Harrow, Ont.	"	13, 14
Hamilton, Ont.	Oct.	1, 3	Windsor, Ont.	"	15, 17

BROTHER J. C. WATT

MacLennan, Ont.	Sept.	27	Galt, Ont.	Oct.	8
Sudbury, Ont.	"	28, 29	Brantford, Ont.	"	10, 11
Bala, Ont.	Sept.	30, Oct. 1	Woodstock, Ont.	"	13, 14
Toronto, Ont.	Oct.	3	London, Ont.	"	15, 17
Guelph, Ont.	"	4, 5	Chatham, Ont.	"	18, 19
Kitchener, Ont.	"	6, 7	Essex, Ont.	"	20, 21

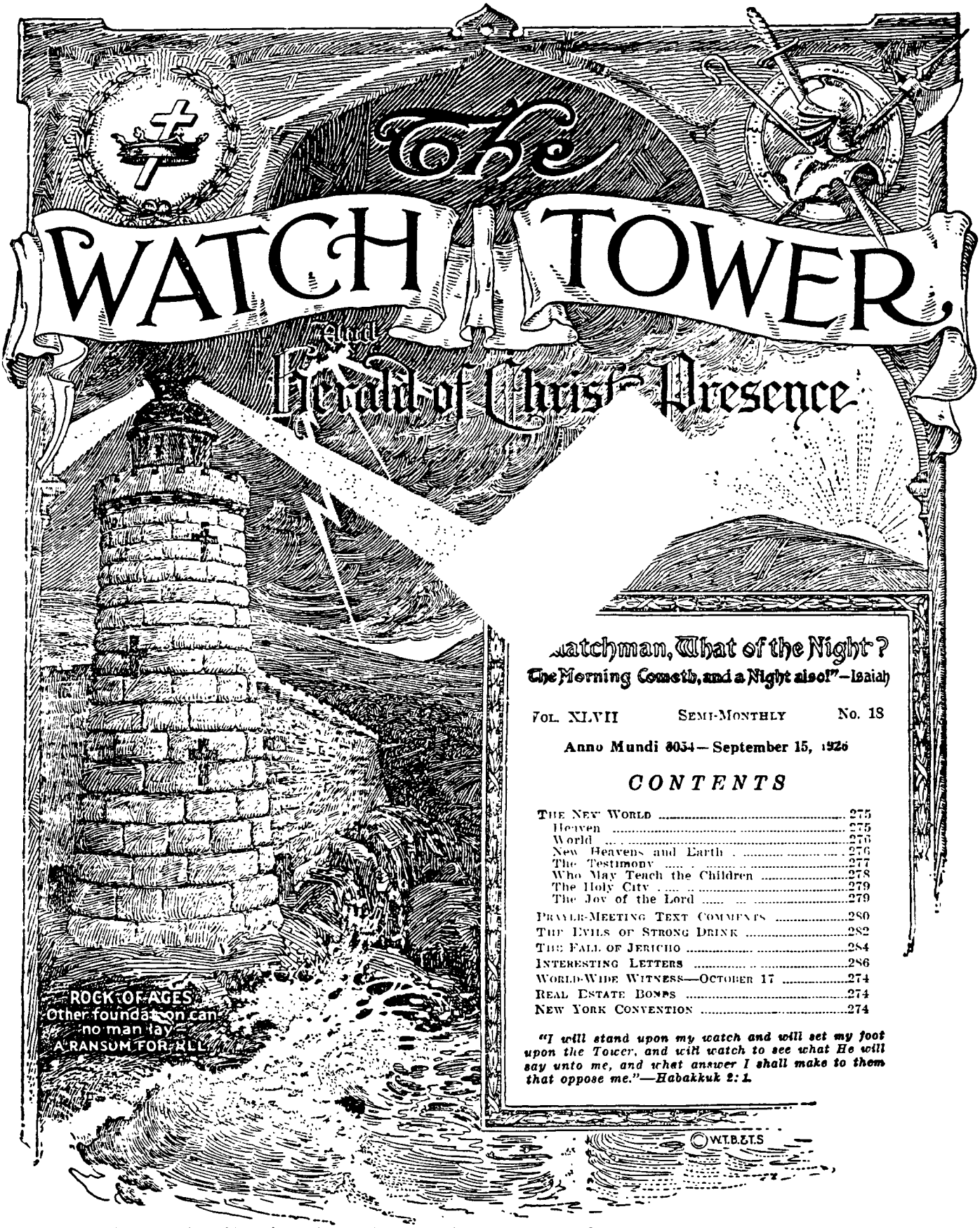
BROTHER J. B. WILLIAMS

Rock Hill, S. C.	Sept.	17	Flat Rock, N. C.	Sept.	24
Charlotte, N. C.	"	19	Asheville, N. C.	"	26
Shelby, N. C.	"	20	Spartanburg, S. C.	"	27
Gastonia, N. C.	"	21	Greer, S. C.	"	28
Hickory, N. C.	"	22	Greenville, S. C.	"	29
Hendersonville, N. C.	"	23	Anderson, S. C.	"	30

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"PEACE AND GOOD WILL"	"WHO WILL HONOR JEHOVAH?"
Z December 15, 1925	Z January 1, 1926
Week of Oct. 3 . . . ¶ 1-25	Week of Oct. 17 . . . ¶ 1-16
Week of Oct. 10 . . . ¶ 26-50	Week of Oct. 24 . . . ¶ 17-32
Week of Oct. 31 . . . ¶ 33-47	



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

VOL. XLVII SEMI-MONTHLY No. 18

Anno Mundi 6054—September 15, 1926

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

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:26-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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WATCH TOWER BIBLE & TRACT SOCIETY

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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, E. J. COWARD.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

Entered as Second Class Matter at Brooklyn, N. Y. Postoffice Act of March 3rd 1879.

WORLD-WIDE WITNESS—OCTOBER 17

The next world-wide witness will be given on Sunday, October 17th, at which time the topic "EARTH'S GREATEST CONFLICT NEAR" will be used. These concerted simultaneous witness efforts are bearing fruit; and we earnestly recommend to the classes that they make the best use of these special opportunities, that the message of the incoming kingdom may be impressed upon the minds of the people. Let all speaking elders be prepared to deliver an effective address upon this timely subject.

REAL ESTATE BONDS

Real estate bonds issued on property of the SOCIETY will be ready about September 15th. Remittance may be made in the name of the SOCIETY for the amount you have subscribed. Your bond will be registered and mailed to you. Send remittances by post office money order or draft on New York. Do not send personal checks.

NEW YORK CONVENTION

Please keep in mind the convention in New York, October 15th to 18th inclusive. A great amount of literature will be distributed in New York, advertising the meeting; and we hope to make a specially good record on service day. It is hoped that the classes able to attend will fully cooperate.

Railroads have granted a one and one-half fare round trip on the certificate plan. Write this office for certificates. One certificate is required for each individual except where head of a family, and then one certificate will apply to all members of your family dependent upon the head. Give name and address of each one desiring a certificate, even though of the same family. Children of five and up to twelve years of age will be able to purchase tickets one-half of the above special rates. Tickets can be bought October 12th to 17th inclusive. All tickets must be validated in New York. Address all communications Convention Committee, 18 Concord St., Brooklyn, N. Y.

"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 7½"), 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.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII SEPTEMBER 15, 1926 NO. 18

THE NEW WORLD

"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.

FROM many scriptures the student of the Word learns that it is the purpose of Jehovah to establish a new world wherein shall dwell righteousness and which shall reflect his dignity and glory. In connection with his great work in this behalf the scriptures also disclose that he will have some to give a witness concerning his work. The above text relates to this work of the Lord.

[2] God, through his prophet, states his purpose to plant the heavens and lay the foundation of the earth, and to have a witness given concerning such work. To this end he puts his words into the mouths of his anointed ones and commands these to declare his purposes amidst a wicked and perverse generation. While these witnesses are so doing he declares that he will protect them and hold them under the shadow of his mighty hand. In considering this text it seems profitable that we more clearly define some words used in connection therewith.

HEAVEN

[3] The word heaven is defined as that which is lofty and high, that which is looked up to. To men the things of heaven are invisible. The invisible powers of heaven are exercised over men, influencing and controlling them. The righteous man, made so by reason of being in Christ Jesus, is influenced and controlled by the Lord God. The glory of the Lord is set above the heavens. (Psalm 8:1) That would mean that Jehovah is above all things that are lofty and high, and greater than the heavens.

[4] Satan, the invisible enemy, exercises power and control over men. Evil men, who have no knowledge of Christ, are under the influence and control of Satan, the evil one. The Scriptures seem to warrant the conclusion that Satan has made a counterfeit of the divine plan and that therefore his organization is somewhat like God's organization. In Satan's visible organization there are different ranks or degrees. By the visible is meant the organized powers of earth. There are municipal, county, state and national divisions of his organization. The apostle refers to Satan's invisible organization as being composed of principalities, powers and rulers. (Ephesians 6:12) Such being invisible to man, and exercising power and influence and control over man, they constitute the evil heavens.

[5] St. Paul indicates that there are degrees or divisions of the invisible organization of Jehovah God. (1 Corinthians 15:40, 41) In heaven there are angels (Matthew 18:10), cherubim (Psalm 99:1), and seraphim (Isaiah 6:2); and above all these is Christ Jesus, the Anointed One of God. It is written concerning Jehovah that he rideth upon the heavens of heavens of old. (Psalm 68:33) From these scriptures we understand that there are degrees or ranks in the heavenly organization which is in harmony with Jehovah, that Jehovah God is above all, and that all of his organization supports him and bears him up; hence he rides above the organization or above the heavens. Jehovah is the God of the heavens, the invisible organization of all righteous creatures; and he is the God of all the righteous ones of earth; and to such the place of his abode is their heaven.

[6] Certain scriptures show that Satan for a long while had access to heaven and that at times he appeared with the righteous sons of God before the Eternal One. (Job 1:6-8) This was true because God did not prevent him from being there. But the time finally came for the Anointed One of Jehovah to act and to exclude Satan from heaven, and this he did.—Psalm 110:2; Revelation 12:1-5.

[7] THE WATCH TOWER has heretofore indicated that Satan's heaven has been destroyed. It was not intended thereby to convey the thought that Satan's organization has been destroyed; but that Satan, being cast out of the presence of Jehovah and no longer permitted to appear there nor to carry on his operations in the realm of God, must henceforth confine his operations to the earth. Satan is yet invisible to human eyes. His earthly organization looks up to him. In the eyes of the peoples of the world he is still lofty and high; and although his operations are confined to the earth and to the peoples of the earth, his heaven and the heaven of the world in connection therewith still persist. This is the heaven

which must pass away with a great noise, and the Scriptures declare that this will take place during the battle of Armageddon.—2 Peter 3:10; Revelation 19:11-21; 20:1-3.

[8] The first mention in the Scriptures of Satan's being expelled from heaven is in Revelation twelfth chapter. The text shows that such took place following the time when Christ began his reign, in 1914. (Revelation 11:17-19) Prior to that time Satan, and his angels making up his organization, had access to heaven; that is to say, they were not prevented from appearing within the realm of Jehovah and there placing accusations against the brethren of Christ.—Job 1:6-8; Revelation 12:10.

[9] When Jesus ascended on high he was commanded to sit down; that is to say, he was to remain inactive against the Devil until God's due time for him to act. (Hebrews 10:12, 13; Psalm 110:1) The due time came when he took his power to reign (in 1914), and then God sent him forth to begin operations against the enemy. (Psalm 110:2-6) There occurred the battle between the anointed of God and his angels on one side, and Satan and his angels on the other side; and the latter were cast out of heaven and for ever barred from again appearing there in the presence of Jehovah. (Revelation 12:7-9) From that time forward the Devil and his angels must confine their operations to the inhabitants of the earth.—Revelation 12:12.

[10] Knowing that his time is short in which to gather his forces for the great attack against the representatives of the Lord Jehovah, Satan proceeds to the work of gathering them. He and his angels are still invisible to men and exercise influence, power and control over men of the world; and his organization invisible, therefore, continues to constitute the heaven of the world of mankind. It is this invisible organization or heaven that the Scriptures declare must pass away with a great noise in the battle of Armageddon.

EARTH

[11] The earth literally means, of course, the mundane sphere, planet or globe on which man resides. It also relates to the organization of man on the earth. When so used it distinguishes the organization of men, constituting the governing factors, from the restless, disorganized elements of humanity, which are symbolized by the sea. The earth therefore is properly mentioned as the visible part of Satan's organization, of which he is the god. In symbolic language the earth is represented as a beast, which more particularly relates to the governing powers of the peoples of earth.

WORLD

[12] The term world is properly defined as mankind organized into forms of government under the supervision and control of an invisible overlord. The chief overlord is Satan the Devil; and he is assisted by his evil angels, also invisible to man, the operations of all of whom are now confined to the earth. Prior to the great deluge the world was made up of the evil heavens and evil earth. That evil organization, both visible and invisible, was destroyed. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter 3:7.

[13] The "present evil world", composed of the visible and invisible part of Satan's organization, shall pass away with a great noise, and the elements forming the earthly part thereof will melt with fervent heat; and this takes place, as the Scriptures declare, in the day of God's wrath. (2 Peter 2:10-12; Revelation 16:13, 14; Isaiah 51:6) Therefore we see that the world is made up of heaven and earth.

NEW HEAVENS AND EARTH

[14] Through his prophet God declares his intention to create a new heavens and new earth. (Isaiah 65:17) In discussing the passing away of the present evil world St. Peter says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13) Undoubtedly this new heaven and new earth will constitute the new world mentioned by the Psalmist as the world that shall be established and not be moved. (Psalm 96:10) Therefore this is further proof that the world is composed of heaven and earth; that is to say, the visible and the invisible parts of an organization having influence and control over man.

[15] The new heavens here mentioned could not have reference to the righteous organization of Jehovah that has existed from the beginning. It must have reference to the government of the peoples of mankind. Satan's invisible organization has long constituted the heavens of mankind. Now the time has arrived when God will establish a righteous, invisible rule for mankind, and that invisible ruling power will constitute the new heavens. Christ is the invisible ruling power for the saints on earth. God, through Christ, will establish a righteous rule for all mankind on earth. Before that is done the wicked invisible ruler must be restrained and his rule destroyed; hence the prophecies foretelling the destruction of the old heavens and the old earth.

[16] This work is described under different figures of speech. For instance: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." (Isaiah 51:6) When something "goes up in smoke" it means it is at an end. When a garment grows old it is put aside for ever. Then again the prophet says: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig

from the fig tree."—Isaiah 34:4; Revelation 6:14-16.

17 It is Jehovah who establishes the new heavens and the new earth. Christ, at his first advent, was anointed to be King. He took his power and began his operations as God's anointed during his second advent, in 1914. There the heaven was planted. Heaven, in this instance, refers to the invisible ruling powers that ultimately shall rule and control all the nations of the earth. That heaven was planted when Satan was expelled and Christ began his reign. The foundation of the earth is the basis for the new organization of righteousness amongst men on the earth.

18 It is God's purpose to have a witness given to the people concerning this new heaven and new earth before he completely destroys the old. To accomplish this purpose he puts his message into the mouth of those who are of Zion. To them he says: 'Ye are my witnesses that I am God; go now and tell the people what my purpose is; by performing this commission faithfully you will prove that you are of Zion and therefore I may say unto you: "Thou art my people."'

THE TESTIMONY

19 The testimony concerning the new heavens and new earth must be given by the saints while on the earth. This testimony must be given to the nations and peoples, that some at least may be prepared to receive the kingdom and be ready to walk upon the highway of the Lord. God puts into the mouths of his anointed ones his words and directs them to "say among the nations that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously". —Psalm 96:10.

20 The time for the giving of this testimony is fixed when the Lord takes his power and begins his reign. The promise then is that the world, to be composed of the new heavens and new earth, shall be established that it cannot be moved. That means that the peoples of the earth shall become subject to Christ instead of subject to Satan, and that the organization of God on the earth will be a righteous one; for the Lord shall judge in righteousness.

21 Water dropping upon a rock for a long period of time will wear the rock away. The truth stated from many viewpoints, time and time again repeated and kept before the mind of the consecrated, will ultimately make an impression. Some have wondered why so much is said at this time about service. The reason is that service of the Lord concerning his kingdom is essential to the welfare of the anointed ones. It is the expressed will of God that certain things shall be done. He has declared that the remnant of his people will do that work. That the duties and obligations laid upon these may not be overlooked, the Lord states his will concerning such in different ways and in different places. In addition to telling his people that he has put his words into the mouths of such, and that these are his witnesses, he tells them more specifically what they shall do. Through his prophet he says: "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.

22 Paraphrasing the language the Lord here uses, he says in substance to the anointed ones: 'Let the course of action taken by you be in harmony with and always toward the kingdom. All the faculties with which you are endowed should be used in that direction. By taking this course of action you are going through the gates; that is, passing in the way of the kingdom and thereby pointing others to the way of entrance, that they may receive the blessings of God. The way for the people must be prepared. The peoples of earth must know that there is a righteous God and that he has constituted his anointed ones as the new invisible ruling power of men, therefore the new heavens.

23 'Cast up the highway for the people, by acquainting them with the fact that God has provided a great way by which the people can return to him and receive his blessings. In the way that the people have gone there are many stumbling stones which prevent them from learning the Lord's way. The stumbling stones have been placed there by Satan and his agents. These are in the form of false doctrines and misrepresentations of God and his plan. Remove these stones by telling the people what is the truth.'

24 The people have for a long time been called upon to rally to various standards, all of which are false standards. The enemy has caused these various standards to be raised up that blindness might result to the people and they be turned away from the true God. Now it is the duty of the anointed, to whom God has committed his Word, to lift up the true standard of God. This they do by telling the truth concerning the Devil's organization and concerning God's organization, and how God is going to deliver the people from their oppressors and bless them with everlasting life and happiness. The Lord God has provided this message and will have it delivered. The truly anointed ones will give this testimony. This is one of the present works for the church.

THE CHILDREN

25 Recently a convention of Bible Students was held at Chicago. At that convention the question was brought prominently to the fore: "What shall be done concerning the teaching of truth to children?" Many of the consecrated of the Lord have children. Some of these consecrate their children to the Lord while in infancy and then do their best to teach the children concerning the divine plan. Others give little attention to their children and let them just grow up. In addition to these, there are many children who associate with children of the consecrated, but whose parents are not consecrated. Do the saints now on earth have any obligation toward any of these children, and if so, what? During the Chicago convention a special meeting of

several hundred consecrated brethren was held to discuss these questions. That meeting passed a resolution calling upon the President of the SOCIETY to give some expression concerning the teaching of the children.

[26] At another session of the convention the following questions were propounded and answered:

[27] QUESTION: What evidence have we that teaching the children the divine plan meets with the Lord's approval?

[28] ANSWER: The children are a part of the people. They are more easily influenced than their elders because they have not learned so much error and have not become so deeply enmeshed with the Devil's organization. Many of these children may live through the time of trouble and never die, seeing that the kingdom is here. In referring to the second appearing of the Lord Jesus St. Paul says that Christ comes to judge the quick and the dead. (2 Timothy 4:1) It is manifest that the first work of restoration will be performed with those living on the earth. Doubtless many of these will be the children now living. In harmony with the command of the Lord given in Isaiah 62:10 it becomes the duty of the saints to point out to the people the highway, that they may walk over it in the way of holiness. This must apply to those who are still on the earth.

[29] The command further is that we must prepare a way for the people. God has put his Word into the mouths of his saints that the foundations of the new world shall be laid. (Isaiah 51:16) It is manifest that the way for the people is to be prepared by telling them what the Lord is doing and will do for those who obey him. The children are part of the people. One of the best ways to interest the parents is to interest the children. May not it be one of the best ways to gather out the stones over which the older ones have been stumbling, to teach the children the truth that the parents may see that their ways have been in error? Then 'the little child may lead them'. Turn the mind and heart of the little one to the standard of the Lord, and many of the parents will see the standard of righteousness and rally to it.

[30] QUESTION: How do we know that the Lord will be pleased to have us use our consecrated time in conducting children's classes?

[31] ANSWER: Because he has declared that the foundation of the world must be laid, that a testimony concerning the same must be given, and that the people must be told that he is God. The children can be made to understand these things. If this is a part of the commission of the church, and it seems clearly to be, then it is expressly the will of God that the consecrated should use some part of their time in teaching the children.

[32] QUESTION: If the children's work is important for us, why did not Brother Russell put forth more effort in this direction and give it his unqualified approval?

[33] ANSWER: Because Brother Russell was on earth at the time the church was doing the work foreshadowed by Elijah. The chief part of that work, in obedience to the command, was to "gather my saints together unto me; those that have made a covenant with me by sacrifice". (Psalm 50:5) That was particularly the period of God's preparation, before the Lord Jesus came to his temple. (Malachi 3:1) The period of the Elijah work was not the due time to declare the message that "the Lord reigneth, the world also shall be established". That could be declared only when the Lord took his power and began his reign. That due time is now here. God has now set his anointed King upon his throne and commands the rulers and people to hear and render obedience to him. The time is now here to give that testimony to the people, and the children are a part of the people.

[34] For a long while we thought the chief thing for the saints to do is to "develop a character", not understanding what that meant. The chief purpose seemed to be to get ready to go to heaven. Now we see that the chief thing for a Christian to do is to perform his covenant, faithfully doing the will of God, and by so doing he prepares himself that he may be "meet for the inheritance of the saints in light"; and to such God will grant an abundant entrance into his kingdom. The misconception concerning "character development" has kept many from seeing their real obligation in the performance of their covenant. The teaching of the children is not the only work nor even the chief work of the church now. The chief work of the church now is to be God's faithful witnesses that he is Jehovah, and in so doing the saints are to unreservedly take their stand on the side of the Lord God and declare his kingdom. In so doing the church may tell all who have a hearing ear concerning the gracious provisions made by the Lord God.

WHO MAY TEACH THE CHILDREN

[35] It is not necessary that elders occupy their time in teaching the children, if they find something else to do. There is no Scriptural authority to preclude deacons or even sisters in the congregation from teaching the children. Either a brother or a sister who is competent may be selected to teach the children. This can be done without at all interfering with the regular and usual work of the elders. No one should be selected to teach unless that one is fully consecrated to the Lord, wholly devoted to his cause, and eager to be his witness. None other is qualified to faithfully represent the Lord. The Lord has put his Word into the mouth of none except the anointed of Zion. In addition thereto the teacher should love children and love to tell them of the loving kindness of our God. The teacher should enter into the joy of the Lord, and have a loving zeal to see the name of Jehovah vindicated in the minds of mankind and the people delivered from the oppressive hand of Satan and righteousness established in the earth.

[36] It was suggested that there should be some appro-

priate name given to this branch of witnessing to the kingdom. It was then suggested further that the Bible speaks of the prophets as a company, the church as a company of Christians, the tribulation saints as a great company, and the ancient worthies as a company. The name JUNIOR BIBLE STUDENTS COMPANY, by unanimous vote, was selected as the name to apply to the classes or companies of children being taught the Word of the Lord.

37 At this time the work of the church seems truly great and covers a greater scope than it has heretofore appeared. It is manifest that there are great numbers of Christian people in the denominational churches who are consecrated to the Lord and who must hear the testimony, that the name of Jehovah may be known and that these may have the opportunity to take their stand irrevocably on the side of the Lord. The testimony must be carried to the Jews, that they may be told that Jehovah is God and that Jesus Christ is his anointed King. The testimony must be given to the rulers of the earth, that they may have no excuse to say that they knew nothing about God. The Lord God has set his Anointed One upon his throne and now commands the rulers of the earth to give allegiance to him. A testimony concerning this must be given.

38 The testimony of the Lord's kingdom must be taken to the people in general that they may have an opportunity to rally to the standard of Jehovah—and this surely includes the children. All of these must have an opportunity to see the difference between the Devil's organization and God's organization. It becomes the privilege and duty of the church to tell all the people these great truths. The Lord has provided the radio; he has provided books, magazines and tracts containing the message; and now each one of the consecrated may avail himself of some opportunity to obey Jehovah's command.

THE HOLY CITY

39 In vision St. John beheld the new heavens and new earth and saw that the old had passed away. He also declared that there was no more sea. When the new world is in operation there will be no more turbulent and unrestrained elements of humankind, which are symbolized by the sea. Then St. John says: "I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Revelation 21:2) The latter is descriptive of the beauty of the city. The word "city" is derived from the Latin *civis*, and relates to citizen or citizenship, a body or organized government. The figure or symbol is introduced by the Revelator to show how the new heaven will have control over the civic affairs of men of the earth.

40 Concerning the saints the apostle says: 'We, however, are free citizens of Heaven, and we are waiting with longing expectation for the coming from Heaven of a Savior, the Lord Jesus Christ, who, in the exercise of the power which He has even to subject all things to Himself." (Philippians 3:20, 21, *Weymouth*) Throughout the age the citizenship of all the people has been in the Devil's government. Now the church has the blessed privilege of telling the people how there shall be established a new heaven and a new earth and that then their citizenship will be in that holy government. This government shall rest upon the shoulder of the beloved One of God.

41 The apostle declares that the city of Jerusalem which is above, and which is God's organization, gives birth to all of the saintly class. (Galatians 4:26) To these the heaven has been and is God's invisible organization, of which Christ Jesus is the head and over all of which is Jehovah God. The affairs of the true church are directed from this city. St. John in vision beheld the influence of that holy city descending out of heaven and taking charge of the affairs of earth, that from henceforth it should control not only the affairs of the invisible but the civic affairs of the peoples of the earth. (Isaiah 2:2-4) Jerusalem in symbol now stands for the whole church. In the future the new Jerusalem, the holy city of God, will stand for both heaven and earth, because all the affairs of the obedient ones to God will be controlled by it, and the citizenship of all the obedient ones will be in God's blessed government.

42 The Revelator then declares that God will dwell with the people, and they will be his people and he will be their God. The kingdom of Messiah will be God's kingdom because it is the outworking of the great divine plan. There will be some trials in the kingdom for the peoples of the earth, but as they learn obedience "God shall wipe away all tears from their eyes". The peoples of earth who give their unqualified allegiance to the new government, to the new heavens and new earth, will find their citizenship in the new and holy city, and will recognize Jehovah as their God and themselves as the people of God. Those who pursue the course of holiness will ultimately completely pass over the highway, will be fully restored and become a part of that grand hallelujah chorus which shall for ever sing the praises of the great Jehovah God.

THE JOY OF THE LORD

43 When the Lord Jesus ascended on high he was the anointed King of Jehovah. To him was committed all power in heaven and in earth. He was at the right hand of Jehovah in the heaven of heavens. Necessarily he observed the Devil in his heaven. He observed how that he constantly defamed the name of Jehovah God and continuously accused the brethren of the Lord Jesus and persecuted them. Because it was the will of his Father it was necessary for him to remain inactive against the Devil until God's due time to make the enemy his footstool, which meant until the due time for God to cast the enemy out into the earth, which is the footstool of Jehovah.—Isaiah 66:1.

44 In 1914 the Gentile Times ended. The Lord Jehovah sent forth his beloved Son as the great Priest, of whom Melchizedek was a type, and said to him: "Rule thou in the midst of thine enemies." (Psalm 110:2) Then the Lord Jesus began his operations against Satan and cast him out of heaven, which precludes him from again appearing in the presence of Jehovah. The Lord Jesus of course knew that the time had come to vindicate his Father's name and oust the enemy, to lift up his body members and to proceed with the establishment of his own government, which shall deliver the people out of the hands of the oppressor. This of necessity thrilled the Lord's dear heart. Such is the joy of the Lord.

45 Then the Lord comes to his temple and begins the examination of those who have made a covenant with his Father by sacrifice. Those whom he finds faithful he brings under the robe of righteousness, which the Father has provided, which marks their approval. (Isaiah 61:10) To such he says: 'You have been faithful over a few things; my purpose is to make you ruler over many. Enter into the joy of your Lord.'

46 Then it was that these faithful ones of the temple class began to see more about the divine plan. Walking in the light that shines more and more unto the perfect day their hearts have been thrilled with joy, because they have entered into the joy of the Lord; and the joy of the Lord is their strength. Now they see that their chief purpose is not merely to get to heaven, but that the chief obligation laid upon them is to joyfully bear witness to the name of the great Jehovah God and to tell the people that God is now establishing the new heavens and the new earth, wherein dwelleth righteousness, and that this new heaven and new earth will constitute the new world or government of mankind, under the supervision of the righteous Lord, and that this new world shall stand for ever and can never be moved.

QUESTIONS FOR BEREAN STUDY

To what time and work does Isaiah 51:16 refer? What is meant in the Scriptures by the word heaven? ¶ 1-3.

What similarity is there between Satan's and God's organizations? ¶ 4, 5.

Has Satan had access to the heavens of heavens since his rebellion? Is Satan's heaven now destroyed? ¶ 6-8, 43.

When did Jesus take action against Satan? What is Satan doing now? ¶ 9, 10, 44.

What is meant in the Scriptures by the word earth? What is signified by "the world"? ¶ 11-13.

What are the new heavens and new earth of 2 Peter 3:13? Quote texts which allude to the destruction of the old heavens and earth. ¶ 14-16.

What is meant in our text by planting the heavens and laying the foundations of the earth? When was this to be done? What must be accomplished before the old order passes away? ¶ 17-20.

Why is special emphasis now being laid upon service? Quote Isaiah 62:10 and paraphrase it. How do we lift up the standard? ¶ 21-24.

Should we now make a special effort to teach the truth to children? If so, why has this not been done throughout the harvest period? ¶ 25-33.

What did we formerly regard as our chief work? What is really the chief thing for us to do now? ¶ 34, 46.

Who may conduct children's classes? Why is the name "Junior Bible Students Company" appropriate for a juvenile Bible study class or organization? ¶ 35, 36.

Who must now be reached with the kingdom message? ¶ 37, 38.

What is meant by the Revelator's statement, "There shall be no more sea"? What is pictured by the "new Jerusalem"? Where does our citizenship belong? ¶ 39-41.

Will there be trials and tears during Messiah's reign? ¶ 42.

What special favor does the Lord's faithful ones enjoy since he has come to his temple? ¶ 45, 46.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 3

"My soul shall be joyful in my God."—Isaiah 61:10.

NOT every one who claims to be a Christian can now say that he has entered into the joy of the Lord. The manifest reason is that only those who are of the temple class can so say. They must continue in that relationship to the Lord, and this they do by their faithfulness. They realize that they have the testimony from the Lord which identifies them as those whom the Lord has approved because of faithfulness. Such see that Christ Jesus is the bridegroom, that he has come to his temple for his bride, and that he has brought those prospective members of the bride class under the robe of righteousness which is furnished by Jehovah God.

To whom, then, do these saints owe their greatest debt of gratitude for making this provision for them? To the great Author of the plan of salvation, Jehovah God. They worship and praise the Lord Jesus; and they recognize Jehovah as the Most High and the everlasting Ruler thereof, and as the Giver of every good and perfect gift. Appreciating their privilege of being witnesses for the Eternal One they delight to send forth his praises out of Zion. A joyful participation in the service of the Lord by carrying his message of reconciliation to others is one of the best evidences that one has entered into the joy of the Lord and is covered by his robe of righteousness.

TEXT FOR NOVEMBER 10

"Upon one stone shall be seven eyes."—Zechariah 3:9.

IN THIS prophecy the titles "Joshua" and "Joshua the high priest" are used. Joshua, when used alone, refers to the members of the church on earth; whereas Joshua the high priest refers to the entire Christ.

After 1918, when the Lord came to his temple "Joshua", those of the temple class, began to have a clearer vision of what God's organization is and of his purposes concerning his people. Then apply the words of the prophecy: "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." (Zechariah 3:9) The one stone is Christ Jesus, the chief stone of Zion, which is laid before Joshua, the body members on earth.

It is with the eyes that we have a vision of tangible things. The mind is represented by the eye; and with the mind's eye, figuratively speaking, we have a mental vision. Seven is a symbol of completeness. The term "seven eyes" seems clearly to mean that upon this one stone there is shining the full and complete light of God's plan, and that this light is reflected into the faces of those of the temple class and gives to them a clearer vision of God's purposes. (2 Corinthians 4:6) For this reason the temple class is now receiving a clearer vision of the unfolding of divine prophecy. The complete unfolding is in Christ Jesus, the chief stone; but through him God reveals to his body members his plan in a clearer way now because the due time has come.

This increased vision brings joy to the hearts and together they lift up their voices with singing. The voice, a symbol of a message, means that they are harmoniously proclaiming the message that Jehovah is the great God of the universe. Out of Zion come his praises. These are the only true witnesses God has on earth. All who are of the temple class will delight to be such witnesses.

TEXT FOR NOVEMBER 17

"Ye are the temple of God."—1 Corinthians 3:16.

IT IS manifest that at the time St. Paul wrote this message to the Corinthians there were some disposed to give too much honor and glory to the elders in the church and not proper worship and devotion to Jehovah. Such was evidence of a carnal mind. The apostle found it necessary to tell the Corinthians that neither himself nor Apollos nor any other man amounted to anything, but that God is the great Builder. Then he adds: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" He would have them know that Jehovah is building this temple and not men.

The fear of man is a snare, likewise undue honor given to men leads to a snare. Leaders in the congregation should never encourage others to praise or worship them. It is destructive both to the brethren and to the leader. If a brother in the congregation by his conduct invites and encourages other brethren to pay him honor and to tread with fear in his presence such a one is doing violence to the temple of God. Concerning this the apostle says: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. . . . Therefore let no man glory in men."—1 Corinthians 3:18-21.

A member of the church who is given to paying undue tribute and praise and honor to men who are leaders in the church is neglecting to give proper consideration to Jehovah God. This is one of the snares that the adversary has always laid for God's people, and many have been those who have fallen into it. This is another reason why the church must now completely discard everything that smacks of ecclesiasticism. There must be a true and honest service of God.

All of the temple class will proclaim God's praises and not the praises of men. Speaking to those of the temple class the prophet of the Lord says: "Let the high praises of God be in their mouth and a two edged sword in their hand." If the Devil can get God's people to praising men and to say nothing about the Devil's organization he has got them in a snare. The true temple class now appreciate the privilege of fearlessly and unselfishly sounding the praises of Jehovah out of Zion.

TEXT FOR NOVEMBER 24

"Let not thy hands be slack."—Zephaniah 3:16.

THIS admonition is addressed to Zion and applies in the day of God's wrath against the Devil's organization. The wrath of God began to be expressed after 1918, at which date his beloved Son was presented as King. Since then some who have professed to be fully consecrated to the Lord, and who know something of his plan, have declined to do anything towards giving the witness concerning God and his kingdom. They say: "Now we must wait until God takes us to heaven." Surely these do not have a clear vision of what the Lord is now doing. They do not recognize the controversy between the Devil's organization and that of Jehovah and that the hour approaches when God will make for himself a name. Soon he will give such a demonstration of his power that none will have any excuse for not knowing that he is God.

As this day approaches he says to those of the temple: "Ye are my witnesses that I am God." 'Therefore lift up my standard to the people that they may know the right way.' In this hour of stress, when the forces are gathering for Armageddon, the Christian must not slack his hand but must be diligent in the performance of duty. He must be a witness for Jehovah, joyfully proclaiming his praises both by word of mouth and by placing in the hands of the people his message of truth in printed form. This explains why there has been a wider witness for the truth during the past year than at any other time. The reports from the classes in various parts of the earth corroborate this conclusion.

The command is now to all such: "Do not become weary in well doing. In this day do not slack your hand but put forth your best efforts to glorify God."

THE EVILS OF STRONG DRINK

——October 31—Proverbs 23: 29-35——

"At the last it biteth like a serpent, and stingeth like an adder."—Proverbs 23: 32.

NO TRUE man could do other than abhor the thought of ever finding himself brought under the power of strong drink, nor wish other than that none of his fellows should come under its mastery. Yet all the world knows of the mastery which alcohol has gained over countless thousands, and that myriads yearly die under its bondage. It is only to be expected that men of good will would endeavor to free their fellows from its toils and its curse.

[2] The unusual power over both body and mind which strong drink possesses serves to make it a symbol of the principle of evil. Its first effect of stimulation, a feeling of bodily strength renewed, or with others, of quickened mental activity, brings a great temptation. Then, as more is taken, there comes the effect of intoxication, with loss or lack of control of body and of mind. The fine human machine is broken down, the body is dulled, the mind is muddled; and he whose original image was in the likeness of God, which image he still in a measure bears, is degraded to a level lower than that of beasts. Rarely does a man see himself when intoxicated; when he sees others in such a condition he cannot bring himself to believe that he ever lets himself down so low.

[3] All this is like the action of sin itself, and therefore the evil of strong drink in its indulgence and its consequences becomes a fitting illustration of sin and its effects. In transgression there is an excitement which evilly stimulates. Then comes further indulgence in wrong doing, and there follows clear evidence of danger; for there is a breaking down of standards and a growing disregard for consequences, whether in obligations to God or to man. If the course of self-indulgence is continued all moral sense is lost, and man's ability is turned to base uses and to a degradation of his human glory.

[4] The Bible speaks of the use and misuse of strong drink, even as we should expect it to do. It is the Bible which tells us of man's original glory (No man could know of it but for the divine revelation.), and of the glory and honor which man will have when he is brought back to love and obedience to God; and no man can know of that glory save by the same divine revelation. Therefore it is to be expected that the Bible will consistently be found condemning anything which degrades mankind. The golden text and the passage set for today's study are examples.

[5] But the Bible is not a temperance worker's textbook, nor set to be a prohibitionist's guide. It speaks of the hurt, the dangers, the vice of impurity, as it does of those of strong drink. When men speak of these evils with which mankind is afflicted, and quote the Bible for support or authority, it must never be forgotten that the Bible never claims any attempt to guide the world of men.

[6] True, the Bible contains the text of the law of God for Israel; also it has light and instruction for the Christian, the true follower of Jesus; but it gives little advice to the mere church-goer or church member whose heart is not turned to God and righteousness. These use it for their special purposes, as and when they desire; but they care little for its study, and do not wish to be guided by it except as it suits them.

[7] While therefore some of Israel, as the Nazarites, took a vow to God which sometimes enjoined abstinence from the use of strong drink, and while the wise man could properly give the exhortation to his people in the words we study today, it must not be understood that there is in them any warrant for the temperance reformer of today, who claims them as a God-given instruction and warrant to preach total abstinence from strong drink on the authority of the Bible, nor for the prohibitionist to claim a right to enforce some Bible instruction as law upon the nations.

[8] The first recorded misuse of wine was by Noah, found drunk by one of his sons. Probably he was caught unawares through atmospheric changes which produced alcohol in the juice of the grape where before there had been nothing of the kind. But we must think there was indulgence on his part; else the incident could hardly have been so disastrous. The sin which brought expulsion from the garden of Eden, and the sentence of death on Adam was one of rebellion against God, which spirit was shared by his descendants. Noah, who in a sense was the second head of the race, manifested no rebellion; but this fault of self-indulgence, even to the extent of sin against himself, his family, and his God, has been the sin of many of his children.

[9] After Noah's day various incidents with strong drink in association are recorded in the Scriptures, and always they show its destructive or degrading power. Nadab and Abihu, Aaron's two sons, died by a visitation from God because of a wilful disobedience almost certainly chargeable to wine. This did not cause God to alter his law which made an offering of wine necessary to some sacrifices, though a statute was then made forbidding the priests to drink wine and strong drink when they were going into the tabernacle, "lest ye die." (Leviticus 10: 9) There is little evidence that Israel as a people were addicted to strong drink, but it does seem evident that the priests and their associates indulged themselves in its use. (Isaiah 28: 7) When used in moderation it was one of Israel's wholesome beverages; used in excess it became a destroyer.

[10] Wine and strong drink are God's own simile used by the prophets respecting false teaching and false

doctrines. This same simile is continued in the New Testament. The unfaithful woman of Revelation is seen drunk with the wine of her fornication; her teaching and her indulgence gained thereby. Wine intoxicates both body and mind. The wine of false doctrine destroys the spirit. Those who seek to impress temperance and prohibition legislation upon any people, and who profess to take the Bible for their guide and authority, should not confine themselves to only a portion of what it teaches.

[11] We have already noted that the Bible gives no hint, much less any direct statement, that what it has to say is intended for the guidance of the world of men. Rather it consistently declares its instruction is for the people of God, particularly for the footstep followers of Jesus Christ in the walk of a consecrated life. It shows that God has fixed a time when he will take the world situation in hand, and when, under the rule of Christ, neither strong drink nor anything else hurtful to man will be allowed.

[12] Then there will be all round prohibition of all things evil, and at the same time a general diffusion of true knowledge of God and all things good. (Isaiah 11: 9) Then all men will be shepherded in the ways of right and truth. This rule will be continued till every man is so near the original perfection of being as seen in the first man Adam before his fall as to allow him to be subjected to a test which shall prove whether or not he has heart obedience to God, and therefore whether or not he is worthy of continuous life on the earth from which the curse will then have been removed.—Rev. 22: 3.

[13] In view of these things so clearly taught in the Bible, the Bible student has no hesitancy in saying that it gives no warrant for professing Christians to attempt any kind of temperance legislation. This is not to say that temperance agitation is not good in itself, nor that any people should not legislate to kill traffic in alcoholic drink of whatever kind or even of all kinds; but legislation for the repression of strong drink or any other evils, and all such attempts to bring it about, should be based on other grounds, moral or economic, rather than as Biblical. The kingdoms of this world as such are not under the care of God; it is only in his kingdom that the laws will be acknowledged by him.

[14] Attention however must be drawn to the fact that the Bible is strong in its denunciation of the strong drink of *false doctrines* and of self-appointed prophets, and the wine of ecclesiastical fornication, the two forms of strong drink which are in general use by the majority of those who are advocates of temperance or of the prohibition of alcoholic drinks, and who misuse the Bible for their authority.

[15] Jesus said of some who, with a professed reverence for the Scriptures, claimed to regulate the life of the people, but who in attempting to deceive others had badly deceived themselves: "If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6: 23) These do not perceive their condition of blindness to the purpose of God. Isaiah speaks of the leaders of ecclesiasticism of today as well as those of his own day, when he says, "Take your pleasure, and riot [margin]; they are drunken, but not with wine; they stagger, but not with strong drink." (Isaiah 29: 9) These have no more understanding of the vision of God given by the prophet than those of Isaiah's day; they are as those who are muddled by drink, and are as sleepy as the man who is in a drunken stupor. The reason is given. It is because "this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men".—Isaiah 29: 13.

[16] Bestiality in priestcraft was not first known in the dark ages; it was known in Isaiah's days, as is apparent from the picture he draws, saying, "Woe to ... the drunkards of Ephraim ... they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." (Isaiah 28: 1, 7, 8) The context shows that this terrible picture of a disgraceful condition is not to be understood merely as an exposure of Israel.

[17] The New Testament is as emphatic as the Old in its denunciation of this evil. The "mother of harlots", the false church system, is depicted as drunk with the blood of the saints, and the kings and the inhabitants of the earth as drunken with the wine of the fierceness of her fornication. The strong drink of error and of false claims has perverted the minds and blinded the eyes of Christendom. Its leaders stagger and fall.—Revelation 17: 2.

[18] The Lord Jesus when on earth, gave his disciples a hope of a place in heaven with him, if they proved faithful; they were to share with him in the work of the kingdom. (Luke 12: 32) The church was to be the bride of the King, and the marriage feast was to take place on his return. (Psalm 45: 9, 11) The faithful followers of the lowly Jesus have long waited for him to give them the reward promised. They have died in faith, believing the promise would be made good. They have been despised, but have been content to be reckoned as of no account by the world so long as they had their Master's approval and the continued witness of the spirit that they were the children of God. But the majority of those who have professed to be followers of Jesus have not had this faith and hope, but have sought for and gained reward in the present life.

QUESTIONS FOR BEREAN STUDY

What are some of the evil effects of strong drink? Do the Scriptures condemn it? ¶ 1-4.

Is the Bible intended as a guide to the people of the world? What is its purpose? ¶ 5-7.

What is the first recorded misuse of wine found in the Scriptures? Contrast Noah's sin with that of Adam. Were the Israelites addicted to drunkenness? ¶ 8, 9.
What do wine and strong drink illustrate in the Scriptures? ¶ 10, 14, 15.
Why does not the Bible urge temperance reform work upon Christians? ¶ 11-13.
Is bestiality in priestcraft limited to the dark ages? ¶ 16, 17.
Is the course of obedient Christians generally misunderstood? How may they prove themselves faithful? ¶ 18.

THE FALL OF JERICHO

"This is the victory that overcometh the world, even our faith." — 1 John 5:4.

——NOVEMBER 7—JOSHUA 6:12-20——

JOSHUA lost no time in entering upon his task. As soon as Passover was ended he went out toward Jericho, apparently alone. The spies had brought their report; yet, like all good leaders, he wanted to see for himself. But he seems to have been less alert as a war scout than generals are supposed to be; for it is said that "he lifted up his eyes", and saw a man near him with a drawn sword in his hand. Without fear Joshua spoke to him and asked him if he was for Israel or for their adversaries. The man replied, "As captain of the host of the Lord am I now come." Joshua immediately honored him. He fell on his face to worship him; and, acknowledging his superior in command, said, "What sayest my lord unto his servant?" Joshua was told to take off his shoes because the place where he stood was holy. He obeyed.—Joshua 5:13, 14, 15.

[2] The captain of the Lord's host then gave him instruction as to how Jericho should be attacked. There was never an army instruction like it before or since. Joshua was commanded to march his army around the city for six days in succession. The ark of the covenant was to go with the march, and seven priests were to go before it with ram's horn trumpets. On the seventh day the circuit of the city was to be made seven times. On the last round the priests were to blow a long blast on the trumpets, the people were to give a great shout, then the wall would fall, and every man in Joshua's army was to go up straight before him and attack the city. Joshua charged his army that none should say a word on any day till the time came for the shouting; they must neither answer the sneers of the people on the wall nor exult in cries of battle.

[3] As commanded, Israel marched round the city six days. It is easy to imagine the men of Jericho being at first excited at the demonstration of Israel; then they would think that Israel realized their inability to attack the city; and they would begin to feel a sense of security. But as Israel began the unusual demonstration on the seventh day, excitement would keep them on the anxious watch; and the long blowing of the priests' trumpets would bring all the people onto the walls. Then came Israel's great shout, and the wall fell down flat as if it crumbled under its own weight. Its fall would mean the death of many and the injury of many more, and would throw all the people into confusion.

[4] All kinds of suggestions have been made to account for this strange thing. Some have said that the vibration caused by the shout was the cause. Some think an earthquake was the cause; but if so it is surely singular that the quake appears to have followed the more or less circular wall, as if accommodating itself to the wall. As there is no need to suppose anything but the intervention of God, these explanations are unnecessary.

[5] This work of God for Israel was surely intended to show them that the battles they were to fight and the work they were to do were God's concern. They were his army. Israel was not equipped for an attack on a walled city; but the warfare was God's and theirs. Jehovah would do for them in those things beyond their capacity, but they must do their share of fighting. The walls of Jericho, which God showed he would bring about, represented the greater difficulties of Israel's campaign.

[6] Much has been written and spoken about the injustice of Israel's war of conquest and of the cruelty of their instructions to destroy the men, women and children of the land of Canaan. The reason for this drastic warfare is found in the fact of the terrible degradation of the peoples of the land, of which an account is given in Leviticus 18:27, 28. The looseness and lewdness of Canaan the son of Ham, which brought the curse of Noah upon him (Genesis 9:25), had run riot in his seed; until now they had become amongst the peoples of the earth as a cancerous growth is in the human body, out of which it must be cut if life is to be prolonged.

[7] Jehovah, by Joshua and Israel, cut out this deadly growth for the saving of the other peoples. The minds of the older people were defiled, their bodies were corrupt, and the bodies as well as the minds of the children would be likewise. The peoples were destroyed from amongst men for the same reason that Sodom and Gomorrah and their inhabitants were destroyed. Humanly speaking it may be that (because corruption spreads so rapidly) the course of humanity's progress of later days would have been widely different from that which has been had God not so acted. Some of the steps of degradation have been retarded by the strife and conflict of war or other causes; some, as in the case of the Canaanites, by acts of God.

[8] In the earliest days of Joshua's leadership he sent two spies across the Jordan. He wanted information about Jericho; for it was manifest that Israel was to go into Canaan at that point, since they had been led of the

Lord to the fords of Jordan near to Jericho. Joshua could not then know that God would fight for them in the way afterwards shown, and the need of immediate action after crossing Jordan was apparent; hence for him to send spies would seem a reasonable thing. Unlike the former sending of spies into Canaan, no evil came to Joshua nor to Israel from this sending, though it is to be noted that no advantage was gained in their warfare.

[9] God led his people on; and Joshua would know, when he saw the captain of the Lord's host come to assume command, that there was no need for the spies' report. That the Lord was not displeased with Joshua's sending spies is evident from the use he made of it. It was through them that Rahab of Jericho, an unusual woman, the Old Testament's correspondency to the "woman of the city" with whom Jesus held such profitable conversation at the well of Sychar, became part of the Bible's story, and was received into the family which in due time gave birth to Jesus of Nazareth.

[10] The spies got into Jericho as travelers, and to the inn kept by one Rahab. Someone noticed them, and the king was informed. He sent to Rahab to have the men brought to him, but she led the men to the roof of her house and hid them under some stalks of flax. Then she misled the searchers, saying that the men had had refreshments and had gone, that she did not know which way they had gone, but suggested that a hard pursuit would get them. Her advice was taken.

[11] Rahab then told Joshua's spies that she knew that Jehovah, of whose name she had learned, had given Israel the land; and she said that all the people of the land were in terror, and were faint because of Israel. They had heard of all that God had done in Egypt, and of the recent battles with the Amorites on the other side of Jordan. Rahab said that she knew, and her words seem to mean that she knew the others knew also, that Jehovah the God of Israel was God of heaven and earth.—Joshua 2:11.

[12] Rahab then pleaded with the spies for the lives of herself and her kinsmen. The two men bound themselves before the Lord that no harm should come to her or her people if she preserved secrecy and bound in her window the cord which she used to enable them to escape from the roof. Rahab gratefully bound the scarlet cord in her window, and in faith gathered her kinsmen to her to wait for the salvation which would preserve her from the destruction soon to come upon the city. She was saved by her faith, and by her works which resulted from her faith. (Hebrews 11:31; James 2:25) Rahab was probably the only person in Jericho who had faith and purpose. It was no chance which guided the feet of the spies to her house. The Lord knew her thoughts and her heart.

[13] Jericho was the first city of Canaan to fall before Israel. It was well situated for commerce, and because of the nearby fords of Jordan it had an importance as a gateway into Canaan. It was wealthy, and to save Israel from the sin of greed strict injunction was given that everything in it was devoted to destruction. Besides this, Joshua put a curse on any attempt at rebuilding the city. The foundation should be accompanied by the death of the builder's firstborn son, and the gates set up should be accompanied by that of his youngest son, evidently meaning that the building of the city would be the destruction of the builder's family.—Joshua 6:26; 1 Kings 16:34.

[14] Jericho thus was one of the cities of Old Testament history used as types of things to be destroyed. In this it takes its place with Sodom and with Babylon. The tenor of all scripture is the purpose of God in restitution; first, that of man, back to the perfection of being which he enjoyed in Eden; second, that of the earth, his home, which is to be freed from the curse so that it may yield its increase for the sustenance of the multitudes of men in the days of restoration, when the earth will be filled with a happy, healthy people.—Acts 3:19-21.

[15] But the Bible does not say that all men will ultimately become obedient to righteousness and to God, and it is not unexpected therefore to find that the Bible shows in this way that a curse will remain upon those who deliberately and with understanding reject the mercy and favor of God. But Sodom, Jericho, and Babylon represent conditions obtaining in the earth and among men, rather than men themselves.

[16] The warfare upon which Christ has now entered, to establish the earth in righteousness, corresponds to Joshua's warfare. There are therefore lessons in the fall of Jericho for the present time. Perhaps the first and chief is that the fight in which the church is engaged is the Lord's battle. The Lord's people are but a feeble flock; but just as it seemed impossible for Israel to overcome Jericho, since they had no war engines wherewith to smash the walls, and probably no ladders to enable them to climb the walls, so we lack weapons of a carnal nature. But of what use are these when at the sound of the trumpets and the shouting the walls of the city crumbled under their own weight?

[17] The servants of Jehovah, who have heard the call of God through the truth now given to his people, and who form his army to stand for him against those forces of entrenched evil, seen now as Satan's organization, are but a feeble army in comparison with the mighty forces against which they are arrayed. But just as it seemed impossible for Israel to overcome the defences of Jericho, using neither engines of war to batter down its walls nor ladders to scale them, and yet were victorious, so the Lord's people today, faced with the seeming impossibility of making any impress upon the great kingdom of evil, will find that God has used their witness, their shout of the truth, as the power of victory. The battle is the Lord's, and the conquest of the organization set by Satan for the establishment of rebellion

against God is certain. Happy are those who are units in Jehovah's army, under the banner of his dear Son.

QUESTIONS FOR BEREAN STUDY

When and how did Joshua meet the captain of the Lord's host? What instruction did the latter impart? ¶ 1, 2.

How was the order carried out, and what was the result? What lesson is there in the fall of Jericho? ¶ 3-5.

What was the reason for Israel's drastic campaign against Canaan? ¶ 6, 7.

Relate the story of Joshua's spies at Jericho. Who was Rahab? How and why was she rewarded? ¶ 8-12.

Why did Joshua destroy Jericho and forbid its rebuilding? What is herein illustrated for us? ¶ 13-17.

INTERESTING LETTERS

MASTERPIECE OF TRUTH LITERATURE

DEAR BROTHER RUTHERFORD:

Surely the time has come for the world to know its God. He has now prepared the truth concerning his being and his plans and purposes in such concrete form, and with such plainness of speech, that even the casual reader cannot fail to see something of the length and breadth, and height and depth of his wonderful love and his glorious purposes concerning his creatures. Nor can they fail to see the awfulness of Satan's empire, and the wickedness and treachery of the god of this world.

I refer to the book DELIVERANCE. Some one was so kind as to hand me a copy of this book the other day, and I must say that it is the most wonderful book I ever read. It is not merely a masterpiece; but I believe it is *the* masterpiece, not only of Brother Rutherford's writings, but of all Scriptural literature—unless we would make an exception of the book COMFORT FOR THE JEWS, which is also a wonderful book in its narrower scope.

Apparently the Lord has given his little army this wonderful weapon at an opportune time. For a year or more I have noticed a growing friendliness toward the truth on the part of the public. I doubt not but that there are hundreds of thousands of people who are almost persuaded that the International Bible Students Association have, and are teaching, the real Bible truth. With a little more light, and some little circumstance to draw the line, I believe there will be many thousands line up on the side of the Bible Students. Oh, that all the dear friends could see and appreciate their privilege, and put forth their utmost effort on behalf of these!

May the Lord continue to bless and use you, dear brother, in furthering the interests of his kingdom. Pray for me, that I may be kept faithful and zealous to the end.

Yours in the love and service of our King,

H. H. DINGUS.—*Pilgrim.*

ROUSE YOURSELVES FOR THE KINGDOM MESSAGE

MY DEAR BROTHER RUTHERFORD:

I know that you are a very busy man; but I must write you a few lines first, to let you know that I am enjoying the work and the delightful things of our God coming through the WATCH TOWERS. You cannot make too strong the necessity of studying the TOWER. The dear friends along the way read it; but so many of the Lord's dear people do not seem to grasp the idea that we are not in the harvest field, but on the battlefield. From the reports I get along the way, even the Pilgrims talk to the friends more about being late or their bed or what they eat than about the King in Action.

I have just been in a three-day convention where four elders took up about four-fifths of the time and never once mentioned the kingdom work. They talked on character development all the time, making a few excuses for the WATCH TOWER. But the part that I am getting at is that Zion sat there to get the message, and did not know but that they were getting it until I reminded the brethren that they were fifteen years back in the harvest and not in the kingdom at all.

Isaiah 56:10 can well apply to the elders and to many of the Pilgrims. A watch dog is expected to warn the householder; and if the brethren are lying down beside Brother Russell twenty years ago, they are asleep and cannot bark. The thing for Pilgrims, and for every one else who is a leader, to do is to study the WATCH TOWER from "The Sheep and the Goats," "Virgins Fair," "Birth of The Nation," "The King in Action," "Holy Spirit Poured Out," and every one of the late TOWERS, the COMFORT FOR THE JEWS, and the DELIVERANCE book. These are the things I am trying to get into my head and heart.

I want to thank my heavenly Father, and you as his servant, for that wonderful article in the May 1st TOWER —"Character or Covenant—Which?" If we are on the white horse, we cannot stop to wash our faces, but must fight; and if we see a brother being drawn over to the side of the enemy, it is not brotherly love to let him go without a word of warning. Some of the friends are dying of sweet diabetes, but do not know it.

Again I thank you for this trip. Wish I could see you for an hour, but am glad that I can hear from you once a month. God bless you and keep you, is the prayer of

Your brother in the kingdom and patience of Jesus Christ.

GEO. H. DRAPER.—*Pilgrim.*

GREEN PASTURES AND STILL WATERS OF TRUTH

DEAR BRETHREN:

Christian greetings. It is my privilege to write at this time and to express my appreciation of the continued supplies of the spiritual food to feed the sheep of the Lord's pasture. By the "still waters" he leads the willing ones, and there is rest, peace and joy for the faithful children of God who walk in heaven's appointed way.

As God is the source of all truth, we gladly acknowledge him as the Giver; and we render thanks also to the faithful servants who dispense the "meat in due season".

I have just finished reading the article in May 1st TOWER entitled "Character or Covenant—Which?" It is certainly Scriptural and very encouraging. How it magnifies and enriches that beautiful text: "We are his workmanship," and at the same time makes it clear what can be accomplished by the children of God!

I am enclosing a postal money order to help a little in spreading the good news of Messiah's kingdom.

With Christian love to our Brother Rutherford and to all the dear friends at Bethel, yours in the Master's service,

(MRS.) E. HUNTER.—*Fla.*

BRUISING THE SERPENT'S HEAD

DEAR BROTHER RUTHERFORD:

I have hurriedly gone over your new publication, DELIVERANCE, and expect to read it more carefuly. It is written in such a manner that the reader would not desire to stop until it is finished. It is as interesting as a novel. I feel sure that it will be a means for making a name for Jehovah. It is a book that will appeal to many people, even those not professing Christianity. It is a clear exposition of the "enmity between thy seed and her seed", and it shall bruise the Serpent's head. Satan's power will soon end.

With love, and with prayers that the book may accomplish its mission, I remain your brother in Him,

DAVID DAVIDIAN.—*Calif.*

VISUALIZES THE INVISIBLE

DEAR BROTHER RUTHERFORD:

Sunday I finished reading your book, DELIVERANCE. The book instrumental in bringing me into the truth was the DIVINE PLAN, and I shall never forget how my heart was thrilled as that book, for the first time, disclosed to my mind the marvelous beauties of God's wonderful plan. But I can say that my heart was thrilled in the same way when I read DELIVERANCE.

While the clearer light on many points and the beautiful description of the "valley of blessings", at the close of the book, all gave me a great blessing, yet the outstanding gain seemed to be the clearer understanding of the activities, visible and invisible, of the two organizations "Zion" and the "Dragon", incident to the establishment of the kingdom. To my mind DELIVERANCE visualized, brought into the realm of reality and made tangible, the invisible, as it lies behind the visible, just as clearly as the DIVINE PLAN unraveled the mysteries of human history and revealed the glories of restitution.

I received a singular and exceptional blessing from the book. Consequently, dear Brother, I want to thank you as well as the Lord, for it. I never thought when I received it that it was going to enrich my heart and mind so much; I expected a blessing but not so great a one. The food which the Lord has given us, through the WATCH TOWER, etc., especially since the article on "Are You Using His Pound?" has been so refreshing and encouraging that it has made me feel just as though I were coming into the truth *again*. I cannot describe the joy in any other way. That the Lord may give you grace, and strength of mind and body, to serve his people to the end, is my earnest prayer.

Your brother in his joyous service,

F. H. DOUGHERTY.—*N. Y.*

ENCOURAGED BY CLASS WORKERS

DEAR BROTHER RUTHERFORD:

Greetings in Zion!

Your letter of July 21st received and appreciated for the encouragement it contained. Seeing that the Lord is taking pleasure in using the TOWER to instruct his anointed, I have for several months confined the class talks to the leading articles in the TOWERS, following the instructions contained by admonishing the brethren to activity in service, particularly house to house canvassing. Younger brethren rejoice in the message while many of the elders are causing considerable opposition, by refusing to go out, and throwing cold water on those who do go out. If it had not been for the encouragement that I have received from the class workers, I would have been down and out long ago. Therefore, dear brother, I appreciate your letter the more so.

I am of the opinion that two-day appointments, devoting the extra time to leading the friends out in the canvassing parties, will be blessed by the Lord, by increasing the activities of the faithful. Under the present conditions it has taken all of my time to prepare the TOWER talks for the friends.

May the Lord continue to lead you in the path of the just that through you we might be the more determined to follow the Lamb. With much love and prayers for you, I am

Ever your brother and servant of the King,

H. S. MURRAY—*Pilgrim.*

DELIGHTED WITH DELIVERANCE

DEAR FRIENDS:

I have received and read the new book DELIVERANCE. To say that I am pleased would not express my appreciation. I am delighted; it is great. There is every evidence that the Lord directed and supervised its preparation. I am thankful to all concerned in its presentation to the church. It should be greatly to the benefit of all the Lord's true people as "food in due season".

I am sincerely yours, in hope of an inheritance with the saints in the glorious kingdom now incoming,

ELSTON LUTTRELL.—*Alabama.*

CLASS STUDY OF DELIVERANCE SUGGESTED

DEAR BROTHER RUTHERFORD:

The book DELIVERANCE is a splendid addition to our literature. It presents in clear, lucid and convincing language the inner working of Satan's organization, and exposes the actions of a malicious system that has blasphemed God and enslaved a race. That system will surely weaken under the light of such exposure.

It brings vividly to mind Rev. 11:19: "Lightnings and voices . . . and great hail," high-powered truths destructive of error. It is another evidence of the "King in Action", to those who "have the testimony of Jesus Christ".—Revelation 12:17.

So valuable is the book would it not be well to prepare it for class study by numbering the paragraphs and adding questions?

It weaves together many WATCH TOWER articles, exposing the outworking of a malicious mind, and the wisdom, justice, love and power of a mighty Benefactor. "Blessed be the Lord out of Zion."

Christian love and greeting.

Your brother and servant by his grace,

J. C. WATT.—*Pilgrim.*

LIKE MORNING DEW

DEAR BROTHER RUTHERFORD:

Greetings in the name of our present King!

The July 15th, 1926, issue of THE WATCH TOWER has encouraged us greatly, particularly because of the rich benefit derived from it by its study in class. The anticipated success of the European tour, culminating in the London convention, the passing of "A Testimony to the Rulers of the World", and your address on the subject: "Why World Powers are Tottering—The Remedy," finds a ready response in our hearts. This blessing from the Lord has been and is like dew upon the grass in the early morning.

At the conclusion of the reading of the "Testimony" to the world's rulers, it was adopted unanimously as expressing the sentiments of the entire class here, and the class secretary was instructed to advise you of its action.

We have noted with deep appreciation and satisfaction how divine grace has sustained you and blessed you in this fearless, clear-cut and complete address delivered by you in the Royal Albert Hall, London. We doubt not its efficacy in calling attention of the rulers of the world in particular to the established, new and everlasting kingdom of God, and to earth's present King. Unqualifiedly and joyfully we wish to go in record as being among those scattered throughout the earth who can, by the Lord's grace, give expression to the desire and determination to stand with you in this conflict of right against wrong, truth against error, offering no quarter to the enemy and asking none, because we know that in this battle of the ages the "Lamb" and his followers will be victorious. All honor to Jehovah and our great King!

With much Christian love and daily prayers for you and your faithful co-workers at headquarters, we are

Your brethren in Christ,
FORT WORTH ECCLESIA,
B. R. KENT, *Secy.*

DEEP APPRECIATION OF MAY 1ST TOWER

DEAR FRIENDS:

I am writing to tell you of my appreciation of the article in the May 1st WATCH TOWER on "Character or Covenant—Which?" I was opposed to it at first. But after a careful study of it, I found that it answered many things that I had been perplexed over. I had always thought that we had to develop a character, but now I know what is the principal thing. Knowledge is one thing, but wisdom how to use it is the main thing. May the Lord increase your wisdom to continue the good work.

Your fellow servant,

THOS. MCKENZIE.—*Mich.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Oakdale, Calif.	Oct. 7	Tulare, Calif.	Oct. 20, 21
Tuolumne, Calif.	" 8, 10	Bakersfield, Calif.	" 22, 24
Yosemite, Calif.	" 11, 12	Portersville, Calif.	" 25, 26
Madera, Calif.	" 14, 15	Orosi, Calif.	" 27, 28
Fresno, Calif.	" 17	Reedly, Calif.	" 29
Selma, Calif.	" 18, 19	Fresno, Calif.	" 31

BROTHER C. W. CUTFORTH

Neepawa, Man.	Oct. 6, 7	Minitonas, Man.	Oct. 21, 22
Kelwood, Man.	" 8	Swan River, Man.	" 23, 24
Gilbert Plains, Man.	" 10, 11	Birch River, Man.	" 25
Grandview, Man.	" 14, 15	Kenville, Man.	" 26, 27
Dauphin, Man.	" 17, 18	Durban, Man.	" 28, 29
Ethelbert, Man.	" 19, 20	Kamsack, Sask.	" 31

BROTHER H. H. DINGUS

Asheville, N. C.	Oct. 8, 10	Gastonia, N. C.	Oct. 20, 21
Brasstown, N. C.	" 11, 12	Seneca, S. C.	" 22
Asheville, N. C.	" 13	Anderson, S. C.	" 24, 25
Flat Rock, N. C.	" 14, 15	Greenville, S. C.	" 26, 27
Hendersonville, N. C.	" 17	Greer, S. C.	" 28, 29
Hickory, N. C.	" 18, 19	Spartanburg, S. C.	" 31

BROTHER G. H. DRAPER

Montgomery, Ala.	Oct. 3, 4	Elba, Ala.	Oct. 15
Union Springs, Ala.	" 5, 6	Opp, Ala.	" 17, 18
Clayton, Ala.	" 7, 8	Andalusia, Ala.	" 19, 21
Dothan, Ala.	" 10, 11	Stella, Fla.	" 22
Midland City, Ala.	" 12	Florala, Ala.	" 24
Enterprise, Ala.	" 13, 14	Pensacola, Fla.	" 25, 26

BROTHER A. D. ESHLEMAN

Woodmere, Fla.	Oct. 6	Moore Haven, Fla.	Oct. 19, 20
Sarasota, Fla.	" 7, 8	Avon Park, Fla.	" 21, 22
Arcadia, Fla.	" 10, 11	W. Palm Beach, Fla.	" 24
Punta Gorda, Fla.	" 12, 13	Key West, Fla.	" 27, 28
Wauchula, Fla.	" 14, 15	Miami, Fla.	" 31
Lakeland, Fla.	" 17, 18	Delray, Fla.	Nov. 8

BROTHER H. E. HAZLETT

Oshkosh, Wis.	Oct. 4, 5	Melrose Park, Ill.	Oct. 18
Milwaukee, Wis.	" 6, 7	Elgin, Ill.	" 19, 20
Racine, Wis.	" 8, 10	Marengo, Ill.	" 21, 22
Kenosha, Wis.	" 11, 12	Belvidere, Ill.	" 24, 25
Zion, Ill.	" 13, 14	Rockford, Ill.	" 26, 27
Chicago, Ill.	" 15, 17	Freeport, Ill.	" 28, 29

BROTHER M. L. HERR

Joplin, Mo.	Oct 10	Freeman, Mo.	Oct. 21
Cardin, Okla.	" 11, 12	Pleasant Hill, Mo.	" 22
Baxter Springs, Kans.	" 13, 14	Kansas City, Mo.	" 24, 25
Webb City, Mo.	" 15, 17	Independence, Mo.	" 25, 27
Carthage, Mo.	" 18, 19	St. Joseph, Mo.	" 28, 29
Jasper, Mo.	20	Hopkins, Mo.	" 31

BROTHER H S. MURRAY

Eugene, Ore.	Oct. 8, 10	Portland, Ore.	Oct. 20, 21
Oak Ridge, Ore.	" 11, 12	McMinnville, Ore.	" 22, 24
Salem, Ore.	" 13, 14	Albany, Ore.	" 25
Independence, Ore.	" 15	Ashland, Ore.	" 26
Dallas, Ore.	" 17	San Francisco, Calif.	" 27
Falls City, Ore.	" 18, 19	San Jose, Calif.	" 30, 31

BROTHER H. E. PINNOCK

La Grande, Ore.	Oct. 5, 6	Sunnyside, Wash.	Oct. 18
Weston, Ore.	" 7, 8	Yakima, Wash.	" 19, 20
Waitsburg, Wash.	" 10	Ellensburg, Wash.	" 21
Dayton, Wash.	" 11, 12	Pine City, Wash.	" 22, 24
Pomeroy, Wash.	" 13, 14	Thornton, Wash.	" 25, 26
Walla Walla, Wash.	" 15, 17	Colfax, Wash.	" 27, 28

BROTHER G. R. POLLOCK

Newcastle, Ind.	Oct. 6, 7	Kokomo, Ind.	Oct. 18
Muncie, Ind.	" 8, 10	Noblesville, Ind.	" 19
Anderson, Ind.	" 11, 12	Acton, Ind.	" 20
Elwood, Ind.	" 13, 14	Indianapolis, Ind.	" 21, 24
Tipton, Ind.	" 15	Nashville, Ind.	" 22
Peru, Ind.	" 17	Madison, Ind.	" 27

BROTHER V. C. RICE

Lake Benton, Minn.	Oct. 4, 5	Corsica, S. D.	Oct. 18, 19
White, S. D.	" 6, 7	Vermillion, S. D.	" 20, 21
Pipestone, Minn.	" 8, 10	Yankton, S. D.	" 22, 25
Jasper, Minn.	" 11, 12	Avon, S. D.	" 24
Hartford, S. D.	" 13, 14	Irene, S. D.	" 26, 27
Mitchell, S. D.	" 15, 17	Chancellor, S. D.	" 28, 29

BROTHER C. ROBERTS

Timmins, Ont.	Oct. 1	Camilla, Ont.	Oct. 21
New Liskeard, Ont.	" 3, 4	Owen Sound, Ont.	" 22, 24
North Bay, Ont.	" 5, 6	Wiarton, Ont.	" 25, 26
Bracebridge, Ont.	" 7, 8	Hepworth, Ont.	" 27
Toronto, Ont.	" 10	Allenford, Ont.	" 28, 29
Orangeville, Ont.	" 20	Meaford, Ont.	Oct. 31, Nov. 1

BROTHER R. L. ROBIE

Muskegon, Mich.	Oct. 3	Charlotte, Mich.	Oct. 13, 14
Sparta, Mich.	" 4, 5	Battle Creek, Mich.	" 15, 17
Grand Rapids, Mich.	" 6	Otsego, Mich.	" 18, 19
Sunfield, Mich.	" 7	Kalamazoo, Mich.	" 20, 21
Lansing, Mich.	" 10	South Haven, Mich.	" 24
Leslie, Mich.	" 11, 12	Benton Harbor, Mich.	" 25, 26

BROTHER W. J. THORN

Auburndale, Wis.	Oct. 6	Superior, Wis.	Oct. 20, 21
Marshfield, Wis.	" 7, 10	Duluth, Minn.	" 22, 24
Loyal, Wis.	" 8	Two Harbors, Minn.	" 25, 26
Unity, Wis.	" 11, 12	Proctor, Minn.	" 27
Athens, Wis.	" 13, 14	Hibbing, Minn.	" 28, 29
Withee, Wis.	" 15, 17	Grand Rapids, M.	Oct. 31, Nov. 1

BROTHER T. H. THORNTON

Rock, W. Va.	Oct. 5, 6	Wickham, W. Va.	Oct. 18, 19
Welch, W. Va.	" 7, 8	Mt. Lookout, W. Va.	" 20, 21
War, W. Va.	" 10	Divide, W. Va.	" 22, 24
Huntington, W. Va.	" 11, 12	Coco, W. Va.	" 25, 26
Charleston, W. Va.	" 13, 17	Elk View, W. Va.	" 27
Nitro, W. Va.	" 14, 15	Heaters, W. Va.	" 28, 29

BROTHER S. H. TOUTJIAN

London, Ont.	Oct. 6, 7	Logansport, Ind.	Oct. 19, 20
Chatham, Ont.	" 8, 10	Danville, Ill.	" 21, 22
Leamington, Ont.	" 11, 12	St. Louis, Mo.	" 24, 25
Harrow, Ont.	" 13, 14	Lebanon, Mo.	" 26, 27
Windsor, Ont.	" 15, 17	Springfield, Mo.	" 28, 29
Detroit, Mich.	" 18	Claremore, Okla.	" 31

BROTHER J. C. WATT

Kitchener, Ont.	Oct. 6, 7	Essex, Ont.	Oct. 20, 21
Galt, Ont.	" 8	Windsor, Ont	" 22, 24
Brantford, Ont.	" 10, 11	Harrow, Ont.	" 25, 26
Woodstock, Ont.	" 13, 14	Leamington, Ont.	" 27, 28
London, Ont.	" 15, 17	Ridgetown, Ont.	" 29
Chatham, Ont.	" 18, 19	St. Thomas, Ont.	Oct. 31, Nov. 1

BROTHER J. B. WILLIAMS

Florence, S. C.	Oct. 5, 6	Cairo, Ga.	Oct. 19, 20
Charleston, S. C.	" 7, 8	Thomasville, Ga.	" 21
Savannah, Ga.	" 10, 11	Sylvester, Ga.	" 22
Screven, Ga.	" 12, 13	Albany, Ga.	" 24
Waycross, Ga.	" 14, 15	Columbus, Ga.	" 25, 26
Dothan, Ala.	" 17, 18	Fitzgerald, Ga.	" 27, 28

BETHEL HYMNS FOR OCTOBER

Sunday			**3**	233	**10**	9	**17**	120	**24**	325	**31** 94
Monday			**4**	260	**11**	113	**18**	309	**25**	330	
Tuesday			**5**	168	**12**	37	**19**	36	**26**	301	
Wednesday			**6**	278	**13**	70	**20**	68	**27**	186	
Thursday			**7**	178	**14**	275	**21**	11	**28**	173	
Friday	**1**	8	**8**	149	**15**	318	**22**	2	**29**	214	
Saturday	**2**	32	**9**	127	**16**	328	**23**	160	**30**	271	

The WATCH TOWER and Herald of Christ's Presence

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

Vol. XLVII SEMI-MONTHLY No. 19

Anno Mundi 6055—October 1, 1926

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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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WATCH TOWER BIBLE & TRACT SOCIETY

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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, E. J. COWARD.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

Entered as Second Class Matter at Brooklyn, N. Y. Postoffice. Act of March 3rd 1879.

CONVENTION

A local convention of the International Bible Students will be held at Huntington, West Virginia, Nov. 19th to 21st inclusive. The convention will be addressed by a number of the Pilgrim brethren; and Brother Rutherford will be present to serve the friends and the public at least one day of the convention. The public meeting will be held Sunday afternoon. For further information concerning accommodations at the convention please address B. F. Moore, 1691 Dalton Ave., Huntington, West Virginia.

BUILDING BONDS

One person writes objecting to the SOCIETY issuing building bonds saying that such a course is soliciting money for the Lord's work. He is wrong. No one is being asked to take bonds. For several years the SOCIETY has been paying $15,000 per year for rent for the use of a building now entirely inadequate to handle the work. That amount of rent is equal to 5% on $300,000; and by issuing bonds for that amount of money together with other money available the building can be erected and $15,000 per year paid to the brethren as interest on their bonds. The security for the bonds is a first mortgage on the lots and factory building and a guarantee by the SOCIETY which carries all the property the SOCIETY owns. The security for the bonds including the mortgage on the real estate and the guarantee back of it amounts to more than double the amount for which bonds are issued. It is a plain business proposition. The friends regard it as such. Many have asked why should not the Lord's people handle their own business without going to the world for aid and without paying the world for the use of money or property. That conclusion is reasonable and proper.

The bonds will be issued bearing date of October 1st, 1926, bearing interest from that date. The subscription for bonds will be closed October 15th. As all the money will not be needed at one time payment may be made as late as December 1st. If you have subscribed for bonds you may remit the money by sending a draft on New York and your bonds will be mailed to you shortly after October 1st and upon receipt of the amount subscribed.

All communications concerning bonds should be addressed as follows: WATCH TOWER BIBLE & TRACT SOCIETY, Treasurer's Office, 124 Columbia Heights, Brooklyn, N. Y.

RADIO PROGRAMS

The following stations are now broadcasting the message of the kingdom:

WBBR, New York City, 416.4 meters, Sun., Tues., Thurs., Fri.
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.
KFWM, Oakland, Calif., 207 meters, Sun., Mon., Thurs., Sat.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVII OCTOBER 1, 1926 No. 19

THE PRICE OF PEACE

"Great peace have they which love thy law: and nothing shall offend them." — Psalm 119: 165.

THE law of God is the rule of action which he has prescribed for all of his intelligent creatures. His law is eternal. His law does not change, even as God himself does not change. (Malachi 3: 6) His will is his law, whether that be expressed or not. "The law of the Lord is perfect." (Psalm 19: 7) The law of God applies to all of his intelligent creation, and in a particular sense to those who are in a state of peace with him. He has marked out a general course for all, and following that course leads one to a general result.

[2] He who loves God's will is possessed of great peace; and continuing to love that law, and to walk therein, his reward is life. Hence the instruction given: "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man. 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: 1-6.

[3] The wise man is he who diligently endeavors to apply his knowledge according to the divine standard. It is therefore essential that one carefully study the law of God, and then make an honest effort to deport himself accordingly. Such an one gets understanding and wisdom. "Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are the ways of pleasantness, and all her paths are peace."—Proverbs 3: 13-17.

[4] God's revelation to man opens with an anthem of praises sung by his two "morning stars", which song evoked a joyful and tremendous applause from all his heavenly sons. (Job 38: 7) Then God caused to be recorded in his Word the course taken by each one of these great stars and the net result to each. Why this record? Manifestly one of the purposes thereof is that all of God's intelligent creation might profit by knowing the truth. He who receives this knowledge and acts wisely thereon will follow the law of God and love that law. He who is selfish and ambitious will be unwise, take the wrong course, and fall.

[5] Lucifer, one of these morning stars, knew the law of God; but he did not love that law. Selfishness, which is the very opposite of love, controlled him. Selfishness quickly defiled his heart, and the fruit of ambition resulted. To gratify that ambition he assumed to have cause for offense against God, denounced his great Creator as a liar, and set himself up in opposition to Jehovah. Since then he has ever pursued the course of strife and hostility to God and has gained for himself the titles of Prince of Darkness and the Prince of Devils; and his end will be everlasting death.—Matthew 9: 34; John 12: 31; Ezekiel 28: 18, 19.

THE CRITERION

[6] The other of those two great stars always followed the course of righteousness. He knew the law of the Most High, loved that law, and delighted himself in obeying it. (Psalm 40: 8) He was always the delight of his Father. (Proverbs 8: 30) He loved the law of his Father. (Psalms 119: 97; 18: 1) So complete was his devotion to the law of God that he could do nothing contrary thereto. (John 5: 30) His Father had provided and poured his potion for him, and that he would drink and did drink without offense. (John 18: 11) His love for and complete obedience to the law of God continued even unto death. He gained for himself the title of Prince of Peace. He was given life on the highest plane and became the Author of salvation and the great Life-giver to man.—Isaiah 9: 6; Hebrews 5: 8, 9.

[7] The course taken by these two great creatures furnishes the criterion by which all of God's creatures will be guided. The course of the disloyal son, who took offense against his Father, will lead him to endless death. The course of the loyal Son, who loved his Father's law and delighted therein, marks the way to everlasting life.

[8] The church is now nearing the consummation of her hopes. The few remaining members on the earth must

not only make sure of their high calling and election but unto them is given the gracious privilege now of lifting up the standard of God's law. Joyfully conforming to the Lord's commands leads these into the right course, and permits them to be used of the Lord that others may be led into the way of peace and everlasting life. A loving conformity to the law of God and the great peace of God is now vitally essential to every member of the church this side the vail. Each one should see to it that he permits nothing to offend him within the meaning of this text.

PEACE WITH GOD

[9] Peace means a condition of reconciliation, harmony and accord between those who were once at discord. It also means a state of quiet or tranquility; freedom from disturbance or agitation and strife; a state of mind resulting from a sense of absolute security in body, health, property, life and happiness. He who has such peace feels safe and well and joyful. Peace with God therefore means that condition of reconciliation, harmony and accord between man and God which has been brought about by God's gracious provision.

[10] The sin of Adam caused all men to be born sinners, and therefore at variance or out of accord with Jehovah. Through the death and resurrection of his beloved Son, God made provision for the reconciliation of all those who comply with the terms of his law. In order to be reconciled to God man must first exercise faith. Some knowledge is essential to faith. Man learns that he was born in sin and shapen in iniquity because of Adam's wrongful course. He learns that Jesus Christ died and was raised from the dead that all who believe on him as the great Redeemer and Savior may be reconciled to God. To have faith means to have a knowledge of God's provision for salvation, and then to confidently rely upon it.

[11] The Word of God is an expression of his law. After receiving a knowledge of God's gracious provision made for his reconciliation man must exercise faith by trusting implicitly in the merit of Jesus' shed blood as the price of redemption and by fully agreeing to do the will of God. Upon the basis of the great sacrifice of his Son Jesus, and upon the faith of the believer, God justifies the man thus believing. He judicially determines that such an one who believes is in accord with him, and therefore such man is reconciled to God and at peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Romans 5: 1, 2.

[12] The one justified is justified for the purpose of enabling him to be a part of the sacrificial body of Christ. Being there accepted by the Father and begotten, such an one becomes a new creature in Christ. (2 Corinthians 5: 17) He is now a son of God (Romans 8: 14, 15), and as such he must now be governed by the law of God. He cannot obey the law unless he knows something of that law. To gain such knowledge he must search the Scriptures, watch the unfolding of divine prophecy whereby the will of God concerning his creatures is made known. Some who make consecration to the Lord to do his will seem to think that thereafter all effort on their part to ascertain the law of God is unnecessary. The fact is that their efforts have just now begun, if they would be overcomers.

PEACE OF GOD

[13] No one of the human race can have the peace of God except through Christ Jesus. Not every one who is begotten of the holy spirit, and thereby brought unto Christ, continues to enjoy the peace of God; for some such do not love the law of God. To continue in the peace of God is essential to the heavenly reward. When Jesus was about to finish his earthly ministry he spoke at length to his disciples, giving them some advice as to the course to take. Then he added: "These things I have spoken unto you, that in me ye might have peace." —John 16: 33.

[14] These faithful disciples were received into Christ at Pentecost, and thereafter they enjoyed the peace of God that passeth all human understanding. They continued in that peace because they loved the law of God, and put forth their best efforts to obey that law. The same rule pursued by them must be observed by all who will ultimately receive the high favor of the kingdom. On that same memorable night Jesus told his disciples that his Father would send to them, in his name, the holy spirit; and that thereby they would be taught and comforted. Then he added: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14: 27) His words are proof that only the Christian enjoys the peace of God.

FEAR A SNARE

[15] The peace of God enjoyed by the Christian is the result of absolute faith in and unselfishness to God. He who abides in Christ and loves the law of God feels safe, secure, happy and well, and knows that all things shall work together for his good. He who continues in this happy condition knows no fear; for there is no fear in love. (1 John 4: 17, 18) Where the fear of man exists there is no great peace.

[16] Some men in the church fear other men in the church. Where one occupies a higher position in the ecclesia than his brother there are times when there is a disposition manifested on the part of the one occupying the higher position to induce others to fear him. Such a course is contrary to the law of God. Then, again, there is one anxious to please a brother in a higher position than himself; and he renders service as unto man, as a man-pleaser. This is not pleasing in the

sight of the Lord. The Lord himself is no respecter of persons. To him all the members of his body receive like consideration.—Ephesians 6:6-9.

17 The nominal Christians of Europe have especially suffered from this malady of fear of men and man-worship. The clergy have induced the laity to fear them, and the elders have encouraged the more lowly to fear them. When those of present truth were brought out of ecclesiasticism some of the disposition of fear of men came with them, the meek and lowly ones fearing those above them in the church. Such fear of men led to a measure of the worship of the creature, contrary to the law of God. Those who have this fear have not enjoyed that great peace of God because they did not sufficiently know and fully love the law of God. Relating to this the law of God is written: "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."—Proverbs 29:25.

18 Every Christian should love his brother and put forth his best endeavors to work in harmony with him, but the Christian who really enjoys the great peace of God fears no man. Seeing that where there is perfect love there can be no fear, we can appreciate the apostle's words when he says: "And besides all these things put on love; it is the bond of completeness. And let the peace of the Anointed preside in your hearts, for which you were also called in one body; and be thankful."—Colossians 3:14, 15, DIAGLOTT.

FEAR OF THE ENEMY

19 Where there is fear of the creature there can be no great peace. Now the church has a clearer vision than heretofore of Satan and his organization. Being in the temple condition, these are aware that the Devil is now seeking to destroy them and would destroy them if not hindered in so doing. Knowing that Satan has many instruments in the earth which he is using to accomplish his purposes, some Christians have fear that he will use these instruments to their own injury or destruction. Having such fear they do not enjoy the great peace of God. The reason is that they do not love God's law. Of course no one could love God's law unless he knew about that law.

20 It is true that the church is now face to face with a great peril, but it is equally true that no faithful member of the church need fear. Concerning such the Lord expresses his law to them in these words: "But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name. 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 51:15, 16.

21 Knowing then that the law of the Lord concerning them is that they are covered under the shadow of his all-powerful hand, they have no occasion to fear the greatest of all enemies; but they enjoy sweet peace. Again the Lord says: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isaiah 43:2) Knowledge of this law and love for it bring peace; and love increases.—1 John 4:17, 18.

22 There may be in one a knowledge of the Word of God, and he may render an outward obedience to the Lord; but in order to enjoy that great peace of God man must render service unto the Lord, out of love for God and love for his law. That means that he must be wholly and unselfishly devoted to the Lord. Such can rest confidently in the peace of God and rely upon his many promises, amongst which is this: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

NOTHING SHALL OFFEND

23 Not only are the ones who love God's law guaranteed great peace, but the Lord's statement is that "nothing shall offend them". The word offend here used means a stumbling block. It means, in the order given, to falter, to stumble, to cause to fall, and to ruin. That which keeps one from stumbling and falling is love for God's law. The text must refer to those who are reconciled to God, hence to the new creation. It must mean that if the new creature does not love God's law he will falter, stumble and fall into ruin. Then of course that which causes the stumbling must be something lacking in him with reference to God's rule of action given for the government of the new creation.

LAW OF THE HARVEST

24 The instrument through which the Lord will bless mankind is the "seed of promise", which is the church, Christ Jesus the Head and his body members. (Colossians 1:18; Galatians 3:16, 27-29) The Lord organized his church on earth to be his witness. (Acts 1:8) The ministry of reconciliation was committed unto Christ Jesus, including the faithful members of his body. These faithful members of the body of Christ throughout the Gospel Age have served as the ambassadors of Christ. They have been the representatives of God and Christ on earth. (2 Corinthians 5:18-20) Throughout the age the Lord has caused these to preach the gospel, that those having a hearing ear might hear and come to him.

25 Jesus declared that the age should end with the harvest, at which time he would be present and directing it himself. (Matthew 13:30-41) The first work of the harvest, as shown by the physical facts as well as by the Scriptures, has been the gathering together of those who have made a covenant to do the will of God, and who have been counted in as a part of Christ Jesus' sacrifice. (Psalm 50:5) It necessarily follows that all of those

in Christ, who have his Word in them, would be gathered together; and that these would stand together in one compact body as long as they remained in Christ. If any fell away, that would in no wise hinder the organization of the Lord. Only the one falling would suffer injury.

[26] The Lord himself is always faithful, and those who continue faithful will continue with him and stand together, working together harmoniously under his direction. What would hold them together? The apostle answers: "The love of Christ." (2 Corinthians 5:14) There could be no division in the body of Christ. (1 Cor. 12:12-30) Those who are really devoted to God and who continue in that attitude will stand together.

[27] The law of the harvest therefore is that God sent forth his beloved Son as Head of the church, to gather together under him his true people for the purpose of giving a witness in the earth; and that all who are the Lord's will be witnesses in the name of God and to his name. These of necessity must love the law of God, and all who do will know of that law and joyfully obey it; and this law declares that they will be witnesses of the Lord and that they will see eye to eye and will harmoniously engage in the Lord's service.—Isaiah 43:10-12; 52:7, 8; Matthew 24:14.

[28] Now we know from the facts that such a class has existed through the period of the harvest, and we have called this organized body of Christians on earth "the SOCIETY". It is understood that "the SOCIETY" is made up of those who are begotten and anointed of the holy spirit and who love the law of God and who faithfully continue to labor together in his service. If from time to time some of these become offended and drop out, this would in no wise hinder the work of the Lord; but his organization would go straight forward in the performance of the work meted out for it. No one could hinder the work of the Lord. By withdrawing from his organization and his work such persons would do injury to themselves, but no injury to the Lord's work would result. This is the rule or law of the harvest, as shown both by the Scriptures and by the facts in fulfilment thereof.

SOME OFFENDED

[29] The facts unmistakably show that since the beginning of the harvest work a number have become offended and have fallen away. These have first faltered, then stumbled, become opponents, and ultimately have returned to the world. Surely some good reason for this should be found in the Scriptures, and we do find it there.

[30] The Lord promised that greater light should come to his people at the end of the age, and the apostle warns that at that time there would be danger of falling. (1 Corinthians 10:11, 12) With the coming of the light at the end of the age Christians began to be released from their place of bondage and captivity in the ecclesiastical systems. This gave them joy and, as the Psalmist expresses it, their mouth was filled with laughter and their tongue with singing.—Psalm 126:1, 2.

[31] The light did not come to the Lord's people all at once. Of course many errors clung to them, because they had been long mixed with ecclesiastics. They could not learn everything immediately. Those who are really devoted to the Lord believe that the Lord himself organized his harvest work and that he provided THE WATCH TOWER as a medium through which to instruct his people; and that this, together with other literature and books in harmony with THE WATCH TOWER, has furnished the "meat in due season for the household of faith". The Lord himself has furnished this, but he has permitted imperfect men to have to do therewith, and of course it could not be served in any other way than imperfectly.

INSTANCES OF STUMBLING

[32] THE WATCH TOWER once taught that the church is developed under the new covenant. In due time the Lord permitted its editor to see that such is not true, but that the church is the offspring of the Abrahamic covenant. At the time of this change of position, as frankly published in THE WATCH TOWER, some who professed consecration became offended. They turned away from the SOCIETY and from the Lord's work, stumbled and fell. They assumed to have a cause for offense, but their offense was not against men. It was against the Lord and against his law. Had such loved the law of the Lord they would not have been offended.

[33] For a long while THE WATCH TOWER taught that he who becomes a Christian is first justified and then makes a consecration. Later the editor saw that this position was not a correct one, and set forth the Scriptural proof that consecration must take place first, and then justification; that it would be inconsistent for Jehovah to justify one who had not agreed to do his will. (W. T. 1916, p. 108) With this greater light upon the Word of the Lord some became offended, faltered, turned back, became opponents, stumbled and fell.

[34] The literature of the SOCIETY once plainly set forth that 1914 would mark the complete glorification of the church. Many set their hearts upon that date. The time passed, and the church was not yet glorified. Then THE WATCH TOWER began to set forth the truth as to where the mistake in calculation had been made, and that 1914 was in truth and in fact a correct chronological date, but that the mistake was as to what would transpire at that date. Because of this increased light others became offended, faltered, became opponents, turned away and fell.

[35] Why did these fall? The answer is, Because they did not love God's law. Their peace of mind and their "peace of God" were disturbed because of lack of unselfish devotion to him. Had they loved the Lord's law and taken heed thereto they would have known that the

Lord declares: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18) Since his law has declared that this light would increase from time to time, those who loved it rejoiced in the increased light as it was revealed.

[36] With greater light, anything may be found to be of a different form from that which first was seen. For instance, if one observes an object when the first gray streaks of light appear in the east in the early dawn, that object may appear to be a certain form; but within thirty minutes, when the light around it increases, a quite different form appears. Even so with the Word of the Lord. We first get a little light upon something; then, as the light increases, the divine plan appears far more wonderful to us, and we rejoice all the more. The vision of the one who loves the Lord broadens continually; and as his vision enlarges, his joy increases. Some had set their hearts on the fact that justification must take place before consecration, and others had set their hearts on the fact that the church must be glorified in 1914. It was selfishness that caused them to tenaciously hold to these things and then become offended when greater light came upon them.

[37] In 1917 the Seventh Volume of STUDIES IN THE SCRIPTURES was published. It contained some rather startling statements. Again some became offended, stumbled and fell. Had these loved the law of God they would not have fallen. They would have concluded that the Lord permitted the Seventh Volume to be published for a good reason. Those who loved the Lord's law said: "He is at the head of his work, and he knows how to guide it." The Lord has provided his own way to carry on his harvest work and he has his organization. This work is done with imperfect men, of course, all of whom make mistakes. There are mistakes in the Seventh Volume; there are mistakes in all the other volumes of STUDIES IN THE SCRIPTURES and in all the other publications of the SOCIETY, and in all versions of the Bible. It could not be expected otherwise, because each one is prepared by imperfect instruments; and God has permitted these things as a test of our love and loyalty for him.

[38] NOW THE WATCH TOWER is publishing some articles that are somewhat different from what has heretofore appeared in the SOCIETY'S publications, and particularly in Volume Seven; for instance, the article on the twelfth chapter of Revelation under the title "The Birth of The Nation". Does that mean that the Seventh Volume and the SOCIETY should be rejected because of this change? Is that any just cause or excuse to become offended and to withdraw? It should be remembered that the Seventh Volume contains a statement of the great fundamental truths of the divine plan; and merely because some parts of it are not in harmony with the greater light shed upon the Lord's Word is no reason why it should be cast aside.

[39] Now the church sees what it could not see until God's due time; to wit, that the Lord came to his temple in 1918, and that it is the law of God that the church from that time forward should have a clearer vision upon his plan than before. (Revelation 11:19) Those who love the Lord's law know that the truth is his, not any man's, and that what man says about it is not with absolute authority; but God permits his people to reason upon his Word and reach a conclusion. As his light increases they see his plan more clearly and rejoice exceedingly.

[40] Lucifer assumed a reason for becoming offended at Jehovah. That was because of his own selfishness; his heart was not honest. He follows the same course in overreaching the Christian; if there is any dishonesty in the heart he will see that it is fed. Anyone who selfishly assumes a cause for offense against the Lord's organization and his work, pretending to be offended at individuals who are doing the Lord's work, is in truth and in fact offended at the Lord. The cause for this offense is a lack of love for God's law. This is illustrated in the Lord's dealing with Israel through Samuel.

[41] Samuel was chosen as the Lord's instrument to lead Israel. In similar fashion the Lord has chosen his organization, the anointed members on earth, as his representative to carry on his work; which organization we term "the SOCIETY", irrespective of the individuals who are working in that SOCIETY. When the children of Israel called for a judge for purposes of administration Samuel took the matter to the Lord; and the Lord said to Samuel: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." (1 Samuel 8:7) Even so, when one assumes a cause for offense and turns aside to start something in opposition to the Lord's harvest work he is offended in truth and in fact against the Lord, and this offense is due to the fact that he does not love God's law.

[42] The Lord has only one way of carrying on his work. The Lord himself will be the judge of his people. This will not be committed to another. (Romans 14:4) No one consecrated to the Lord can find a just cause or excuse to become offended at the Lord's organization and withdraw therefrom. The fact that some do become offended, withdraw and become opponents, is conclusive proof that such do not love the law of God. One individual may become offended at another and have a just cause for such offense, but if so he will pursue the course directed by the law of the Lord to straighten out that difficulty. (Matthew 18:15-18) He cannot assume that such a circumstance is valid reason for his becoming offended at the Lord's organization and withdrawing from it.

[43] Recently there was some disturbance in one of the branch offices of the SOCIETY. One ecclesia, without knowing the facts, proceeded to judge not only the brother or brethren in question but the entire SOCIETY, and to withdraw its support therefrom. Then it began

to publish this to the church and even to the world and to set itself up in opposition to the work. Had this class really loved the law of God it would not have done this, even though there were some wrong doing on the part of some brother or brethren in the Lord's service. It is not the prerogative nor the duty of any one nor any class to pass judgment upon another. Especially is this true when they have neither the facts nor the jurisdiction to determine what action should be taken by the SOCIETY, as in this case. Had the aforementioned class loved the Lord's law they would have remembered what it said and followed it. Their excuse was that were they to continue to support the work others might think they as a class were endorsing an improper course, which they supposed had been taken by some individuals.

44 What could induce such a conclusion? Selfishness, of course; and selfishness is a lack of love. The law of the Lord governing such cases plainly is: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"—James 4: 11, 12.

45 Even though some brethren of the SOCIETY were guilty of some wrong, that would be no just cause nor excuse for our becoming offended at the Lord's organization. The duty of every one who loves the Lord and his law is and should be to immediately set about to try to help the erring one, and meanwhile not to cease to sustain and support the work of the Lord. Where a course different from this is taken by individuals or by a class they lose their peace of mind, do not enjoy the peace of God, and are easily stumbled; and unless quickly recovered they fall away entirely.

46 It will be seen that the words of the Psalmist in our text do not refer to individual offenses. Such are treated in other parts of God's Word. The offenses here referred to are those against the Lord. He who loves God's law will be always unselfishly seeking to obey that law. He will rest in peace, in quietude, in tranquility; he will feel safe and secure, because he knows that the great God can make no mistakes and that he will cause all things to work out to his own glory and to the good of all those who love him. Not only will such have and enjoy the great peace of God but it is utterly impossible for anything to cause them to become offended and stumble and fall away from the Lord.

BELLIGERENT ELDERS

47 Sometimes there is a leader or elder of a class who does not agree with what THE WATCH TOWER publishes. He is impressed with his own importance and wisdom and decides that THE WATCH TOWER is grossly wrong, and he assumes this as a cause for offense against the SOCIETY. He becomes belligerent and sets about to draw others of the class away from the support of the SOCIETY and from the work that it is carrying on. He refuses to participate in the service and tries to discourage others from so doing. The adversary sees to it that his assumed cause for offense is cultivated, until such elder becomes really an opposer of the Lord's work. What is the reason? Because he does not love God's law. He is selfish, proud, and does not wish to admit that he has been wrong in his understanding of some scriptures. He has not been walking in the light as the Lord is causing it to shine upon his Word. The elder permits his selfishness to turn him away, causing him to stumble and fall away from the Lord and from his work.

48 What should the class do with such an elder? Upon the SOCIETY, that is to say, upon those Christians who are unreservedly devoted to the Lord, there is laid the privilege and obligation of giving the witness on the earth at this time concerning God and his kingdom. Those who are joyfully engaged in this work should not indulge in controversy with anyone who opposes, but let all belligerent ones alone. Those who really love the Lord should get on with his work. Any opposer to that work should be set aside as an elder and asked to refrain from interfering with what others are sincerely trying to do in serving the Lord.

49 But suppose there are some in a class who cannot see all matters as published in THE WATCH TOWER, yet who honestly and sincerely desire to have a part in the Lord's service; what should be the attitude of the class toward such? By all means one in that attitude should be treated with the greatest consideration and kindness. As long as he has a desire to cooperate in the service he should be encouraged to participate therein. He should be encouraged to attend the studies of THE WATCH TOWER and should be helped if possible to a better understanding. Undoubtedly, where one keeps his heart right, in due time the Lord will more fully illuminate his mind.

50 If an elder cannot agree with THE WATCH TOWER because he cannot understand it then he should not attempt to lead a WATCH TOWER study, but may lead other Berean studies with which he does concur. It is only when one becomes an opponent and tries to disturb the work of giving the witness of the kingdom that he should be set aside. One who is an opponent should not even vote at the class meetings, and surely he should never be elected as a servant of the church.

51 The obligation rests upon the faithful ones to carry on the Lord's work. A minority of opponents in the class should not be permitted to thwart the purpose of the majority in loyally and faithfully serving the Lord. Under such circumstances the class should have all questions determined by a majority vote consisting of fifty-one percent of the members of the class. If all are in harmony they will all vote one way anyhow. If there are some who are purposely and wilfully opposing, then this minority should not be permitted to rule. All who

really love the Lord and his law will be found working harmoniously together to the glory of the Lord as his witnesses.

52 Let all the consecrated ones who are anointed to be witnesses of God heed the admonition of the apostle, and at all times be found "standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the gospel. 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".—Philippians 1:28, *Weymouth.*

53 Such will have great peace and will be always rejoicing in the Lord. They will at the same time appreciate the fact that the joy of the Lord is their strength. The price of great peace therefore is unselfish devotion to the law of God. This is likewise a guarantee that you shall never stumble nor fall. All who maintain this attitude towards Jehovah "shall lift up the voice together with singing" as witnesses to the majesty of the great Jehovah God.

QUESTIONS FOR BEREAN STUDY

What is God's law? How alone may real peace be enjoyed? What is the difference between knowledge and wisdom? ¶ 1-3.

What is the theme of God's revelation to man? Who were the two "morning stars" of Job 38:7, and did each of them know and love God's law? What will be their respective rewards? ¶ 4-7.

What is now vitally essential to each member of the church? What is peace? What is faith? ¶ 8-10.

How and why are we justified? ¶ 11, 12.

How may we receive and retain the peace of God? ¶ 13, 14.

How and why is fear sometimes fostered in the church? Can those who fear have peace? ¶ 15-18.

How may the spirit of fear be overcome? ¶ 19-22.

What is meant in our text by the word "offend"? ¶ 23, 46.

What is the present mission of the church? What is the work and law of the harvest? How are the faithful ones held together? ¶ 24-27.

Of what does "the SOCIETY" consist? When any members drop out is the Lord's work ever jeopardized thereby? Why do some become offended? ¶ 28-30.

Did full light come to the church at the beginning of the harvest? Has "meat in due season" ever been served to the church in a perfect form? Cite instances of increasing light which offended some. ¶ 31-34.

Why did these fall? Is it unusual for the form of anything to appear different under different degrees of light? ¶ 35, 36.

Should the Seventh Volume, or any of the other volumes of SCRIPTURE STUDIES, or any of the versions of the Bible, all of which contain the fundamental truths of the divine plan, be cast aside because of certain mistakes they may contain? ¶ 37-39.

How does Satan seek to cause offenses in our ranks? When anyone ceases to support the Lord's work is his offense always against the Lord? ¶ 40-42.

Cite a case in point. Even though certain brethren in the Lord's service should do a great wrong, is that just cause for offense against the Lord's organization? ¶ 43-46.

What is a belligerent elder, and what should a class do with such? What should be their attitude toward those who are anxious to engage in the service but who may not be able to see all matters treated in THE WATCH TOWER? ¶ 47-50.

What special obligation now rests upon the faithful, and how shall they fulfil it? What is the divinely stipulated price of peace? ¶ 51-53.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR DECEMBER 1

"The Lord hath anointed me."—Isaiah 61:1.

THIS TEXT at once suggests to the Christian that the Lord God has something for him to do and that he will require of him faithfulness in the performance of such duty. To be anointed by the Lord means that the one anointed is officially designated to some service for Jehovah. His part of God's service is important and cannot be neglected with impunity. Its importance is to the one who is commissioned to do it. Those who maintain the anointing will remain of the temple class and may expect their vision to increase as God's plan unfolds. The time has come for God to make himself known. That means a manifestation of his divine power in such a marked degree that all must take notice thereof. The Lord does nothing in the dark. He gives notice in advance of his purposes so that all mouths may be stopped and precluded from ever saying that they had no notice of what God intends to do. It is therefore seen to be important to have a witness given. The giving of this witness he has committed to his anointed ones, and he who fails or refuses to perform the duty and obligation of his office as opportunity affords might expect that anointing to be taken away. The anointed class will delight to sound forth the praises of God out of Zion, and this they are doing by his grace.

TEXT FOR DECEMBER 8

"Trees of righteousness, the planting of the Lord."
—Isaiah 61:3.

A TREE is a symbol of a creature possessing everlasting life. (Genesis 21:33) The trees of righteousness here mentioned in the text mean the various members of the new creation. These trees are planted by Jehovah and those who are faithful to the end will be granted life everlasting on the divine plane. They will have inherent life even as Jesus said that God had given him to have life within himself. (John 5:26) That wonderful grove of 144,000 and one trees, the one being the great Head, Christ Jesus, will be an everlasting monument to the glory of Almighty God. These trees of righteousness God will give

for the blessing and peace and life of the world. In the midst of the great highway and on either side of the river of truth these trees of righteousness will bear their fruit and will feed and heal and bless all the obedient ones of the families of earth

God has commanded that those of Zion shall now point out to the people the highway; that they shall gather out the stones that have caused the people to stumble; that they shall lift up his standard to the people and declare to them that Jehovah is the great God who has provided a way for their return to him that they may receive the blessings of life everlasting.

Those of Zion now see their privilege and delight to proclaim this glad news to the praise of Jehovah God, and this they are doing in the manner which he has provided.

CALEB'S FAITHFULNESS REWARDED

——NOVEMBER 14—JOSHUA 14: 6-15——

"I wholly followed Jehovah my God."—Joshua 14: 8.

WITH the fall of Jericho Joshua at once began the attack on Canaan in general. It is easy to imagine the zeal of the men of Israel as they set out from Gilgal to make the land of promise their own and to cleanse the land, which God had promised to Abraham, Isaac and Jacob, from the defilement it had suffered through its Canaanite inhabitants. It would be difficult to find any human record revealing greater debasement than that into which the Canaanites had fallen.

2 The manifestation of the mighty power of God in the collapse of the walls of Jericho showed the Israelites that God was fighting for them and that he had begun war. But at the next place they attacked, the small town of Ai, Israel was self-confident and met with a rebuff; the men of Ai drove them from before the wall and Israel fled for their lives. Joshua's heart failed him, and he fell on his face in distress; for Israel had turned their backs to their enemies. But Joshua's concern was not only because of the apparent catastrophe which had fallen upon them; he was concerned for the honor of God's name. (Joshua 7: 6-9) In his fear he saw Israel defeated and cut off, and the peoples of the land exulting in their conquest and despising the name and power of Israel's God.

3 The word of Jehovah came to Joshua with the sharp command, "Get thee up; wherefore liest thou upon thy face?" Then the Lord continued, "Israel hath sinned." (Joshua 7: 10, 11) Apparently this fact had not occurred to Joshua. The Lord commanded that the people sanctify themselves; for he could not continue to give them victory unless an accursed thing was removed. In order to discover the sinner against Israel and against God, lots were cast; and ultimately Achan, of the tribe of Judah, was taken. At Joshua's word he confessed that he had coveted some of the spoil of Jericho and had taken it and hid it in his tent. As those of his household must have known what he had done but had shielded him, he and all his household were stoned because of this sin against Israel.

4 After the accursed thing was removed from Israel and they themselves were sanctified, the warfare was continued; and Ai was soon subdued. Then for six years or more Israel fought till all Canaan was subdued. Sometimes, as in the case of the confederacy of the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, led by Adonizedek king of Jerusalem (Joshua 10: 3-5), he was helped by the combination; for the victory which God gave him at Beth-horon over those kings brought all of southern Canaan into subjection.

5 Joshua ever fought under the direction of the captain of the Lord's host, who appeared to him at the first but who is not again mentioned. How this angelic captain guided Israel we do not know; it is certain that Joshua did not look for any mystic guidance. He must be considered as a military general conducting his campaign on certain rules of war. The early battle of Beth-horon, fought for the relief of Israel's allies the Gibeonites, shows him to be a man of energy and resource; yet the original cause of that battle, Joshua's being beguiled into making an agreement with the Gibeonites, also shows that he had not that watchful care which is usually associated with a military commander.

6 At last the time came when the tribes of Israel were ready to divide some of the land. Reuben, Gad, and part of the tribe of Manasseh already had their portions on the east side of Jordan. Caleb, Joshua's companion and faithful ally in the trouble which came upon Israel when the spies brought back their alarmist report, saying that it was hopeless to expect that the children of Israel could overcome the peoples of Canaan and secure their land for an inheritance, now came before Joshua supported by men of the tribe of Judah.

7 Caleb reminded Joshua of what had happened forty-five years previous when he, Caleb, was forty years of age, and how he had attempted to avert the disaster which then threatened Israel through the lack of faith in the people and their stubbornness in setting themselves against God. He reminded Joshua of the oath which Moses had then sworn, that because Caleb had wholly followed the Lord he should have for his in-

heritance in the land of Canaan the places on which his feet had trod.—Numbers 14:24.

8 He further said to Joshua, "And now, behold, the Lord hath kept me alive as he said, these forty and five years . . . and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me." (Joshua 14:10, 11) Perhaps it was his eighty-fifth birthday. He chose from Joshua the town of Hebron, the city of the giant Anakims; and full of faith and courage he said, "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said."—Joshua 14:12.

9 Joshua blessed his old-time companion in tribulation and in fidelity, and gave him Hebron; and it became the inheritance of Caleb, because he wholly followed the Lord God of Israel. Caleb thus got a special inheritance, for Hebron was not only the center of fertile lands, but was Abraham's burial place; and he had the pleasure of tilling the lands where Abraham had lived, and of caring for his burial place.

10 This incident reveals the fact that though Israel had brought the land of Canaan into subjection their enemies were not all destroyed, nor all their opposition broken. The land was conquered in the sense that it was no longer possible for set warfare to be made against Israel, nor for city to cooperate with city against Joshua and Israel. Caleb went down to his inheritance and drove out from it the three sons of Anak the giant. It was the sight of these three monstrous men, and perhaps their father, and the report of them, which had done much to strike fear into the hearts of the spies, and through them into the hearts of the people of Israel. But Caleb, though now eighty-five years of age but strong in the strength which true faith in God imparts, fearlessly attacked them and thrust them away.

11 The Bible student knows that these things are written for his instruction in the way of the Lord. They are to guide him as the pillar of cloud guided Israel, or for his assurance in the way he has taken, guided as he believes by the Lord. Paul says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15:4.

12 This record of Caleb's spirit and of his courage is surely an encouragement to every servant of Jehovah, and to take it to heart must be to anyone's advantage. There had been many things during that long and wearying wilderness journeying which might have been allowed to depress him, as they must have depressed those who had not faith. But those things which depressed others were to him evidences of the watchful and certain purposes of God. Since those earlier days when he had expressed his faith, he had seen the word of God fulfilled in the death of that multitude who were unfaithful, and who were sentenced to die in the wilderness; he had seen Jordan turned back at its flood, and the walls of Jericho fall; and he had experienced the constant and regular victories of Israel against peoples greater and mightier than they. He knew that God was ever true to his word.

13 As in courage and confidence his spirit retained its vigor, this in turn proved to be strength to his body, making him at eighty-five as strong as he was at forty. However, this was not wholly the result of his own spirit, or the natural result of a clean and pure life and desire; it was a reward from the Lord, a contrast from the sentence of disfavor upon the many, to show that the Lord did reward those who were faithful to him. (Joshua 14:8, 9, 14) Every lover of God and of righteousness desires to have the same spirit as Caleb. This is particularly the case with those who see the things which God has now given to his people, who know that he is setting up the long-promised kingdom of his dear Son, and is establishing truth and righteousness in the earth.

14 True Christians perceive that there are two outstanding phases of service for God at this time, namely: (1) Individually witnessing for him, and (2) collectively campaigning, each one constituting a unit in his army, under the leadership of the Word of God. (Revelation 19:13-16) He sees that these correspond to the two outstanding incidents of Caleb's life. Caleb came under notice and into immediate prominence when the spies were sent from Kadesh-Barnea, and when, contrary to the ten, he declared his faith in God, and at the risk of his life stood for God's honor in the matter of Israel's call and God's purpose for them. It was then first said of him that he "fully" followed the Lord. —Numbers 14:24.

15 For our guidance and encouragement we ask, What is involved in fully or wholly following the Lord? In Caleb's case we may say, first, that he very definitely believed God's word of promise; second, as definitely he trusted in God, believed in God's fidelity; third, he set his mind accordingly, and thus tried to see things always from God's viewpoint. This really meant that he was a true servant of the Lord, one who sought God's interests.

16 The second incident is that which gives us our present study and its lesson. Caleb did not now need to stand for God in opposition to his unbelieving brethren, yet his faith may be said to have been as inspiring when he requested Joshua to give him Hebron despite its difficulties and dangers as it could have been at Kadesh. Faith and courage came from his loyalty to God; at Kadesh he had courage to withstand the whole people; before Joshua he had faith to believe that no opposition could withstand an Israelite living according to his covenant. Instead of being tired with the rough fighting of the past six years of warfare, he was stimulated by its activity.

17 God has now called a people apart to witness for him and of the establishment of his kingdom, Each one gladly tells of that good and gracious provision for the suffering world; and, against all the world's sentiment

and expectation, they proclaim the fact of Jehovah's kingdom and of his absolute right to determine the course of his human family.

18 But they are also called as soldiers of his army. God has a great battle to fight, the battle of God Almighty; and those who are faithful are being enrolled in the army of his Son, the Word of God. Let all these take the example of Caleb; they have the spirit of the Lord, which is not of fear, but of power for their call (2 Timothy 1:7); and if they wholly follow the Lord in earnest desire to serve him, the same acknowledgement as Caleb received will surely be theirs also.

QUESTIONS FOR BEREAN STUDY

With the fall of Jericho what did Joshua undertake? Why did the Lord permit Israel's defeat at Ai? How was Israel's sin discovered and dealt with? ¶ 1-4.

Was Joshua a great military commander? How was he guided in his task? ¶ 5.

Who was Caleb? What portion of the land did he claim, and why? What fact does this incident reveal? ¶ 6-10.

Why are these things recorded? What lesson may we get from Caleb's experiences? ¶ 11-13.

What are the two outstanding phases of service for God at this time? What does it mean to wholly follow the Lord, and how did Caleb do this? How may we do the same? ¶ 14-18.

JOSHUA RENEWING THE COVENANT

"Choose you this day whom ye will serve; . . . but as for me and my house, we will serve Jehovah."—Joshua 24:15.

——NOVEMBER 21—JOSHUA 24:14-25——

THE conquest of Canaan occupied at least six years. At the end of that time the land was divided amongst the tribes, though the tribes of Reuben and Gad and half of the tribe of Manasseh already had their portions of land on the east side of the Jordan. The first tribe to settle on the west side of the Jordan in the land of Canaan proper was Judah. Then the tribe of Ephraim got its portion. Their places in the land and their boundaries were made according to the casting of the lot, but it is evident there was divine direction in the matter. (See Proverbs 16:33.) The tabernacle was then set up in Shiloh, in Mt. Ephraim, because Ephraim was the chief representative of Joseph, who held the birthright in Israel. (Genesis 48:19, 20) After this the remaining seven tribes were provided for by the casting of lots.

2 The Levites remained apart; no tribal portion was allotted to them, but only certain cities and villages with their suburbs were given to them, for they were separated unto the Lord, and were to find their inheritance and satisfaction in Israel in other things. This is stated in three different ways. The sacrifices they offered for Israel were to be their inheritance (Joshua 13:14); the Lord God of Israel was their inheritance (Joshua 13:33); the priesthood was Levi's inheritance. (Joshua 18:7) Thus while there were thirteen tribes of Israel (Ephraim and Manasseh, the two sons of Joseph each heading a tribe), yet there were only twelve which had a tribal portion, the tribe of Levi being set apart for special service both to God and to the people. The Levites represent those true followers of Jesus Christ, the church of God, who are called to a heavenly inheritance, and are separated unto the Lord by consecration.—Hebrews 3:1; 1 Peter 1:4.

3 When Israel had divided the land all the people gave Joshua an inheritance in Mt. Ephraim. (Joshua 19:50) After that the "cities of refuge" were determined upon, chosen in such convenient places as to meet the requirements of the law already given by Moses. (Numbers 35:11-14) Of the six cities thus chosen Hebron had been given to Caleb for a special possession. It was indeed the first settlement made in Israel.

4 When the Levites had their cities and villages given to them Hebron was made a Levitical city; now as a city of refuge it came under the control of the priesthood. We may be confident that Caleb, that good man who wholly followed the Lord, would gladly acquiesce in this expressed will of the Lord, and would rejoice that his city could be used so directly for the honor of God and for the benefit of the people. Caleb still retained the suburbs of the city as his personal possession.

5 Joshua's summary at that time of the providences of God upon Israel is that Israel had entered into the rest and the possession that God promised them long ago, and that "there failed, not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass".—Joshua 21:45.

6 The men of the tribes of Reuben, Gad and Manasseh were now ready to be sent home to their possessions on the east side of Jordan; and they went with the good will of their brethren and the consciousness of a work well accomplished. When they had crossed Jordan they determined to build an altar, evidently intended to be a somewhat important structure. But when their brethren whom they had just left heard of this they became suspicious, and considerable feeling was aroused.

7 Then Phinehas, who though a priest was a capable military leader and a man of quick decision, was chosen to head a deputation to the men of Reuben and Gad to ask why this was done, and to tell them of the danger which would arise, and that already division in Israel was showing. The answer given by the tribes was sat-

isfactory; they assured their brethren that the altar was ever intended for service, nor to show division, but to prove that they were all one. It was to be a reminder to their children in days to come that they had the same worship as the tribes on the west side of Jordan.

[8] However, it must be noted that Reuben and Gad and Manasseh, in choosing their own inheritance rather than wait until they could share with their brethren in the land which God had apportioned for them, had sown the seed of division in Israel. God agreed to their somewhat selfish choice, as he usually does when his people seek to serve themselves; but he did not hinder the growth of the misunderstanding which arose. The lesson should be drawn from this that it is never safe for a servant of God to endeavor to choose for himself when or where he will serve, but should abide by the terms of his covenant of full consecration.

[9] Later Joshua called Israel together to remind them of their blessings, and to warn them of the dangers which surrounded them. There were many of the peoples of Canaan left amongst the tribes, and there were evidences that they would become hurtful to Israel. That there was need for such warning is shown by the question, "Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord?"—Joshua 22:17.

[10] Not long afterward Joshua, realizing that his last days were upon him, called all the tribes of Israel to Shechem, recognized as the governing center of Israel; and with the people came their leaders and judges and officers. It was a gathering of God's people to present themselves before the Lord. (Joshua 24:1) Joshua addressed all Israel and, like all other men of God whose words are recorded when they have addressed God's people, he reviewed God's way from the earliest days of their fathers down to his own day.

[11] Joshua saw that Israel was faced with dangers which were not fully realized; he saw the need for bringing the tribes to a realization of their responsibility. He closed his review with an earnest exhortation, urging them to serve Jehovah in sincerity and in truth, and to "put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord". (Joshua 24:14) It is clear from this that Israel were then worshiping idols; they still worshiped the gods of Egypt, and also the gods which Abraham's fathers had worshiped in Ur of the Chaldees, on the other side of the great Euphrates.

[12] Joshua called upon the Israelites to decide which they would do, and declared his own purpose for himself and his house. He said, "As for me and my house, we will serve the Lord." (Joshua 24:15) The people declared themselves as set for the worship of Jehovah. Remembering all that God had done for them since Egypt, and in the settlement of the land of Canaan, they replied: "We will serve the Lord; for he is our God." But Joshua told them they could not do this, for God was jealous. The people reiterated their purpose and said, "Nay; but we *will* serve the Lord." (Joshua 24:21) Joshua then called upon them to put away at once the strange gods which were among them, and to incline their hearts unto the Lord; and he called them as witnesses against themselves, and this they did, saying, "We are witnesses." Joshua then made a covenant with the people that day, and it was set in Shechem for a statute and an ordinance in Israel.

[13] Solemn as that covenant was the people could not bind their children; and, as the subsequent history of Israel shows, it was only that generation which kept the covenant. Probably it would be right to say that some of the seeds of idolatry which later proved so productive of evil and so hurtful to Israel had already been sown. The children of these people were already contaminated with the evils of idol worship.

[14] A retrospective or backward view of the way God had led us is ever good. It is from past experiences in the mercy of God, as well as by the forward look in confidence in his promises, that God's people grow in strength of spirit. Paul says, "Forgetting those things which are behind, and reaching forth unto those things which are before." (Philippians 3:13) But he did not mean by this that he forgot those rich past experiences of God's mercy to him, nor would he forget any valuable lessons of life. He would forget those things which once he had counted gain, but which he had proved to be loss and dross, hindrances in his way. Moses says, "Remember all the way which the Lord thy God led thee." —Deuteronomy 8:2.

[15] As has been before stated, the servants of God have ever reminded his people of the mercies of the past, which, when rightly taken, always cast the mind to the future. But letting the mind dwell upon the future must be done only in harmony with truth. The Christian has his hope set before him, and he casts it as an anchor within the vail (Hebrews 6:19); but he must not concern himself as to what tomorrow or the following day will bring him. Sufficient for him that day by day a fatherly care will be over him.

[16] This lesson emphasizes the need of learning by the lessons of life, and of constant watchfulness. Familiarity with things out of harmony with the will of God, whether by sight, sound, or otherwise, tends to make the mind less careful, and there may be downward tendencies which are not discerned. No doubt the Israelites, who daily saw the worship of Baal in the valleys and on the hillsides, familiarized themselves therewith; and seeing that bowing to an image or acknowledgement of the same did not seem to have any particularly ill effect upon the worshipers, began to think but little of idol worship. But everything that is known to be contrary to the will of God should be fought with resolution and determination and, as in the case of Joshua with Israel, a witness set up as a help.

17 If we would seek the cause of Israel's failure it will be found in their lack of obedience to the command of God, and in their failure to take hold of the provision God had made for them. They failed to drive out the people of the land. It is true that God had said he would not drive out all the people of the land in one year, lest the wild beasts, of which there were many, should multiply so fast as to become a danger to Israel, and lest the land should become desolate. But Israel was lax; they left some of the people in the land and then allowed themselves to become contaminated with their evils.

18 Up to a certain point God said he would drive out the inhabitants of the land, but from the time Israel slacked in their work God no longer made an attempt to drive them out. After that he would not fight for Israel, but withheld his special blessings from them. (Joshua 23:11-13) The only safe way, and therefore the only road to happiness, is in being true to our task and to our vow of consecration to Jehovah.

QUESTIONS FOR BEREAN STUDY

How long a time did the conquest of Canaan occupy? What tribes settled east of Jordan? Where did Judah settle? Levi? Where was the tabernacle pitched? ¶ 1, 2.

What inheritance did Joshua receive? How many cities of refuge were designated? Mention one in particular and give its history. ¶ 3, 4.

What did Joshua say at this time? Who was Phinehas, and what incident brings him into the record? What lesson may we derive from the course of the three eastern tribes? ¶ 5-8.

What reminders and warning did Joshua later give to Israel? How did the people respond to his call? ¶ 9-13.

What special lessons are there in these things for us now? ¶ 14-18.

INTERESTING LETTERS

GOOD USE OF TOWER ARTICLES

DEAR BROTHER RUTHERFORD:

Enroute to the Chicago Convention I received your letter of July 21. I hoped to have opportunity at the Convention to tell you of my love for you and of the joy brought to me by the news your letter contained.

Many times I have felt that I was not the help to the friends that I should be, so with gladness I read of the two-day appointments and the opportunity of canvassing with the friends. I have already had some privileges of canvassing, but not to the extent the new plan will permit.

I am wholeheartedly in accord with all the increased light that has come to us during the period of the Elisha work. Part of my discourses are from recent TOWER articles and the remainder are from the older TOWERS and from the volumes. But for some time past it has been my intention to use only the recent articles, and now I am doing that, and intend henceforth also to use the titles just as given in THE TOWERS.

Some of the points I have been trying to emphasize relative to the leading TOWER articles are:

That these articles are getting right at "What say the Scriptures".

That while some want things so stated as not to require much thinking, such is not the Lord's method. When John sent to him asking, "Art thou he that was to come?" Jesus answered, "Go *show* John *again* the things ye do see and hear"—and let John do some thinking.

That those who can understand one article invariably come to an understanding of all; and that those who oppose one article usually come to oppose all; and that this is the case because all the articles are harmonious, and because the Truth cannot be accepted merely in part.

That while some of our former views could be repeated parrot fashion, the recent articles are of such a nature that only those who *study* and get an understanding of them can give an explanation.

That it is not wise to search for Scriptures to *oppose;* the Bible way is to search the Scriptures to *prove*—"to see if these things be so."

That it is a mistake to take St. Paul's statement in Philippians 3:15 to mean, "Lay it on the shelf." Unworked problems laid on the shelf by the schoolboy get him into trouble on examination day.

As I read of the message delivered at the great public meeting in London, and of the Testimony to be distributed, I felt like leaping for joy. And again I rejoiced in the things I heard at the Chicago Convention. I ask an interest in your prayers and daily I fervently pray for you.

Your brother in Christ, H. E. HAZLETT.—*Pilgrim.*

THE ARROW OF THE LORD'S DELIVERANCE

DEAR BROTHER RUTHERFORD:

It was with joy and anticipation that we received the advance notice of your new book DELIVERANCE, in the GOLDEN AGE, and I had the privilege of selling four books the first day the notice appeared.

Rev. H. J. Krehbiel, who was the foremost advocate of abolishment of war and of establishing peace, on the Pacific Coast, and who suffered persecution on account of his activities on behalf of the C. O's during the World War, in a baccalaureate address here expressed a desire for a Harriet Beecher Stowe with inspiration to write a book that would lead to lasting peace as "Uncle Tom's Cabin" opened the way for the abolition of slavery.

It will give me great pleasure to place in Mr. Krehbiel's hands the epochal book DELIVERANCE; for after reading and reviewing this wonderful story of Jehovah's good will to man, I am convinced that it will prove to be the "Uncle Tom's Cabin" of "Armageddon". More than that, it is the "arrow of deliverance" (2 Kings 13:17) shot from the window while the Elisha class is still domiciled in the flesh. It is a Daniel's interpretation of the handwriting on the wall of Christendom, and like the trumpet blast and shout of Israel that destroyed Jericho's walls, or like Moses' song of deliverance.

One of the outstanding features, and one which all must recognize, is that the warfare and the victory are already accomplished by the "sharp sword" (Revelation 19:15), the Word of God. All that remains is the dissolution of Satan's organization; and naturally that is caused by the corruption and decay within.

The book is of vital interest to every living member of Adam's race. It is of universal address, and easily the greatest work of modern times. Truly it is the Lord's doing, and marvelous in our eyes.

Faithful Zion now has the "light" and the "trumpet"; the "pitcher" is broken; and soon the Midianitish hosts of evil will be confounded; for Zion is ready to smite the ground with the arrows of deliverance, not only three or five or six times, but seven times, if the Lord requires. —2 Kings 13:18.

How good is the heavenly Father to show us his salvation! (Psalm 50:23) For "out of Zion, the perfection of beauty, God hath shined". Desiring a part in the distribution of this new book and remembering you and all the brethren daily at the throne of grace I remain,

Truly yours in the Lord,

H. A. SCOTT.—*Calif.*

SOME LOSING APPRECIATION OF PRESENT TRUTH

DEAR BRETHREN:

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

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

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

Your brother in his service,
———*—Director.*

ANOTHER STATION RADIOCASTS THE TRUTH

DEAR BROTHER RUTHERFORD:

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

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

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

Last Sunday the London Resolution was radiocast from here.

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

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

WATCH TOWER GREATLY APPRECIATED

DEAR BRETHREN:

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

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

With warm Christian love, I remain,

Your brother in Christ,
GERALD BARRY.—*Canada.*

FORCE OF TRUTH BANISHES DOUBTS

DEAR BRETHREN IN CHRIST:

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

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

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

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

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

NEW YORK CONVENTION

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

BETHEL HYMNS FOR NOVEMBER, 1926

Sunday		**7** 262	**14** 143	**21** 216	**28** 25
Monday	**1** 136	**8** 45	**15** 154	**22** 204	**29** 28
Tuesday	**2** 67	**9** 222	**16** 259	**23** 46	**30** 24
Wednesday	**3** 56	**10** 109	**17** 145	**24** 49	
Thursday	**4** 167	**11** 267	**18** 155	**25** 242	
Friday	**5** 24	**12** 241	**19** 317	**26** 235	
Saturday	**6** 256	**13** 286	**20** 205	**27** 29	

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

"LEARNING TO PRAY"
Z January 15, 1926
Week of Nov. 7 . . . ¶ 1-29
Week of Nov. 14 . . . ¶ 30-56

"PRAY FOR PEACE"
Z February 1, 1926
Week of Nov. 21 . . . ¶ 1-27
Week of Nov. 28 . . . ¶ 28-55

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Hanford, Calif. .....Nov. 1, 2
Paso Robles, Calif. ..... " 4, 8
Santa Maria, Calif. ..... " 9, 10
Santa Barbara, Calif. .. " 11, 12
Santa Paula, Calif. ..... " 14
Ventura, Calif. ..... " 15, 16
Van Nuys, Calif. .....Nov. 17
Eagle Rock, Calif. ..... " 18
Glendale, Calif. ..... " 19
Los Angeles, Calif. ..... " 21, 22
Maywood, Calif. ..... " 24
Alhambra, Calif. ..... " 25, 26

BROTHER G. R. POLLOCK

Indianapolis, Ind. .....Oct. 24
Madison, Ind. ..... " 25
Milan, Ind. ..... " 26
Dayton, O. ..... " 27
Pittsburgh, Pa ....Oct. 29-Nov. 1
Columbus, O. .....Nov. 2
St. Louis, Mo. .....Nov. 3
Springfield, Mo. ..... " 4
Oklahoma City, Okla. " 5, 7
Fort Worth, Tex. ..... " 8
El Paso, Tex. ..... " 10
Deming, N. Mex. ..... " 11

BROTHER C. W. CUTFORTH

Kamsack, Sask. .....Nov. 1
Yorkton, Sask. ..... " 2, 3
Willowbrook, Sask. ..... " 4
Tuffnell, Sask. ..... " 5
Saskatoon, Sask. ..... " 7, 8
Kinistino, Sask. ..... " 10, 11
Prince Albert, Sask. Nov. 12, 14
Richard, Sask. ..... " 15, 16
North Battleford, S. .. " 17
Edmonton, Alta. ..... " 19, 21
Calmar, Alta. ..... " 22
Buford, Alta. ..... " 23

BROTHER V. C. RICE

Chancellor, S. D. .....Oct. 28, 29
Menno, S. D. ..... " 31
Parker, S. D. .....Nov. 1, 2
Huron, S. D. ..... " 3, 4
Lebanon, S. D. ..... " 5
Mellette, S. D. ..... " 7, 10
Conde, S. D. .....Nov. 8, 9
Ipswich, S. D. ..... " 11
Brisbane, N. D. ..... " 12
Bismarck, N. D. ..... " 16
Max, N. D. ..... " 17
Charlson, N. D. ..... " 19

BROTHER H. H. DINGUS

Spartanburg, S. C. ....Nov. 1
Shelby, N. C. ..... " 2, 3
Rock Hill, N. C. ..... " 4, 5
Charlotte, N. C. ..... " 7, 8
Concord, N. C. ..... " 9, 10
Kannapolis, N. C. ..... " 11, 12
Salisbury, N. C. .....Nov. 14
Barber, N. C. ..... " 16
High Point, N. C. ..... " 17, 18
Lexington, N. C. ..... " 19
Winston Salem, N. C. " 21, 22
Greensboro, N. C. ..... " 23

BROTHER C. ROBERTS

Collingwood, Ont. .....Nov. 2, 3
Singhampton, Ont. ..... " 4
Toronto, Ont. ..... " 6-8
Brampton, Ont. ..... " 10, 11
Guelph, Ont. ..... " 12, 14
Linwood, Ont. ..... " 15, 16
Milverton, Ont. .....Nov. 17, 18
Palmerston, Ont. ..... " 19, 20
Mount Forest, Ont. ... " 21, 22
Harriston, Ont. ..... " 23, 24
Gorrie, Ont. ..... " 25, 26
Goderich, Ont. ..... " 28

BROTHER G. H. DRAPER

Brewton, Ala. .....Oct. 27, 28
Bay Minette, Ala. ..... " 29
Mobile, Ala. .. Oct. 31, Nov. 1
Lucedale, Miss. ..... " 2, 3
Laurel, Miss. ..... " 4, 5
Hattiesburg, Miss. ..... " 7
Saucier, Miss. .....Nov. 8
Lyman, Miss. ..... " 9
Biloxi, Miss. ..... " 10, 11
New Orleans, La. ..... " 12, 14
Jeanette, La. ..... " 15, 16
Lake Charles, La. ..... " 17, 18

BROTHER R. L. ROBIE

Michigan City, Ind. .....Oct. 26
Gary, Ind. ..... " 27
Bloomington, Ill. ..... " 28
Springfield, Ill. ..... " 29
East St. Louis, Ill. ..... " 31
Lebanon, Mo. .....Nov. 1, 2
Springfield, Mo. .....Nov. 3, 4
Monett, Mo. ..... " 5
Joplin, Mo. ..... " 7
Wichita, Kans. ..... " 8, 9
Arkansas City, Kans. .... " 10
Tonkawa, Okla. ..... " 11

BROTHER A. D. ESHLEMAN

Miami, Fla. .....Nov. 7
Delray, Fla. ..... " 8
W. Palm Beach, Fla. .... " 9
Pierce City, Fla. ..... " 10
Quay, Fla. ..... " 11
Melbourne, Fla. ..... " 12, 14
Titusville, Fla. .....Nov. 15, 16
Daytona, Fla. ..... " 17, 18
New Smyrna, Fla. .... " 19, 21
Sanford, Fla. ..... " 22, 23
Grand Island, Fla. .... " 24
Apopka, Fla. ..... " 25, 26

BROTHER W. J. THORN

Duluth, Minn. .....Nov. 2
Onamia, Minn. ..... " 3, 4
Superior, Wis. ..... " 5
Aitkin, Minn. ..... " 7
Ironton, Minn. ..... " 8, 9
Boy River, Minn. ..... " 10, 11
St. Paul, Minn. .....Nov. 12, 14
Pease, Minn. ..... " 15, 16
Princeton, Minn. ..... " 17
Cambridge, Minn. ..... " 18, 19
Minneapolis, Minn. .... " 21
Grantsburg, Wis. ..... " 22

BROTHER H. E. HAZLETT

Fort Wayne, Ind. ....Oct. 31
Portsmouth, O. .....Nov. 14
Carter, Ky. ..... " 15, 16
Ashland, Ky. ..... " 17, 18
Huntington, W. Va... " 19, 21
Louisa, Ky. ..... " 22
Patrick, Ky. .....Nov. 23
Paintsville, Ky. ..... " 24, 25
Emma, Ky. ..... " 26
McRoberts, Ky. ..... " 28, 29
Lexington, Ky. ..... " 30
Grays, Ky. .....Dec. 1, 2

BROTHER T. H. THORNTON

Clarksburg, W. Va. .....Oct. 31
Morgantown, W. Va. ..Nov. 1, 2
Fairmont, W. Va. ..... " 3
Philippi, W. Va. ..... " 4, 5
Fairmont, W. Va. ..... " 7
Clarksburg, W. Va. ..... " 8
Wallace, W. Va. .....Nov. 9, 10
N. Martinsville, W. Va. " 11
McMechen, W. Va. ..... " 12
Wheeling, W. Va. ..... " 14
Bellaire, O. ..... " 15
Martins Ferry, O. ..... " 16

BROTHER M. L. HERR

Chillicothe, Mo. .....Nov. 1, 2
Wheeling, Mo. ..... " 3, 4
Macon, Mo. ..... " 5, 7
Burton, Mo. ..... " 8, 9
Independence, Mo. ..... " 11-14
Deepwater, Mo. ..... " 15
Clinton, Mo. .....Nov. 16
Coal, Mo. ..... " 17
Clinton, Mo. ..... " 18
Sedalia, Mo. ..... " 19
Boonville, Mo. ..... " 21
Jefferson City, Mo. ..... " 22, 23

BROTHER S. H. TOUTJIAN

Nowata, Okla. .....Nov. 1, 2
Coffeyville, Kans. ..... " 3
Bartlesville, Okla. ..... " 4, 5
Pawhuska, Okla. ..... " 7, 8
Barnsdall, Okla. ..... " 9
Tulsa, Okla. ..... " 10, 11
Sapulpa, Okla. .....Nov. 12, 14
Broken Arrow, Okla. " 15
Muskogee, Okla. ..... " 16
Stigler, Okla. ..... " 17
Tamaha, Okla. ..... " 18
Fort Smith, Ark. ..... " 19

BROTHER H. S. MURRAY

Dallas, Ore. .....Oct. 17
Falls City, Ore. ..... " 18, 19
Portland, Ore. ..... " 20, 21
McMinnville, Ore. ..... " 22, 24
Albany, Ore. ..... " 25
Ashland, Ore. ..... " 26
San Francisco, Calif. Oct. 27
San Jose, Calif. ..... " 30, 31
Paso Robles, Calif. ....Nov. 1, 2
Santa Barbara, Calif... " 3, 4
Santa Paula, Calif. ..... " 5
Los Angeles, Calif. ..... " 7

BROTHER J. C. WATT

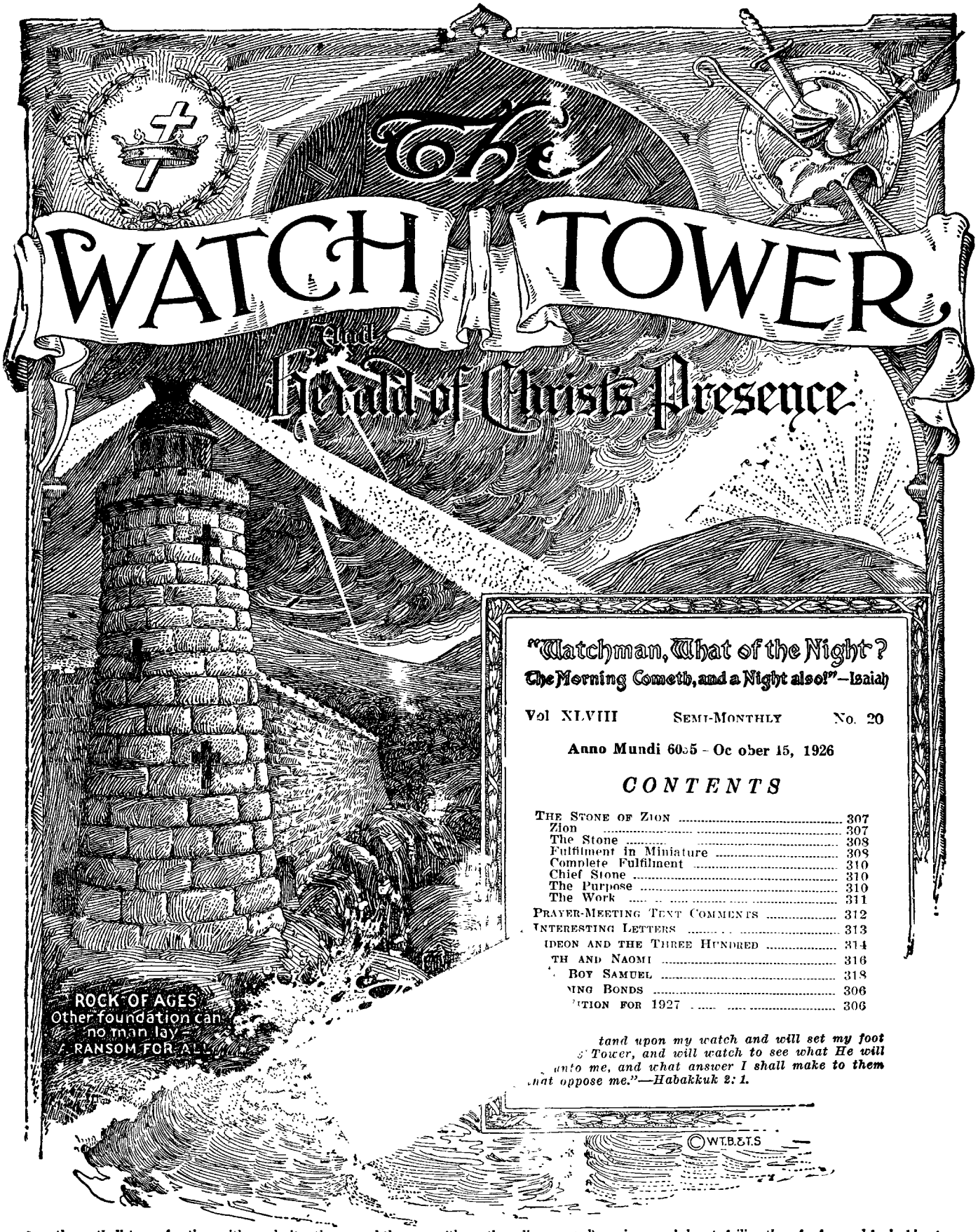
Ridgetown, Ont. .....Oct. 29
St. Thomas, Ont. Oct. 31, Nov. 1
Aylmer, Ont. .....Nov. 2, 3
Straffordville, Ont. ..... " 4
Toronto, Ont. ..... " 6-8
Hamilton, Ont. ..... " 9, 10
Beamsville, Ont. .....Nov. 11
St. Catharines, Ont. .... " 12
Niagara Falls, Ont. ..... " 14, 15
Niagara Falls, N. Y. .... " 16, 17
Lockport, N. Y. ..... " 18, 19
Medina, N. Y. ..... " 21

BROTHER H. E. PINNOCK

Colfax, Wash. .....Oct. 27, 28
Moscow, Ida. ..... " 29, 31
Peck, Ida. .....Nov. 1, 2
Lewiston, Ida. ..... " 3, 4
Spokane, Wash. ..... " 5, 7
Benewah, Ida. ..... " 8
Coeur d'Alene, Ida. ....Nov. 9, 10
Soap Lake, Wash. ..... " 11
Wenatchee, Wash. ..... " 12, 14
Okanogan, Wash. ..... " 15
Oroville, Wash. ..... " 16, 17
Chesaw, Wash. ..... " 18, 19

BROTHER J. B. WILLIAMS

McRae, Ga. .....Oct. 29, 31
Eastman, Ga. .....Nov. 1, 2
Dublin, Ga. ..... " 3, 4
Fort Valley, Ga. ..... " 5
Macon, Ga. ..... " 7, 8
Willard, Ga. ..... " 9
Milledgeville, Ga. ....Nov. 10, 11
Waynesboro, Ga. ..... " 12, 14
Augusta, Ga. ..... " 15, 16
Harlem, Ga. ..... " 17
Thomson, Ga. ..... " 18
Dearing, Ga. ..... " 19



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

Vol XLVIII SEMI-MONTHLY No. 20

Anno Mundi 6035 - October 15, 1926

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tand upon my watch and will set my foot
Tower, and will watch to see what He will
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 out 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, E. J. COWARD.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

Entered as Second Class Matter at Brooklyn, N. Y. Postoffice Act of March 3rd 1879.

BETHEL HYMNS FOR DECEMBER

Sunday			**5**	299	**12**	198	**19**	44	**26**	93
Monday			**6**	20	**13**	192	**20**	48	**27**	45
Tuesday			**7**	88	**14**	214	**21**	59	**28**	151
Wednesday	**1**	206	**8**	266	**15**	284	**22**	290	**29**	70
Thursday	**2**	14	**9**	312	**16**	114	**23**	212	**30**	311
Friday	**3**	126	**10**	Ap. C	**17**	213	**24**	96	**31**	324
Saturday	**4**	90	**11**	50	**18**	71	**25**	16		

BUILDING BONDS

One person writes objecting to the SOCIETY issuing building bonds saying that such a course is soliciting money for the Lord's work. He is wrong. No one is being asked to take bonds. For several years the SOCIETY has been paying $15,000 per year for rent for the use of a building now entirely inadequate to handle the work. That amount of rent is equal to 5% on $300,000; and by issuing bonds for that amount of money together with other money available the building can be erected and $15,000 per year paid to the brethren as interest on their bonds. The security for the bonds is a first mortgage on the lots and factory building and a guarantee by the SOCIETY which carries all the property the SOCIETY owns. The security for the bonds including the mortgage on the real estate and the guarantee back of it amounts to more than double the amount for which bonds are issued. It is a plain business proposition. The friends regard it as such. Many have asked why should not the Lord's people handle their own business without going to the world for aid and without paying the world for the use of money or property. That conclusion is reasonable and proper.

The bonds will be issued bearing date of October 1st, 1926, bearing interest from that date. The subscription for bonds will be closed October 15th. As all the money will not be needed at one time payment may be made as late as December 1st. If you have subscribed for bonds you may remit the money by sending a draft on New York and your bonds will be mailed to you shortly after October 1st and upon receipt of the amount subscribed

All communications concerning bonds should be addressed as follows: WATCH TOWER BIBLE & TRACT SOCIETY, Treasurer's Office, 124 Columbia Heights, Brooklyn, N. Y.

1927 CONVENTION

It is the hope of the SOCIETY to hold a general convention in 1927. Several places have been suggested. We shall be glad to receive from the friends suggestions as to the best place, submitting the various reasons why the place named by you is most advantageous for the convention. We expect to decide this matter by the first of January next.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII OCTOBER 15, 1926 No. 20

THE STONE OF ZION

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isaiah 28: 16.

THIS is one of the prophecies relating to the kingdom of God. In due time it must have a fulfilment. Prophecies relating to Christ and his kingdom often have a double fulfilment; that is to say, the first fulfilment in miniature at the time of the Lord's first advent, and a second or complete fulfilment at the time of his second appearing. An examination of the prophecies relating to this matter seems to warrant the conclusion that such a double fulfilment is a safe rule to follow. The prophecy concerning the laying of The Stone in Zion comes within this announced rule. Some Scriptural proof in support of this rule may be of interest here.

[2] It is well known that the prophecy of Isaiah 61: 1, 2 had a partial fulfilment at the Lord's first advent; and a complete fulfilment is taking place during his second presence. It is written in Psalm 102: 16: "When the Lord shall build up Zion, he shall appear in his glory." The building up of Zion prophesied here to take place did not take place at the time of the Lord's first appearing, because he did not then appear "in his glory". Likewise the prophecy concerning Elijah and his work had a partial fulfilment in John the Baptist, but its complete fulfilment occurred during the second presence of the Lord. More Scriptural proof will be submitted as this argument progresses.

ZION

[3] There was a typical Zion and there is a real Zion. God first established typical Zion, which foreshadowed the real. Zion means God's organization. A city is a symbol of an organization. Jerusalem means "city of peace", and represents God's people. The name Zion was used in connection with that city. It is called "the city of God", therefore it symbolizes God's organization. (Psalm 87: 2, 3) Zion is also called "the city of David". (1 Kings 8: 1) David was the chief man of the city because he was the king. David means beloved. David was a picture of Christ, the beloved Son of God, the chief One in God's organization.

[4] When David brought the ark from Obed-edom he placed it in the tabernacle on mount Zion. From that time forward Zion represented the official part of the city. (2 Samuel 6: 10-17) Later the temple was built on mount Moriah. (2 Chronicles 3: 1) Then the ark was removed to the temple. (2 Chronicles 5: 2; 6: 10, 11) Thereafter the name Zion was given to the place of the temple because that became the official part of the city of Jerusalem; and hence the name Zion was applied to the entire city.

[5] The city of Jerusalem represents the entire people of God in a condition of peace with God, whereas Zion more particularly represents the official part of God's organization. Jerusalem was the chief city of the Israelites, and the Israelites were the typical people of God. (Exodus 19: 5, 6) Zion was chosen by Jehovah as a place of habitation. (Psalm 132: 13) God cast away typical Zion, and her house was left unto her desolate.

THE REAL

[6] The people of Israel were the people of God under the law covenant. St. Paul is authority for the statement that 'the law was a type of good things to come'. (Hebrews 10: 1) We are therefore warranted in concluding that typical Zion foreshadowed the real Zion of God's organization that shall stand for ever.

[7] It seems that Jerusalem and Zion are sometimes used to mean the same thing. Strictly speaking, Jerusalem refers to all the people reconciled to God, all who form any part of his organization, and embracing therefore God's little flock and the great company class. Zion specifically means the official part of God's organization, and therefore refers to the ruling class. Those this side the vail who are received by the Lord and approved, after he comes to his temple, are designated as "the remnant" of Zion.

[8] It is Zion, God's organization, that is symbolized by the woman who gives birth to the government or kingdom which is to govern the peoples of the earth. She also gives birth to the individuals who go to make up that official family. The government or kingdom is symbolized by the man child, whereas the individuals are the offspring or children of Zion. The individual members of Zion remaining on the earth after the birth of the government or nation are called collectively "the remnant of her seed". (Revelation 12: 5, 17) "Before

she travailed, she brought forth" the man child, that is to say, the government; and afterward, or "as soon as Zion travailed, she brought forth her children".—Isaiah 66:7, 8.

[9] "Jerusalem which is above . . . is the mother of us all." (Galatians 4:26) It is God's organization that gives birth to all who are born on the spirit plane; whereas Zion, symbolized by the woman, more particularly refers to the birth of the official family, Christ Jesus the Head and the faithful members of his body.

[10] The Scriptures abundantly prove that Zion is God's organization through which he executes his plan and purposes. It is the city of the great King. (Psalm 48:2) "Yet have I set my king upon my holy hill of Zion." (Psalm 2:6) The prophet then declares that the law shall go forth from Zion that shall govern the people. (Isaiah 2:3) Again the prophet says that "God is in the midst of her"; that is to say, she is his and he is her stay. (Psalm 46:5) Zion is dear to Jehovah, and he will never forget her. (Isaiah 49:15) It is Zion that brings good news concerning the kingdom. (Isaiah 40:1, 9) "Jehovah is great in Zion," declares the prophet. (Psalm 99:2) God will establish Zion for ever. (Psalm 48:8) "The Lord [Jehovah] will roar from Zion" in the expression of his wrath against the Devil's organization. (Amos 1:2) Zion is the city or organization of the Lord. (Isaiah 60:14) "Out of Zion, the perfection of beauty, God hath shined," and his official family shall for ever reflect his glory and beauty. (Psalm 50:2) In the fulness of time Zion shall appear in her beauty and glory and, all to the praise of Jehovah, she shall be the joy of the whole earth.—Psalm 48:2.

THE STONE

[11] It is in Zion, the prophet declares, that The Stone is laid. It is important for us to find the correct definition or meaning of The Stone. That definition must be in harmony and have the support of the Scriptures. All the Scriptures bearing upon the question seem to refer to one thing; therefore the following abstract definition is given which it is believed will be found to be supported by the Scriptures, to wit: The Stone means GOD'S ANOINTED KING. It means the one appointed and anointed to carry out God's plan and purposes concerning man. Christ means "anointed one", therefore Christ Jesus is The Stone.

[12] Christ Jesus is often mentioned in the Scriptures as the King. His body members gathered unto him become a part of the King, hence the term King sometimes applies to the entire Christ. (Psalm 21:1-13) Furthermore St. Peter refers to Christ as the chief Stone and also the members of his body as living stones. (1 Peter 2:3-7) He quotes the prophecy from Isaiah and definitely identifies Christ Jesus, the anointed King, as The Stone. St. Paul corroborates this statement in Romans 9:33 and Ephesians 2:20-22. The statement of the Psalmist also fully corroborates the conclusion that Christ, the anointed King, is The Stone. —Psalm 118:22; Acts 4:11.

[13] Christ Jesus is also referred to as the kingdom. (Luke 17:21, DIAGLOTT) Necessarily the kingdom embraces the governing power, or royal line, and the realm. By establishing world powers the Devil attempted to copy the kingdom of God, which kingdom shall be the power that shall rule the earth in righteousness. But the prophet shows that God cuts out or takes out of his great plan, his realm, a Stone which becomes the true world power, and that it rules the earth. These scriptures fully establish the point that The Stone is God's anointed King. It is this Stone that is laid in Zion.

FULFILMENT IN MINIATURE

[14] It is written: "The Lamb slain from the foundation of the world." (Revelation 13:8) The world, in the Scriptures, means an organization of and for man into forms of government under the supervision of an overlord. The foundation of the evil world is Satan, its invisible ruler and god. (2 Corinthians 4:3, 4) The world embraces both the invisible and visible parts; to wit, heaven and earth. The foundation of the new world of righteousness, upon which foundation is built the great structure for the blessing of mankind, is Christ Jesus. The foundation of the righteous world under Christ was laid at the time Jesus was consecrated at the Jordan. He was there selected and anointed to be the Ruler. From that time he was "the Lamb slain". That fixes the time for the laying of the precious and righteous foundation of the new world; to wit, the "new heavens and a new earth wherein dwelleth righteousness".—2 Peter 3:13.

[15] But the laying of The Stone in Zion is not the same as the laying of the foundation of the new world. Zion is God's organization to carry out his plans and purposes, whereas the world is organized specifically for the benefit of man. The new world will be the organization of mankind into a government under the supervision of the righteous Overlord. Since Jesus, selected to be the new world's Overlord, is the beginning of the world of righteousness, he is the foundation of the world; and as the scripture above quoted says, he was "the Lamb slain from [the time of] the foundation of the world".

[16] Israel, typical Zion, was falling away from God. The right to have a king had been taken away from her, and the declaration was made that such condition should obtain 'until he whose right it is shall come'. At the time Jesus came to the Jordan there was still a measure of God's favor being extended to Israel. She was not yet entirely cast away. John the Baptist was preaching to Israel: "Repent ye; for the kingdom of heaven is at hand." After his temptation in the wilderness Jesus also began to preach to Israel: "Repent: for the kingdom of heaven is at hand." (Matthew 4:17) Israel

must yet have an opportunity of accepting Jesus as the Messiah, the anointed King. At the time Jesus began thus to preach The Stone had not been laid in Zion, for two reasons: (1) Because Israel, that is to say, typical Zion, was not yet completely cast off, and real Zion had not in fact begun; and (2) because although anointed as King, Jesus had not yet been tried. The prophet, be it remembered, had written that at the time of the laying of the foundation Stone of Zion, which Zion is God's real organization, The Stone laid was a "tried stone".

17 During the three and one-half years of the ministry of Jesus Satan sought every possible means to destroy God's anointed King. Jesus was subjected to all manner of trials, tests and persecutions. He was tried and proven precious and sure. Then came the time for Jesus to offer himself to Israel as her King. At the time of his baptism at the Jordan the Jews did not know that Jesus was the anointed King, and therefore they could not accept him at that time. But during the three and one-half years that followed, God caused to be brought to the attention of the Jews, and particularly to the scribes, Pharisees and rulers, the evidence so clearly proving Jesus to be the anointed Messiah that there was no excuse for them to doubt it. Even they themselves had acknowledged that he was the One foretold by the prophets. Jesus had told them in such plain and convincing phrase that they could not doubt it.

18 The due time came for the ceremony of the laying of The Stone in Zion, which means the offering of Jesus to Israel as her King. In fulfilment of the prophecy, and at the proper time, Jesus rode into Jerusalem and presented himself as King. (Matthew 21:1-10) The scribes, Pharisees and rulers, the official part of typical Zion, rejected Jesus as King. On that day Jesus went into the temple and drove out the money changers, saying to them, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matthew 21:13) The day following Jesus pronounced the curse upon the fig tree, thus in symbol declaring typical Zion should bring forth no more fruit. He then entered the temple and told the chief priests, scribes and rulers of Israel that they had rejected the preaching of John the Baptist and had rejected the kingdom, and that harlots would go into the kingdom before they would. In the same connection he quoted the prophecy concerning The Stone. (Psalm 118:22) Then he said to them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21:43.

19 Then turning to the multitude Jesus addressed his speech to them and told them of the hypocrisy of their leaders. He concluded his speech to the multitude with the words, "And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted." (Matthew 23:12) Then directing himself to the scribes, Pharisees and rulers, he administered to them the most scathing rebuke that was ever delivered against man. Concluding these words of rebuke he said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matthew 23:37, 38.

20 Thus it is seen that it was at this time, when Jesus presented himself to Israel as King, that he was rejected; and then he withdrew God's favor from Israel, marking the end of typical Zion and marking the fulfilment in miniature of the prophecy, the laying in Zion of the foundation Stone, the tried Stone, the precious Stone and sure foundation. All who would ever be of true Zion must be builded upon that sure and precious foundation and be conformed to the lines thereof. The building of God, the true Zion, must follow in God's due course of time.

21 The selection of The Stone, the anointing and the laying of the foundation of the new world, that is to say, the new heavens and the new earth, took place at the time of Jesus' baptism in the Jordan. The laying in miniature of The Stone in Zion, the tried and proven One, took place three and one-half years thereafter, when Jesus presented himself to Israel as her King. The proof therefore is conclusive that God's anointed King is The Stone, and that the laying of The Stone is the presentation of the King to those over whom he would rule.

OTHER STONES

22 At Pentecost other stones for the temple of God began to be prepared. It was there that the disciples were begotten and anointed of the holy spirit as living stones for the temple. For three and one-half years thereafter this favor was given to individual Jews to the exclusion of others, even though the nation of Israel had ended. Then the way was opened for those of the Gentiles who were to be selected and conformed to the precious foundation Stone. The selection of the church progressed, and writing to the saints concerning that the apostle says: "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ."—1 Peter 2:3-5.

23 From Pentecost until the second coming of the Lord other living stones have been selected and prepared for the temple, waiting for the time for the Lord to erect his temple. From the time of the beginning of the harvest until the Lord came to his temple is the day of God's preparation. (Malachi 3:1) During that period of time, to wit, the period of the harvest, the prophecy has been fulfilled, namely: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

COMPLETE FULFILMENT

24 Following the rule hereinbefore announced concerning the miniature fulfilment and the fulfilment in completion, we should now expect to find some proof of the complete fulfilment of Isaiah's prophecy. Adhering to another rule well understood, that prophecy cannot be understood until it is fulfilled or in course of fulfilment, if this prophecy has been fulfilled or in course of fulfilment we should now expect to find some proof thereof.

25 When Jesus ascended on high Jehovah said to him: "Sit thou at my right hand until I make thine enemies thy footstool." (Psalm 110:1) From that time the Lord must wait until his Father's due time for him to act. (Hebrews 10:13) The period of time of waiting must continue until the end of the Gentile Times. In the meantime the selection of the church, the other living stones for the temple, and their preparation, must continue. In 1914 the Gentile Times ended. The time had now come for the anointed One of God to take his power and begin action. This work he did as the great Priest of the Most High God, typified by Melchizedek. Then began the fulfilment of the prophecy, as stated: "The Lord shall send the rod [authority to act] of thy strength out of Zion [saying], Rule thou in the midst [presence] of thine enemies. . . . Thou art a priest for ever after the order of Melchizedek." (Psalm 110:2, 4) Then followed the great fight in heaven between the mighty One of Jehovah and the Devil, resulting in victory for the great Priest of the Most High God.—Revelation 12:7-9.

26 At the first advent of the Lord Jesus, from the time of his consecration until his death, he was constantly beset by the Devil. He resisted the Devil. He withstood all manner of trials and temptations and persecutions and came off victor in every one of them. Hence at the time that he was presented as King to Israel he was the "tried stone". Now again he goes into action in 1914. He again engages the Devil in combat, and again he is the victor and casts the Devil out of heaven. Again he was tried and again he won the fight.

27 Then followed the fulfilment of the prophecy of Isaiah in the completion. Then was laid in Zion the tried Stone, the anointed King of Jehovah God. In 1914 he began his activity as Priest of the Most High God and anointed King; and three and one-half years thereafter, to wit, in the spring of 1918, as the proof has heretofore been set forth in THE WATCH TOWER, he came to his temple; and to all professed spiritual Israelites he offered himself as King, which constitutes the laying of The Stone in its fulfilment or completion. That marks the time of the fulfilment of the prophecy, "Yet have I set my king upon my holy hill of Zion." (Psalm 2:6) That was the time that Jehovah said: "Thou art my son, this day have I brought thee forth." It can therefore be stated with confidence that the complete fulfilment of Isaiah's prophecy relating to the laying of The Stone in Zion occurred in 1918, as shown by the facts.

CHIEF STONE

28 In quoting the prophecy from Isaiah the apostle uses these words: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (1 Peter 2:6) The Lord Jesus, the anointed King of Jehovah, is both the foundation and the chief Stone of Zion. The foundation stone of a building is laid in the ground and is not open to general observation. As the structure of the building progresses there comes a time when the angle stone or chief stone is placed in the building. It is this stone from which the plumb-line is dropped; it gives the proper angle to the building, and to this stone every stone in the building must be made to conform. This illustrates the fulfilment of the prophecy in miniature and in completion. The laying of the sure foundation was what took place at the time Jesus presented himself to the Jews as King. The laying of the chief corner stone took place when Christ Jesus, the anointed King of Jehovah, came to his temple in 1918. There it was that the plumb-line was dropped, and everybody who measures up to the temple must conform to the chief stone.

THE PURPOSE

29 What could be the purpose of laying The Stone in the completion? This question seems to be answered in one word; to wit, judgment. The prophet says in connection with the laying of the Stone: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isaiah 28:17) No judgment came upon God's spirit-begotten ones at the time of laying The Stone in miniature, for the reason that at that time there were no spirit begotten ones to judge. It was at Pentecost that the first ones were begotten of the holy spirit. This is another proof that the laying of The Stone in the completion must take place during the second presence of our Lord.

30 The coming of the Lord to his temple is for the purpose of judgment. (Psalm 11:4, 5) The apostle declares that this judgment must begin at the house of God. (1 Peter 4:17) The parables of the Pounds and Talents corroborate this conclusion. That is the time when the Lord comes to his servants to take account with them. (Matthew 25:14-30) The Stone is laid before them, and then the judgment begins. When The Stone is set or laid the plumb-line is dropped, and all the the temple class must be measured thereby. The facts relating to the fulfilment of the prophecy show that in 1918 and thereafter the great test came upon the people of God, and the reason therefor is because the Lord had come to his temple and judgment had begun. His judgment also extended to nominal Christians, or all professed Christians of the denominations. A short time

thereafter nominal Christendom wholly and completely rejected Christ as King, by adopting the Devil's substitute, namely, the League of Nations, in the place of the kingdom. The anointed King whom God had set upon his throne, namely, The Stone, now laid in the completed sense, was wholly rejected by these systems of the world.

THE WORK

[31] The prophet says: "And the hail [solid truths made plain and clear] shall sweep away the refuge of lies, and the waters [of truth] shall overflow [disclose] the hiding place." (Isaiah 28:17) When the Lord came to his temple those whom he found faithful he approved, and invited them to enter into his joy. Then followed in harmony with the Scriptures, flashes of light from the temple. (Revelation 11:19) The temple class began to have a clearer vision of God's purposes. They saw that the hiding place of these great lies was in fact the Devil's organization. Thereafter they began the most vigorous campaign ever prosecuted against the Devil's organization, and not only against ecclesiastics but against their allies whom the Devil has used to oppress and keep the people in darkness.

[32] With the clear truths which even the unconsecrated can understand, the temple class are now sweeping away the refuge or bulwark of lies by which the Devil and his organization and agencies have blinded the people. This is one of the chief works in which the temple class have been engaged since 1922. Shall we not then say that the Lord has permitted the temple class to now see how he has been making use of them and that this is great cause for encouragement? The temple class seeing this, and having entered into the joy of the Lord, can continue to hurl forth the hail which shall completely disclose the hiding place of these hypocrites and lies, and which will enable the people to see that deliverance must come to them and will come through God's kingdom and through his anointed King.

[33] As hereinbefore stated, the foundation of the new world in miniature was laid at the time of the consecration of Jesus at the Jordan. Three and one-half years later the laying of The Stone in Zion in miniature took place. In 1914 the Gentile Times ended, and the Lord Jesus began to exercise his power as earth's rightful Ruler. There the foundation of the new world, consisting of the new heavens and new earth, was laid in the completion. Three and one-half years thereafter the foundation and chief corner stone of Zion is laid in completion. The Lord is now proceeding with his work of establishing the world. He is likewise proceeding with his work of completing Zion, by bringing together the living stones of the temple class and erecting them into the completed building of Jehovah God. These must now do a work in the name of the Lord.

[34] **It is to this class, Jesus the Head and his body members, that God has committed the ministry of reconciliation. (2 Corinthians 5:18, 19) This is the temple** class, and it has nothing in common with the Devil's organization. It cannot sympathize with that organization, think well of it, or support it, but must be openly against it. "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Corinthians 6:15-17.

[35] Now the Lord has permitted his temple class to see the Devil's organization in its hideousness. Anything that his organization touches is unclean. The ecclesiastical systems form a part of his organization. Anything or person who supports Satan's organization is unclean. The great company class confined in its denominational prisons will have to be cleaned up. The temple class can have no sympathy with any part of this adversary organization; it must hold entirely aloof therefrom. But is the temple class to do nothing in behalf of those held in bondage to the Devil's organization? Most assuredly, yes! To those in that system must be carried the message of the kingdom. They must be told to come out of the prisons and show themselves. —Isaiah 49:9; 42:7.

[36] God has set his King upon his throne in Zion, and the kings of the earth must be told about this great truth. (Psalm 2:6, 10) The peoples of the nations must be told about the kingdom. (Isaiah 49:22, 23) The time approaches when God will make for himself a name, by dashing the kingdoms of this world to pieces. (Daniel 2:44) That will be the expression of his indignation, and he has declared that the testimony of his vengeance shall be given before he destroys Satan's organization. It is to the temple class that he has committed the work of giving this testimony. The members thereof are God's witnesses on earth. They are the watchmen in Zion who with joy will continue to proclaim the message of the kingdom as God's witnesses to the end. It is after the Lord came to his temple that the command must be fulfilled to preach the good news of God's kingdom before the great and final trouble.—Matthew 24:14, 21, 22.

[37] If only the consecrated would see these great truths, to wit, that The Stone has been completely laid in Zion; that the Lord has come to his temple; that those who are approved are under his robe of righteousness and have entered into his joy and must now express it! Surely none such would object to serving the Lord. How can we express our joy to the Lord except by telling others of his goodness and the blessings that his kingdom will bring? **If one is really in the joy of the Lord,** and therefore in the temple, **he will be speaking of God's** glory; and this he will do **by declaring the message of** his kingdom.—Psalm 29:9.

[38] So important does it appear that the friends should be more fully encouraged to enter the Lord's service that the Pilgrim brethren henceforth will be given two days at each appointment, holding meetings only in the evening, and spending the afternoons encouraging the friends and helping them to canvass in the field and get the books and literature into the hands of the people.

[39] Those who become offended at the Lord and his work, unless they are recovered from that offence, will stumble and fall. One of the important things in connection with The Stone is that the prophet declares that it becomes a stone of stumbling to both houses of Israel. In the Lord's providence THE WATCH TOWER in the near future will examine the prophecy with reference to the Stone of stumbling, and its relationship to those in present truth.

QUESTIONS FOR BEREAN STUDY

Do prophecies sometimes have a double fulfilment? Cite instances. ¶ 1, 2

What is Zion, and how is it variously designated in the Scriptures? What does Jerusalem represent? ¶ 3-7.

What is represented by the woman, the man child, and the children, in Isaiah 66:7, 8? Quote several promises and declarations respecting Zion and explain their significance. ¶ 8-10.

What is the Stone that is laid in Zion? Why is Christ Jesus sometimes called the kingdom? ¶ 11-13.

What is the "world" mentioned in Revelation 13:8? Is the laying of the foundation of the new earth the same as the laying of the stone in Zion? ¶ 14, 15.

Was the stone laid in Zion at the beginning of Jesus' ministry? If not, why? How did he become a "tried stone"? ¶ 16, 17.

When and how was the stone laid in Zion? When was the foundation of the new earth laid? ¶ 18-21.

When will the temple be complete, and of what material is it built? ¶ 22, 23

What two rules of prophecy should be kept in mind? Explain Psalm 110: 1, 2, 4. ¶ 24, 25.

Has the Lord Jesus been twice "tried" as a chief stone? When was this stone laid in the complete sense? ¶ 26, 27, 33.

How is it a foundation and at the same time a chief corner stone? Why does St. Peter refer to it in only the latter capacity? ¶ 28.

What is the purpose of laying the stone at this time? Did judgment come upon the church when the stone was laid in miniature at the first advent? ¶ 29, 30.

What special work began shortly after 1918? Explain Isaiah 28: 17. ¶ 31, 32.

How does the temple class now regard Satan's organization, and what is their attitude toward those held in bondage thereto? ¶ 34-36.

What outstanding truths should give us great joy at this time? How can this joy be best expressed? How does the stone become a stumbling block to some? ¶ 37-39.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR DECEMBER 15

"He hath covered me with the robe."—Isaiah 61: 10.

THE robe of righteousness is provided by Jehovah to be used by his beloved Son, the Bridegroom, as a covering for those of the bride class whom he approves when he comes to his temple. The robe is a symbol of approval. The righteousness of the saints is counted unto them by virtue of their being in Christ, and the robe symbolically represents this approval in righteousness. This robe is not furnished to the church at all times. The context shows that it is the approval which Jesus speaks to those whom he finds faithful when he comes to his temple. Those who continue loyal and faithful remain under that robe. Should any become unfaithful, of necessity they would lose the benefit of the robe of righteousness. It would mean that they would put off the wedding garment also.

Having the witness of the spirit that they have been privileged to come under the robe brings to them great peace and joy. It should be expected that the love of such for the Lord would increase. That would mean an honest endeavor put forth to serve the Lord and to praise and magnify his name. All such are anxious to have a part in this service. They see that the kingdom is here; that the day of deliverance is at hand and because of their love for the great Father of mercies and God of all comfort they are anxious to tell others about it.

Jehovah is the only true God. His is the only plan of salvation and those of Zion rejoice to be privileged to tell others concerning him and his loving kindness toward the children of men.

TEXT FOR DECEMBER 22

"A royal diadem in the hand of thy God."—Isaiah 62: 3.

THE diadem was fitted around the head, and to it was fastened the crown of the priest. It symbolized that the wearer was clothed with honor and authority. To the faithful followers of Christ Jesus this text is one of the exceeding great and precious promises. When the church is completed and for ever in glory with her Head, then she shall be an everlasting testimony to the goodness and loving kindness of God. Jehovah says that he will hold such in his hand as a crown of glory and as a royal diadem. This means that to the people he will make known who are of the class that have been born in Zion and are for ever in his house.—Psalm 87: 5.

The manifestation of such goodness and unselfishness is what we should expect to proceed from the great Jehovah. Truly he is love. He is the perfect expression of unselfishness. To him all honor and glory is due; and yet he declares that those who are faithful followers of his beloved Son he shall exhibit with honor and glory to all his creation. These shall be clothed with honor and authority from Jehovah God.

Only a little while remains for the saints on the earth

to here declare before men the praises of Jehovah. Every one who really loves him will see to it that his time is well occupied by continuing to bless God out of Zion.

TEXT FOR DECEMBER 29

"Praise God in his sanctuary."—Psalm 150: 1.

GOD chose Israel, and gave that people an opportunity to for ever praise his name. They failed. Israel's counterpart is found in the denominations of professed Christians. These likewise failed to devote themselves to the service and praise of the Lord.

Then during the harvest period God revealed his plan to a large number, and many of these failed to see their privilege of continuous service and praise to Jehovah God. The end of the age has come. Of all the peoples of earth who have heard the truth, there remains only a small remnant who delight to sing God's praises. These are they who remain faithful to the Lord when he comes to his temple. These constitutes the sanctuary of God. The divine command, spoken by the prophet of Jehovah is, "Praise God in his sanctuary." All who are found of the sanctuary class will be continually praising God out of Zion.

Soon the shackles that bind the peoples of earth will be broken and deliverance will come. The sanctuary class will be privileged to point the people to the great highway, and those who walk on that way in holiness may go over it and fully return to God. The great Prince of Peace will lead them and bless them. In the fulness of time all the obedient ones of God's universe will be gathered together under one, Christ Jesus the Head of Zion. Then all creation of heaven and earth will be praising God for his mighty acts and according to his excellent goodness. The trumpet and the psalter, the harp and the timbrel, the stringed instruments and the reed instruments, the cymbals and every other instrument will be brought into action and sound the praises of Jehovah. To these instruments of praise will be added the perfect song of angels and men, and the creatures of heaven and earth; and the whole creation will resound with praises to his majesty and glory.

What a happy prospect God has set before us! Now the members of the temple class composing the sanctuary of God on earth are permitted to begin that song of endless praise. Throughout the year our consideration of texts has been concerning the praise of God proclaimed from Zion.

O member of Zion, what a happy lot is thine to now begin the song on earth! That blessed song of praise now begun shall never end, but will go on and on until every creature that hath breath shall be praising the Most High God because of his loving kindness expressed to all of his creation. Let no one of the temple class slack his hand until his work is done and until it shall please the Lord to present the members of his body faultless before the presence of the glorious throne of heaven!

INTERESTING LETTERS

LIKE A RIPPLING, REFRESHING STREAM

DEAR BROTHER RUTHERFORD:

I have just read your latest book DELIVERANCE, having been favored by the thoughtfulness of a loving brother in Christ who sent me a copy from England. It is a wonderful privilege God Almighty has bestowed on you to write that book. Truly it is one of those "channels", "streams of the river," which the Lord God is supplying to gladden the city of God at this crisis of the ages. It veritably resounds with the joyful music of a rippling river—"a stream ever copious, gliding along"

At times its stirring truths rush forth with a roar, like a stream down a cataract; vividly calling to the mind the powerful manifestation of God's retributive justice, when he "rises to the prey". Again it ripples along "'mid the trees by the river", wending its way through the stones and pebbles of human suffering, sin and degradation that yet prevail, then onward to its happy destination—a pool to refresh and revive the parched ground of thirsting and hungering humanity.

I thank God that I am still in that condition of heart to rejoice greatly in the message of this great book, and in the privilege of passing it on to my fellow men on earth, an that in hearty cooperation with God's organization, Zion, and its visible channel, the WATCH TOWER BIBLE & TRACT SOCIETY.

Ever remembering you and your colaborers in your great labor of love before the throne of grace, I am

Your brother in the Master's service,

P. J. DE JAGER.—*South Africa.*

THANKFUL FOR PRIVILEGES OF SERVICE

DEAR BRETHREN:

I truly am thankful to the Lord for the food provided for his people through THE WATCH TOWER. I firmly believe that this is his servant and that each one in a position of influence has been set so by the Lord. (1 Corinthians 12: 18) Not only that, but I believe that the Lord is closely guarding the interests of his church at this time; and that if he finds anyone unfaithful he is abundantly able to take that person away and put someone in his stead. Our prayers are that the Lord will grant you more and more light upon his Word as it becomes due, that we may have it through THE WATCH TOWER.

It has been my privilege to speak on World-Wide Witness days; and the Lord is letting me realize a hope that has long been with me, namely, to be able to appear before people and find words with which to explain what I believe to be true according to the Bible. I find that I need more and more experience, and the Lord gets me have it. After each public witness remember many things that I should have said; and sometime, I hope, I can remember them while I am speaking so those listening will have the benefit of them also.

May God continue to bless you all as you faithfully fulfil your covenant of sacrifice, is my earnest prayer.

Your brother by his grace

ARTHUR E. ANDERSON.—*Minn.*

GIDEON AND THE THREE HUNDRED

——NOVEMBER 28—JUDGES 7: 1-25——

"Be strong in the Lord, and in the strength of his might."—Ephesians 6: 10.

THIS study, of Gideon and his valiant band of three hundred men by whom Jehovah freed Israel from the hard oppression of the Midianites, is the only one of this series taken from the book of Judges; but it is the best known of the many stories in that record of stirring events. After Joshua's death Israel remained faithful for only a short time to the covenant to serve God into which they had entered with him at Shechem. Only about twenty years elapsed after Joshua's death before Israel fell into idolatry, doing evil in the sight of Jehovah by worshiping Baalim and the gods of the people round about them.—Judges 2: 11-13.

[2] Because of this, as Jehovah had said, they fell under the power of their enemies. Their first oppressor was the king of Mesopotamia, from whom, on their cry after eight years, the Lord delivered them by the hand of Othniel, the son-in-law and nephew of Caleb. But the attractions of their neighbors proved too much for Israel; and soon they were again under bondage of the Moabites, then of the Philistines, then of the northern peoples under Jabin, from whose cruel rule they were delivered by Deborah and Barak.—Judges 4: 2-24.

[3] God did not trouble Israel's neighbors because of their idolatrous and wicked practices; but Israel was covenanted with him, and as they were to have blessings for fidelity to their covenant so they were to have tribulation if they broke it. (Leviticus 26) After a period of rest, Israel, because of further transgression of their covenant, fell under the grievous bondage of the Midianites, with whom the Amalekites and other peoples of the east, all enemies of Israel, were confederate. Israel, weak in the presence of their enemies, became the prey of these cruel raiders; and their well-favored land was desolated by them.

[4] This Midianite oppression seems to have been very hard on Israel; for they came in large numbers, wasting the land and destroying its increase; and Israel, who ought to have dwelt as a prosperous people in a smiling land, were driven into the dens of their mountains and into caves and strongholds; and such corn as they sowed was reaped by their enemies. They cried unto Jehovah because of their afflictions; and he sent a prophet to remind them of their lack of obedience and to tell them what he had done for them and what he had promised to be to them.—Judges 6: 8-10.

[5] Though the prophet promised nothing as from Jehovah, it was soon apparent that he was undertaking for his people. An angel came and sat under an oak, apparently watching Gideon of Manasseh, who was threshing wheat nearby the winepress so as to hide his work from the Midianite raiders. Soon the messenger showed himself to Gideon and said to him, "The Lord is with thee, thou mighty man of valour." (Judges 6: 12) Gideon replied that, if so, he could not understand why the people were in such distress. Then came the message, as recorded: "And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"—Judges 6: 14.

[6] Gideon manifested his humility and lowliness of mind, but asked for a sign to prove that it was Jehovah who was speaking with him. With true eastern hospitality he desired his visitor, who had approached unseen, to wait while food was prepared. The angel promised this; and when the food was prepared he told Gideon to lay the flesh upon the rock and pour out the broth. Then the angel touched the flesh and the cakes with the end of the staff, and fire rose out of the rock and consumed them. This was Jehovah's sign to Gideon that the messenger was from him. Gideon built an altar and called it "Jehovah-shalom" or "the peace of Jehovah". —Judges 6: 24.

[7] But before Gideon could be entered upon his work he must be tested, to prove and to set his consecration. The test was a sharp one. He was called upon to prove it upon his father much as the Levites at Sinai proved theirs by their willingness to use the sword even upon their brethren. (Exodus 32: 27) Gideon was told to throw down the altar of Baal which his father had built, and to cut down the grove of trees by the altar, and in its place to build an altar to Jehovah. Also he was to take one of his father's special bullocks and offer it upon the altar, using the wood of the grove for the fire. He destroyed the altar and the grove by night, because he feared his father and the men of the city.—Judges 6: 27.

[8] This destruction of the worship of Baal and of Ashtoreth, and the substitution of the worship of Jehovah, was symbolic. The little town was thrown into commotion. The people rose in anger, even though it was because of this sinful worship that the evil from which they cried for deliverance was upon them. Gideon's father, brought to his senses, said in answer to the clamor of the people, "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar." (Judges 6: 31) To mark his own decision he named his son that day Jerubbaal, or destroyer of Baal.

[9] Just about that time the Midianites with their confederates were gathered together and were pitched in the valley of Jezreel, not very far distant. Evidently they had come to collect Israel's harvest. The spirit of the Lord came upon Gideon and, sounding a war trumpet,

he there gathered to him out of the northern tribes of Manasseh, Asher, Zebulun and Naphtali an army of 32,000 men, though it was small in comparison to the multitude in the valley of Jezreel, which was at least four times as large.—Judges 7:12.

10 Still timid of himself, and desirous that he might have additional assurance that his call was of Jehovah, Gideon again asked for a sign. He would put a fleece on the floor (probably a threshing floor); and if the dew should be upon it only, he would take that as evidence that he was called by the Lord to save Israel. It was so, but that sign did not bring satisfaction. Probably he remembered that the fleece would more rapidly absorb the dew. Now he asked for a more definite test—that dew might be all round about, but the fleece dry. God answered him, and he was then satisfied of his call.

11 Israel's army approached the Midianites, but the Lord told Gideon that the numbers with him were too many. Israel would surely say that *they* had driven the Midianites away, and the lesson of their peril and of Jehovah's help would be lost. Gideon was to bid all the fearful to return; and out of 32,000 men no less than 22,000 took the chance to go home; two out of every three were timid. But the Lord said that even yet there were too many; and a test, known only to Gideon, was put upon them which should disclose the ready and earnest.

12 The test was severe and unexpected. Taken to the pool of fresh water to drink, only those were chosen who in their eagerness and watchfulness satisfied their need by using their hand to lap the water. Nine thousand seven hundred out of ten thousand lay down beside the water and satisfied themselves; these had not the spirit of fear, but they were not so alert as the few. The three hundred were set apart for the Lord's service, while the others remained in their tents.

13 That night the word of the Lord came to Gideon to tell him that he had delivered the hosts of Midian into his hand; but for his encouragement he was bidden to go with his servant into the valley where the Midianites were. There he heard a man telling a dream to his fellow, and the other answered and said, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host."—Judges 7:14.

14 Gideon was encouraged. He hasted back, divided his 300 men into three companies, put a trumpet into each man's hand, provided each with an empty pitcher and lamps or torches within the pitchers. He set the 300 round about the Midianites; and at a given signal they blew their trumpets, broke their pitchers, held their lamps in their left hands, blew with their trumpets in their right hands, and cried, "The sword of the Lord and of Gideon." (Judges 7:20) It was strange armor with which they were provided—a lamp, a trumpet, and a war cry!

15 Thinking that they were surrounded with a large army the Midianite hosts were thrown into confusion. The Lord set every man's sword against his fellow, and they slew one another while fleeing for the fords of Jordan; and the men of Israel, the remainder of the 10,000 and the 22,000, began the pursuit. The fleeing bands were followed and destroyed; Israel's victory was complete. The Psalmist, writing of the flight of Midian, says of them that they were as stubble before the wind, driven as a wheel, or as fire burning a wood, as flames that set the mountains on fire. (See Psalm 83:13, 14) It was a battle and a rout long remembered in Israel, so much so as to be used of God as a figure of the battle of the great day of God Almighty. See Isaiah 9:4; 10:26.

16 That this battle and its main incidents and results are typical of things yet to be is clear from the Psalmist's reference already cited. There is nothing in the history of the church of God yet transpired which is comparable as antitype to type with this battle; no doubt it pictures some phase of the battle of Armageddon yet to be. It is written for the encouragement of God's people, those who now have the truth and who, crying to the Lord for the desolations of God's people, have been privileged to be called into his army. These take encouragement that will serve them in good stead for any and every work which the great Jehovah has for them to do.

17 It is evident that though Gideon was called a mighty man of valor by the angel he did not think this of himself. But the Lord knew him, and knew of the courage of faith which could rise from him, and of his qualities as leader in Israel as they were developed by the providences of God. The lesson brings us to the need for watchfulness for Jehovah's interests, for readiness to serve, for consecration demonstrated to him at any cost, for courage in the face of difficulties, and of the confidence that all such have in Jehovah that the battle is his, and that it is the sword of the Lord and of truth which will bring ultimate victory.

QUESTIONS FOR BEREAN STUDY

What course did Israel pursue after Joshua's death? What punishments came upon them as a result? ¶ 1-4.

How did God finally show compassion upon them? Who was Gideon and what qualities did he possess? What was the first sign given him by the Lord's messenger, and to what test was he then put? ¶ 5-8.

How many men responded to Gideon's call? What further signs did Gideon then ask of the Lord? ¶ 9, 10.

How was Gideon's army reduced to 300 men? How was he then encouraged? ¶ 11-13.

What strategy did Gideon use against the Midianites, and with what result? What lesson is taught us by these circumstances? ¶ 14-17.

RUTH AND NAOMI

——DECEMBER 5—RUTH 1:14-22——

"Thy people shall be my people, and thy God my God."—Ruth 1:16.

DURING the latter portion of the long period of the judges of Israel, which St. Paul says lasted about 450 years (Acts 13:20), and therefore a long time after Gideon's victory over the hordes of Midian, famine came upon the land of Judea. Famines were not unknown in that part of Canaan; each of the patriarchs, Abraham, Isaac and Jacob, experienced them there. It is probable that that land was subject to droughts, and that this was meant by the spies when they said that it ate up its inhabitants. (Numbers 13:32) But with Israel's entry into the land these famines would have ceased if they had been faithful to their covenant; for God had promised them that their sowing and reaping should constantly have his blessing and care.—Leviticus 26:3-5.

[2] The story of Ruth and Naomi shows that the famine was felt very sorely in and about Bethlehem. That it was persistent is evident; for Elimelech, a man of some note there, took Naomi his wife and their two sons from the fields he owned and farmed, and left to go into the land of Moab. This reveals that the famine was local to Israel, perhaps to Judea, and was not general all over that part of the country.

[3] Elimelech's action in leaving Canaan tells that he had lost faith in God. He preferred the land of Moab, and the company of Israel's enemies, before the land of God's promise; he had more thought for the material welfare of his family than for their relation to the covenant and the hope of Israel. Elimelech may be said to have given up and to have despised the covenant into which he was entered by birth. This seems to be intended to be stated by the story; for, besides being a historic record of an actual occurrence, it is evidently typical. Bethlehem, the place he left, means "house of bread"; and the story discloses a typical application. In sending dearth God was still keeping covenant with Israel; therefore it was Israel's lack, and not God's neglect of his promise, which caused the house of bread to become a place of famine.—Leviticus 26:20.

[4] Elimelech found Moab more attractive than Israel and he settled there. But he did not find Moab the land of life; he died there while yet in his prime. His two sons developed into manhood in Moab, and each married a daughter of Moab. They also died young and childless. Naomi was left with her two Moabite daughters-in-law.

[5] After ten years had elapsed Naomi heard that the Lord had visited his people and had given them bread, and she determined to go back to Bethlehem. Orpah and Ruth decided to go with her, and all started on their journey of about sixty miles. On the way Naomi, believing that her daughters-in-law would do better to stay with their own people, bade them return each to her mother's house. But there was much mutual love amongst them; for the two young women had been kind to their mother-in-law and to her sons, their husbands. They all wept together, but both Orpah and Ruth said that they would go with her to her people. Naomi stressed their future, seeing but little hope for their happiness in Israel. Then Orpah kissed Naomi goodbye and returned.

[6] But Ruth cleaved to Naomi, and stedfastly persisted in her determination to go with her mother-in-law, whom she loved with a tender daughterly affection. But the narrative shows that there was much more than that which moved Ruth to go on. She had seen something of the life of Israel, and learned of Israel's God from Naomi. She said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16.

[7] The two went on their way together and came to Bethlehem. The city was moved; and the people said, "Is this Naomi?" The sorrows of the ten years had aged and saddened her, and she said, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." (Ruth 1:19-21) It was at the time of the barley harvest that they returned. Ruth immediately went about to look for something to do to earn a living for Naomi and herself. She asked Naomi if she might go into the fields to glean, hoping, though a Moabitess, to find grace in someone's eyes.

[8] Ruth happened to go into the field of Boaz, a wealthy kinsman of Naomi's husband. Finally Boaz came out from Bethlehem into the fields and greeted his reapers with "The Lord be with you", to which they responded, "The Lord bless thee" (Ruth 2:4), an artless, simple picture of capital and labor in mutual good-will; employer and employes both using the name of the Lord from the heart and with good intent.

[9] Then Boaz noticed Ruth, and asked of his responsible man, "Whose damsel is this?" He was told that she was the Moabite damsel who had returned with Naomi and that she had requested to be allowed to glean and gather after the reapers; and the servant added that she had been working hard all day, tarrying only just a little time. Evidently she had borne the burden and heat of the day. Boaz went to Ruth and, calling her "daughter", bade her not seek any other fields in which to glean but to abide in his and close by his maidservants. He told her that he had instructed that she should not be molested and that she was to have freedom to the water which the young men had drawn.

10 Ruth modestly acknowledged his kindness, and Boaz replied that he had learned of her care for her mother-in-law, and how she had left her own land and people to come amongst a people whom she had not known. And then, in words which have become a sweet part of the Bible, he said, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." (Ruth 2:12) Boaz felt that Israel was honored by the coming of this Moabitish maiden.

11 Ruth replied saying that she knew she was not like the maidens of Boaz's house, and she gratefully accepted his kindness. She was given freedom to eat with the reapers and took a place beside them; and Boaz placed himself near to her and he himself served her. When she had eaten sufficient she arose and returned to her task. Boaz then commanded his young men to see that there was plenty of gleaning left for her.

12 Ruth gleaned till evening time, then beat out the ears of corn, and related to Naomi all that had happened through the day. Naomi, well versed in the ways of human nature, and seeing in the events of the day the hand of the Lord, told Ruth that Boaz was a near kinsman and, without explaining further, said to her, "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." (Ruth 2:22) Ruth obeyed and kept by the maidens of Boaz all the time of the barley harvest, and all the time of the wheat harvest, and dwelt with her mother-in-law.

13 When threshing time had come Naomi thought to bring possible circumstances to a test or conclusion. She showed Ruth what should now be done. Naomi knew that there was an obligation upon Boaz to act on behalf of Naomi and Ruth; and, judging it would be unwise for her to put what she considered Boaz's obligation before him verbally, she took an unusual and somewhat daring course, advising Ruth to claim relationship by approaching Boaz's sleeping place at his threshing floor and, when she was laid down to sleep at his feet, to pull his coverlet partly over herself also. Boaz awakened and, discovering what had happened, asked who lay at his feet; and Ruth said, "I am Ruth, thine handmaid." (Ruth 3:9) She claimed kinship; for she said, "Thou art a near kinsman." Boaz was glad to have the claim but, realizing the difficulty for them both, bade her stay till the morning. He also told her that there was a still nearer kinsman whose claim must first be settled before he could act the part of kinsman.

14 With kindliness of mind and true nobility of heart Boaz took the responsibility, called the town as witness to the nearer kinsman of the obligation that lay upon him; and when this unnamed kinsman declined the obligation because, though willing to have the inheritance he was not willing to marry Ruth, Boaz openly accepted it and Ruth became his wife. Ruth was all the dearer possession to Boaz because for a little time there had been the possibility of her becoming the wife of the other kinsman.

15 Without doubt this intimate story of the life of these lovable people is introduced to give some links in the genealogy of Jesus; for it concludes with the generations of Pharez, the son of Judah, and links him with David. It connects Rahab the inn-keeper of Jericho with Ruth the Moabitess, and both with that family of Judah out of whom the expected one of Israel was to come.—See Matthew 1:5.

16 It is easy to see in Boaz and Ruth a picture of the union of Christ and his church. Ruth has ever been accepted by Christians as a picture of the church. Besides there is in this story a representation of Israel's losing faith in his covenant and being restored. Israel's house of bread, the favor of God, became subject to famine because of Israel's sin; and the law which seemed to him to be unto life was found to be unto death. (Romans 7:10) But the house of Israel, now so long estranged from the favor of God, will again enjoy the blessings of God in the land which God gave to their fathers and to them.—Ezekiel 36:28.

17 The dutiful, faithful Ruth well illustrates those who, called of God in Christ, have the spirit of service and seek to live in harmony with the hope of the gospel. Her course of unselfish devotion is a fitting example for the followers of Christ. And it can truly be said that only those who have that spirit will be found worthy to share the joys of the marriage supper of the Lamb.

18 But beyond these things there is in this story reference to the deep things of God. It has been suggested in THE WATCH TOWER (June 15, 1925, page 182) that the unknown kinsman of this story represents that one who once was a "morning star", but who became Satan the enemy of God. As for selfish reasons the unknown kinsman declined his obligation toward Ruth and toward the law, so Satan sought to serve himself rather than conform to divine requirements. He has long followed his own way, has become the outstanding opponent of God, and will meet his destruction when it pleases God to finish his purposes with him.

QUESTIONS FOR BEREAN STUDY

Who was Elimelech, and why did he leave Canaan? Why did God permit famine in the land of promise? ¶ 1-3.

Was Elimelech blessed in Moab? Who were Naomi, Orpah and Ruth? What noteworthy declaration did Ruth make to her mother-in-law? ¶ 4-6.

What happened when they reached Bethlehem? Who was Boaz, and what conversation passed between him and Ruth the day they met? ¶ 7-11.

What was Naomi's advice to Ruth, and what plan did she later propose? ¶ 12, 13.

What rule in Israel concerning widows and their kinsmen did Boaz recall, and what course did he adopt? Why is this story recorded? ¶ 14, 15.

What typical aspects does this narrative seem to possess? ¶ 16-18.

THE BOY SAMUEL

——DECEMBER 12—1 SAMUEL 3:1-10, 15-19- —

"Speak, Jehovah; for thy servant heareth." 1 Samuel 3:9.

THE period of Israel's history covered by the Book of Judges lasted 450 years. (Acts 13:20) The book does not profess to give a history of Israel's life and doings during that long time, but its records reveal much of the general conditions which prevailed. The tribes held together, but more as a community of families with a common worship than as a nation. They were to be distinctive from the nations round about them, and indeed from all others, in their manner of communal life as well as in the fact that God had made lines of demarcation for them. They were not to marry with the other peoples; their seal of the Abrahamic covenant, circumcision, was to be kept in its spirit; and in their worship they were not to have any visible representation of their God. But their worship of Jehovah at Shiloh three times a year was their chief bond of union.

[2] There was no attempt on the part of the Israelites during these 450 years to set up a kingdom. This was in harmony with the divine will; for God intended them to be witnesses for him amongst the nations, a people without an army, a defenseless people, yet inviolable in the presence of their enemies, a constant witness to his care and protection.

[3] The book of Ruth discloses that sometimes the people enjoyed a happy pastoral life, but from the Judges record of Samson's exploits it is evident that sometimes their lot was very hard indeed. Under the Judges the people had none of those burdens which bear so heavily on modern life. There were no taxes to burden the people; for there was neither police nor army. There was nothing which in these days corresponds to parliamentary representation, and therefore no particular reason for the people being thrown into opposing factions.

[4] Sometime during that period the priesthood changed hands. It was transferred from the line of Eleazar to that of Ithamar, the younger son of Aaron. There is an entire silence as to why or when the change was made. In the later years their worship developed from simplicity into a regular system of organized worship and government. The priesthood became corrupt, and therefore very injurious to the people. There is no record in Judges of any keeping of the great feasts of the Lord, though the fact of the established priesthood makes it certain that some of the feasts were kept. Indeed, today's study from the opening chapters of the book of Samuel shows that a yearly visit to Shiloh was a recognized part of the Israelites' life. At the time of Samuel's birth Eli, of Ithamar's line, was high priest.

[5] The book of Samuel opens with the story of Elkanah and his two wives, Hannah and Peninnah, a family of Mount Ephraim. Hannah the beloved wife had borne no child to him; but Peninnah, whom the Scripture calls her "adversary", had several children. Hannah was continually provoked by Peninnah, and her life was made unhappy with her sorrow and her longing for a son. Her husband's love alone could not satisfy her; and she earnestly prayed to Jehovah for the blessing of a son, and vowed that if God gave her one she would devote him to the service of Jehovah.—1 Samuel 1:11.

[6] We may not know whether or not Hannah in her heart desired to see the priesthood cleansed from its defilement, when she offered her prayer for a son; but it is worthy of note that Elkanah's going up to Shiloh yearly to worship and to sacrifice to Jehovah, accompanied by his wives, is associated in the record with the facts concerning Eli's two evil sons, Hopi and Phinehas, the priests of the Lord, who were there.

[7] Though the priesthood was corrupt, the tabernacle was the house of God to Hannah; and there she poured out her heart to God in prayer. In her earnestness her lips moved, though no sound escaped them. Eli saw her and, apparently unaccustomed to such worship but rather accustomed to profligacy in the tabernacle courts, and thinking that she was drunk, bade her go home. It was hardship indeed to have her heart's sincere desire so evilly spoken of; but without retaliation of spirit she told him of the abundance of her complaint and of her grief, and Eli gave her his blessing and said, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him."—1 Samuel 1:17.

[8] Hannah's prayer was heard; she became the mother of a boy whom she named Samuel, or "Asked of God". She did not go up to Shiloh again until the child was weaned; for she proposed to take him as early as possible and leave him there. When the child was of such an age that he could be left they went to Shiloh and took with them a notable offering to the Lord, three bullocks, with flour and a bottle of wine, and the child. Hannah made herself known to Eli the high priest and gave her boy to him, saying, "The Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."—1 Samuel 1:27, 28.

[9] Apparently Samuel was not so young as to need care, and was old enough to do some little service for Eli and in the tabernacle courts. As Hannah left her boy with the Lord she prayed; and with prophetic gift she opened her heart and gave voice to a song of praise which has become one of the basic rocks of Scripture truth. See 1 Samuel 2:1-10.

[10] The time was one of crisis in Israel, and God was arranging accordingly. Eli knew of his sons' transgressions and of their wickedness, but rebuked them only in mild terms. They went from bad to worse; not only did they take from the sacrifices the best pieces of meat for themselves, but were openly profligate in the taber-

nacle courts. Indeed the tabernacle courts became a rendevous for profligate women, and the house of the Lord was made a center of evil rather than of good.

11 The boy Samuel, girded with a linen ephod, ministered before the Lord in Shiloh; and year by year his mother made and brought him a little coat. (1 Samuel 2 18, 19) Samuel grew and was in favor with God and man. Eli did not succeed in stopping his sons in their evil ways; and God raised up a man to tell him that he should be cut off from the priesthood, that there should never be an old man in his house, and that his sons should go to other priests asking bread.

12 The Scripture says, "The word of the Lord was precious in those days; there was no open vision." (1 Samuel 3:1) Apparently for many years there had been no messages from Jehovah through Eli at Shiloh. While Samuel was yet very young, God spoke to him. One morning before the day broke, and "ere the lamp of God went out in the temple of the Lord" and while Samuel slept, the Lord called his name. The boy heard and immediate answered, "Here am I." He ran to Eli, but Eli said that he had not called and bade the boy lie down again. Again the call came, and Samuel responded as readily as before. This readiness reveals much. The boy was willing and patient with the old man Eli; for though Eli denied calling him, yet Samuel, believing that he heard him, still readily obeyed. Eli finally perceived that it was the Lord, and he told Samuel this and how to reply when next the call came.

13 God again called and told Samuel all he was about to do to Eli and his house, and that the iniquity of the house could not be purged with sacrifice or with offering; that because Eli knew the wickedness of his sons and restrained them not his house must be judged for ever. Samuel lay until the morning, and then went about his work as usual, hesitating to tell Eli. But Eli wanted to know what had been said and, insisting, put the boy on an oath to tell him, which shows that Samuel was unwilling to do this. Samuel then told him every whit and hid nothing from him. Eli submitted; he said, "It is the Lord: let him do what seemeth him good." (1 Samuel 3:18) But the submission came too late. It was better than resentment, but it did not suffice to condone his past. He should have seen to it earlier that the will of God was done in his house.

14 Samuel grew and the Lord was with him, and all Israel from Dan to Beersheba knew that the Lord had raised up a prophet in Israel. Thus the Lord honored the boy Samuel. God honors youth with his message as he does old age. Years count for little with God. Long service and grey hair are honorable only if the life be found in the way of righteousness. Let the heart be right toward the Lord, and God will use one or another such persons as it may please him. The heart of one who is old in years is young when in the service of the Lord, and the heart of one young in years is mature when in the service of the Lord.

15 The keynote of the lesson as well as that of true service is found in the golden text, "Speak, Lord; for thy servant heareth." Evidently Eli's ears were not open. He had become set in his place of service and was not ready to listen to what the Lord might have to say to him. It was in this matter of the rejection of Eli and the placing of Samuel as God's representative that God said, "Them that honour me I will honour, and they that despise me shall be lightly esteemed."—1 Samuel 2:30.

16 It is the heart attitude which determines whether or not service rendered as for the Lord is really acceptable and is profitable to him who serves and to God. Eli and his sons ostensibly rendered God service, but their hearts were far from him; and therefore however much they appeared to serve, God could not honor them. Furthermore, such service is seen by this text as really despising God, for the reason that human desire is thought more of than God himself. The Lord's message stood Samuel in good stead; no doubt it proved a guiding word in his life. It was both a counsel and a warning. It has served other young men besides Samuel and will continue to do so.

17 It is a common saying that a time of crisis always produces the man capable of taking the situation in hand. That this is not true is being abundantly demonstrated at this time, when the whole world is in trouble, and leaders to show the way out are not forthcoming. But Israel, however unfaithful, were God's people and were under his care. Samuel was no chance happening. We have seen how he was prepared; first, the mother's faith and devotion, then the young boy's faithful service to Eli and to Jehovah. Thus God prepared his servant for the need, and thus he has done at all times.

QUESTIONS FOR BEREAN STUDY

What was the condition of Israel during the period of the Judges, and what served to hold the nation together? ¶ 1-3.

What may we know concerning their priesthood during this time? ¶ 4, 10.

Who were Elkanah and Hannah? What was the burden of the latter's prayer before the Lord, and what did the high priest say to her? ¶ 5-7.

What did Hannah say and do when next she went to Shiloh? What did the child Samuel do there? ¶ 8-11.

Explain 1 Samuel 3:1. How and why did the Lord address the boy Samuel? How did Eli accept God's message? ¶ 12, 13.

What fact does God's dealing with young Samuel emphasize? What is the keynote and special lesson in this study? ¶ 14-16.

Can humanity produce a capable leader for every crisis, and was this true in the case of Samuel? ¶ 17.

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BROTHER J. A. BOHNET

Santa Paula, Calif.	Nov.	14	Maywood, Calif.	Nov.	24
Ventura, Calif.	"	15, 16	Alhambra, Calif.	"	25, 26
Van Nuys, Calif.	"	17	Pasadena, Calif.	"	28, 29
Eagle Rock, Calif.	"	18	Monrovia, Calif.	Nov.	30, Dec. 1
Glendale, Calif.	"	19	Ontario, Calif.	Dec.	2, 3
Los Angeles, Calif.	"	21, 22	Redlands, Calif.	"	5, 6

BROTHER C. W. CUTFORTH

Saskatoon, Sask.	Nov.	7, 8	Calmar, Alta.	Nov.	22
Kinistino, Sask.	"	10, 11	Bulford, Alta.	"	23
Prince Albert, Sask.	"	12, 14	Camrose, Alta.	"	25, 26
Richard, Sask.	"	15, 16	Coronation, Alta.	"	28, 29
North Battleford, Sask.	"	17	Swalwell, Alta.	Nov.	30, Dec. 1
Edmonton, Alta.	"	19, 21	Beiseker, Alta.	Dec.	2, 3

BROTHER H. H. DINGUS

Salisbury, N. C.	Nov	14	Liberty, N. C.	Nov.	24
Barber, N. C.	"	16	Greensboro, N. C.	"	25
High Point, N. C.	"	17, 18	Reidsville, N. C.	"	26
Lexington, N. C.	"	19	Durham, N. C.	"	28, 29
Winston Salem, N. C.	"	21, 22	Stem, N. C.	Nov.	30, Dec. 1
Greensboro, N. C.	"	23	Henderson, N. C.	Dec.	2, 3

BROTHER G. H. DRAPER

Lyman, Miss.	Nov	9	Rosepine, La.	Nov.	22, 23
Biloxi, Miss.	"	10, 11	Lake Charles, La.	"	24
New Orleans, La.	"	12, 14	Glenmora, La.	"	25, 26
Jeanette La.	"	15, 16	Kelly La.	"	28, 29
Lake Charles, La.	"	17, 18	Sikes, La.	Nov.	30, Dec. 1
Leesville, La.	"	19, 21	Shreveport, La.	Dec.	3, 5

BROTHER A. D. ESHLEMAN

Pierce City, Fla.	Nov.	10	Sanford, Fla.	Nov.	22, 23
Quay, Fla.	"	11	Grand Island, Fla.	"	24
Melbourne, Fla.	"	12, 14	Apopka, Fla.	"	25, 26
Titusville, Fla.	"	15, 16	Orlando, Fla.	"	28
Daytona, Fla.	"	17, 18	Palatka, Fla.	Dec.	1, 2
New Smyrna, Fla.	"	19, 21	Green Cove Spr., Fla.	"	3, 7

BROTHER H. E. HAZLETT

Portsmouth, O.	Nov.	14	Paintsville, Ky.	Nov.	24, 25
Carter, Ky.	"	15, 16	Emma, Ky.	"	26
Ashland, Ky.	"	17, 18	McRoberts, Ky.	"	28, 29
Huntington, W. Va.	"	18, 21	Lexington, Ky.	"	30
Louisa, Ky.	"	22	Gray, Ky.	Dec.	1, 2
Patrick, Ky.	"	23	Lexington, Ky.	"	3

BROTHER W. M. HERSEE

Kentville, N. S.	Nov.	14, 15	Glace Bay, N. S.	Nov.	26, 28
Halifax, N. S.	"	16, 17	Pictou, N. S.	"	29
Truro, N. S.	"	18, 19	Springhill, N. S.	"	30
Stellarton, N. S.	"	21, 22	Amherst, N. S.	Dec.	1, 2
Sydney, N. S.	"	23, 24	Moncton, N. B.	"	3
Whitney Pier, N. S.	"	25	Alma, N. B.	"	5

BROTHER M. L. HERR

Independence, Mo.	Nov.	11-14	Jefferson City, Mo.	Nov.	22, 23
Deepwater, Mo.	"	15	Hannibal, Mo.	"	24, 25
Clinton, Mo.	"	16, 18	Palmyra, Mo.	"	26
Coal, Mo.	"	17	Quincy Ill.	"	28
Sedalia, Mo.	"	19	Keokuk, Ia.	"	29, 30
Boonville, Mo.	"	21	Hamilton, Ill.	Dec.	1

BROTHER H. E. PINNOCK

Wenatchee, Wash.	Nov.	12, 14	Port Hill, Ida.	Nov.	23
Okanogan, Wash.	"	15	Sandpoint, Ida.	"	24, 25
Oroville, Wash.	"	16, 17	Missoula, Mont.	"	26
Chesaw, Wash.	"	18, 19	Pablo, Mont.	"	28
Danville, Wash.	"	21	Missoula, Mont.	"	29
Spokane, Wash.	"	22	Deer Lodge, Mont.	"	30

BROTHER G. R. POLLOCK

Pittsburgh, Pa.	Nov.	1	El Paso, Tex.	Nov.	10
Columbus, O.	"	2	Deming, N. Mex.	"	11
St. Louis, Mo.	"	3	Phoenix, Ariz.	"	12, 14
Springfield Mo	"	4	Yuma, Ariz.	"	15, 16
Oklahoma City, Okla.	"	5, 7	Los Angeles, Calif.	"	21
Fort Worth, Tex.	"	8	San Bernardino, Calif.	"	28

BROTHER V. C. RICE

Bismarck, N. Dak.	Nov.	14	Archer, Mont.	Nov.	24
Max, N. Dak.	"	15, 16	Sobey Mont	"	25
Charleson, N. Dak.	"	18	Avondale, Mont.	"	26
Dore, N. Dak	"	19, 21	Tampico, Mont.	"	28
Froid Mont.	"	22	Wolf Point, Mont.	"	29
Reserve Mont.	"	23	Brockton, Mont.	"	30

BROTHER C. ROBERTS

Guelph, Ont.	Nov.	12, 14	Gorrie, Ont.	Nov.	25 26
Linwood, Ont.	"	15, 16	Goderich, Ont.	"	28
Milverton, Ont.	"	17, 18	Seaforth, Ont.	Nov	30, Dec. 1
Palmerston, Ont.	"	19, 20	Stratford, Ont.	Dec.	2, 3
Mount Forest, Ont.	"	21, 22	London, Ont.	"	4, 5
Harriston, Ont.	"	23, 24	Sarnia, Ont.	"	6, 7

BROTHER R. L. ROBIE

Ponca City, Okla.	Nov.	12	Alva, Okla.	Nov.	22
Red Rock, Okla.	"	14	Mooreland, Okla.	"	23
Perry Okla.	"	15	Shattuck, Okla.	"	24
Pawnee Okla.	"	16	Follett Tex.	"	25
Enid, Okla.	"	17	Woodward, Okla.	"	28
Ringwood, Okla.	"	19	Blair, Okla.	"	29, 30

BROTHER W. J. THORN

St. Paul, Minn.	Nov.	12, 14	Centuria, Wis.	Nov.	23
Pease, Minn.	"	15, 16	Taylors Falls, Wis.	"	24, 25
Princeton, Minn.	"	17	Ellsworth Wis.	"	28
Cambridge, Minn.	"	18, 19	Eureka Center, Minn.	"	29
Minneapolis, Minn.	"	21, 26	Owatonna, Minn.	Nov.	30, Dec. 1
Grantsburg, Wis.	"	22	Rochester, Minn.	Dec.	2, 3

BROTHER T. H. THORNTON

McMechen, W. Va.	Nov.	12	New Castle, Pa.	Nov.	19
Wheeling, W. Va.	"	14	Youngstown, O.	"	21
Bellaire, O.	"	15	Sharon, Pa	"	22, 23
Martins Ferry, O.	"	16	Farrell, Pa.	"	24
Steubensville, O.	"	17	Erie, Pa.	"	26-28
Toronto, O.	"	18	Painesville, O.	"	29, 30

BROTHER S. H. TOUTJIAN

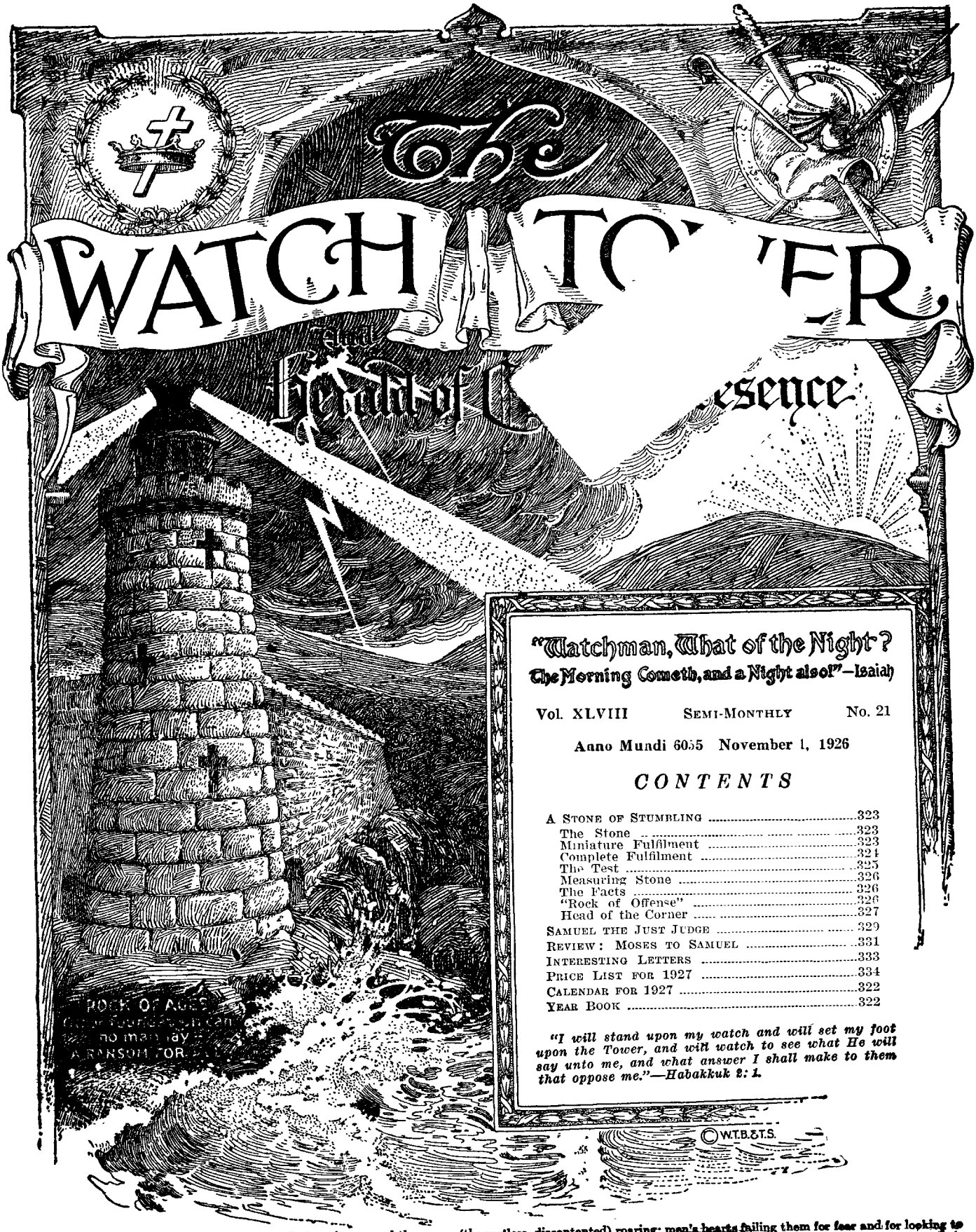
Broken Arrow, Okla.	Nov.	15	Pryor, Okla.	Nov.	22, 23
Muskogee, Okla.	"	16	Muskogee, Okla.	"	24
Stigler, Okla.	"	17	Peggs Okla.	"	25
Tamaha, Okla.	"	18	Locust Grove, Okla.	"	26
Fort Smith, Ark.	"	19	Henryetta, Okla.	"	28
Sallisaw, Okla.	"	21	Okmulgee, Okla.	"	29, 30

BROTHER J. C. WATT

Niagara Falls, Ont.	Nov.	15	Erie, Pa.	Nov.	26, 28
Niagara Falls, N. Y.	"	16, 17	Westfield, N. Y.	"	29, 30
Lockport, N. Y.	"	18, 19	Clymer, N. Y.	Dec.	1, 2
Medina, N. Y.	"	21	Jamestown, N. Y.	"	3, 5
Rochester, N. Y.	"	22, 23	Conewango, N. Y.	"	6
Batavia, N. Y.	"	24, 25	Tonowanda, N. Y.	"	7

BROTHER J. B. WILLIAMS

Harlem, Ga.	Nov.	17	Raymond, Ga.	Nov.	26
Thomson, Ga.	"	18	Atlanta, Ga.	"	28
Dearing, Ga.	"	19	Tallapoosa, Ga.	"	29, 30
Union Point, Ga.	"	21	Rockmart, Ga.	Dec.	1, 2
Athens, Ga.	"	22, 23	Rome, Ga.	"	3, 5
Atlanta, Ga.	"	24, 25	Rock Springs, Ga.	"	7



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

Vol. XLVIII SEMI-MONTHLY No. 21

Anno Mundi 6055 November 1, 1926

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE

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(Foreign translations of this journal appear in several languages.)

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of **"The Watch Tower"**

"Hypocrisy and the True" Z April 1, 1926			"Character or Covenant—Which?" Z May 1, 1926		
Week of Dec. 5 .	¶	1-25	Week of Dec. 19 . . .	¶	1-23
Week of Dec. 12 . .	¶	26-49	Week of Dec. 26 . . .	¶	24-48

CALENDAR FOR 1927

Knowing that our readers desire a calendar we have selected a very appropriate one for the 1927 year text. It will be printed in four colors and is desirable for framing. It will contain the year text and a calendar for each day, but no other texts. It will contain the Bethel hymns. This will be ready for the holidays. The price will be 25c. In lots of fifty or more 20c.

YEAR BOOK

Many brethren have called attention to the fact that our "Manna" texts have been in use now for upwards of twenty years and that the consideration daily of some other texts of the Scriptures might prove profitable.

The annual report this year will be too voluminous to be published in the WATCH TOWER.

The 1927 year text will be, "O Lord, how manifold are thy works!"

Therefore the SOCIETY is publishing a book entitled THE I. B. S. A. YEAR BOOK.

It will contain a brief history of the SOCIETY and its purpose; the annual report of the SOCIETY'S work for 1926; the year text for 1927; the weekly prayer-meeting texts appropriate thereto together with comments; a text for each day, closely related to the year text with appropriate comments in harmony with present truth.

The book will contain two hundred fifty or more pages, handsomely bound in royal purple, gold stamped and embossed. It will sell for 50c a volume. It will be ready for the holidays. You may send your orders now.

ERRATUM

In the published list of participants of the 1926 memorial services the class at Victoria, B. C. was inadvertently omitted. They reported 117 communicants.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII NOVEMBER 1, 1926 No. 21

A STONE OF STUMBLING

"And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem."—Isaiah 8: 14.

IN A FORMER issue of THE WATCH TOWER the laying of The Stone in Zion was considered. Now we consider the same Stone as a sanctuary and as a Stone of stumbling. It will be found in the outworking of the divine plan that God's anointed King becomes a sanctuary to the faithful remnant class and that he becomes a stone of stumbling to both houses of Israel; that some of these who stumble are ensnared by the course of action which they take, and that others are ensnared and fall because of the way they think. The prophecy has its fulfilment in miniature and in completion; in miniature at the first advent of our Lord, and in completion during his second presence.

THE STONE

[2] Where the inspired writer in the New Testament quotes a prophecy from the Old Testament and makes application of it we know that such application is correct. In the same sentence the Apostle Paul quotes a part of Isaiah 8: 14 and a part of Isaiah 28: 16, to wit: "Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." (Romans 9: 33) He applies the prophecy primarily to Israel after the flesh, but that in no wise interferes with its application to what Israel foreshadowed. Since Israel after the flesh foreshadowed spiritual Israel we may expect to find, and do find, that the prophecy has a wider application to the antitype.

[3] In the same connection St. Peter quotes Isaiah 28: 16 and Isaiah 8: 14, and does not apply the prophecy to natural Israel. His application without doubt is to spiritual Israel: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed." —1 Peter 2: 6-8.

[4] Jesus quoted at the same time from Isaiah 8: 14 and Psalm 118: 22, 23, and applied the prophecy, identified The Stone, and indicated who would stumble and with what result to those who did stumble. While in the temple, speaking to the chief priests and elders, he said: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? . . . And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Matthew 21: 42, 44.

[5] It is essential to keep before the mind the correct definition of The Stone. As heretofore defined it is "God's anointed King". It means the One whom God has appointed, anointed and empowered to rule. The words of Jesus from the above quotation, and what he said in connection therewith, identify himself as the anointed One of God who is The Stone. The laying of The Stone has to do with Christ Jesus as the anointed King, presenting himself as King, in harmony with his Father's will. The Stone is the true and sure foundation upon which God erects his building to completion, and by and through which he will govern the earth. When that Stone is laid, particularly in completion, it becomes a testing stone upon which all who claim to be in Christ must be and are tested. When tested thereby The Stone becomes a place of sure refuge to some and a stone of offense and stumbling to others. Some fall over The Stone and are broken; and upon some The Stone falls, and they are destroyed. The laying of the stone in its completion took place when God's anointed King came to his temple in 1918. Thereafter the real test came.

MINIATURE FULFILMENT

[6] It quite clearly appears that this prophecy concerning The Stone of stumbling has both a miniature and a complete fulfilment. The miniature fulfilment was at the time the Lord offered himself as King to Israel, and shortly thereafter; while the complete fulfilment occurs during his second presence, particularly in 1918 and thereafter. The record of the miniature fulfilment seems

to have been written to enable the people of God to understand and appreciate the complete fulfilment.

[7] The two houses here mentioned that stumble and fall over The Stone have heretofore been understood as being the house of Israel after the flesh and the nominal spiritual Israel. This, however, could not be what the prophecy means. There are two separate and distinct houses of Israel, both at the miniature fulfilment and at the complete fulfilment.

[8] At the time of our Lord's first appearing Israel, while being one nation, was separated into two classes or divisions, to wit: those of the north and those of the south country. Jesus came from Galilee, the north country. Eleven of his apostles came from the same country of the north. In the north country the common people predominated. In the southern part of Palestine was to be found the clergy, made up of the priests, Pharisees, Sadducees and doctors of the law. Judas was the only one of the disciples who came from the south country. There was a marked difference between the peoples of the two parts. All of the nation of Israel constituted God's typical organization, symbolized by Jerusalem and Zion. All therefore made up the whole house of Israel; and yet it can with propriety be said that there were two portions of that house, or two houses. God had foretold through the prophet that the people of the north country should see a great light, and this they did see. Jesus fulfilled this prophecy, as it is recorded.—Isaiah 9:1, 2; Matthew 4:12-16.

[9] The ruling class of the southern country predominated. This class claimed to know the law and the prophecies. They did hear Jesus, and had every reason to believe that he was the anointed One foretold by the prophets. (Matthew 2:6; 8:2-4; 12:24-38) The leaders or official part of Israel were duty-bound to read the law and the prophets to the people. The common people had learned to expect a King who would come and expel their oppressors, and who would then feed them and make their existence one of ease and happiness. Their desire for the kingdom was entirely selfish. (John 6:10-15) Because these common people did so believe, and believed that Jesus was the One, they would have taken him by force and made him King had not our Lord prevented it. (John 6:15) When the time came for the laying of the foundation Stone in Zion in miniature, Jesus rode into Jerusalem and there offered himself as King. The common people, composing one house of Israel, thinking the time had arrived when their really selfish desires were to be fulfilled, applauded the approach of Jesus and supported him by their words. But a little later, when the real test came, they forsook him. They stumbled and fell. A small remnant remained faithful to the Lord.

[10] The other house of Israel, made up of the clergy, priests, Pharisees, Sadducees and those who reigned with them, to wit: the profiteers and politicians, were also expecting a king. They, too, were entirely selfish in their expectations. They had not thought of giving glory to God. They relied upon their own righteousness by virtue of the law, and of their own importance, and were expecting that a king whom the prophets had foretold would come, and that he would make them the chief ones in the kingdom. When Jesus did come and present himself as King these Jews were completely disappointed and became offended; and they stumbled at The Stone and fell, as the prophet had foretold, which facts the Apostle Paul afterwards records as a fulfilment thereof.—Romans 9:29-33.

[11] The offering of himself to Israel, both to the common people and to the ruling classes, as their King, marks the time of the laying of The Stone in Zion in miniature. Both branches of the house of Israel according to the flesh, that is to say, the common people and the ruling class, were offended at him, stumbled and fell. This finds its exact counterpart in the complete fulfilment of the prophecy at this end of the age. At the time of our Lord's first advent there could have been no judging and falling of the spiritual house of Israel, because at that time there was none. No one at that time had been begotten of the holy spirit; none were begotten until Pentecost, which was some time afterwards. The greater fulfilment of this prophecy, therefore, must be found at and during the second presence of Christ.

COMPLETE FULFILMENT

[12] Following the rule heretofore announced, of the miniature and the complete fulfilment of prophecies relating to our Lord, we must expect to find that the rule applies with reference to the division of spiritual Israel into two houses, and with reference to the stumbling of these houses over The Stone.

[13] Throughout the Gospel Age the message concerning the kingdom of God has been preached, and many have heard that message. Those claiming to be followers of Christ and therefore Israelites after the spirit, foreshadowed by natural Israel, have been divided into two separate companies or divisions, to wit, first, the clergy class, made up of both Catholic and Protestant clergymen in particular, together with the leaders and teachers, and as Jeremiah calls them, "the principal of the flock" (Jeremiah 25:33-35); and second, the great multitude of Christian people, so-called, who have joined the church systems and who have had some expectation of the coming of God's kingdom.

[14] The clergy have expected and claimed that by reason of their calling, their learning, their association, their titles and their influence they would have much more important places in the kingdom than would any other class. They had concluded that because of their importance they must proceed to establish the kingdom for the Lord and that therefore they must bring into their churches the rich and the influential, and make

them the principal of the flock; then that they should get themselves into politics and participate in the ruling of the nations, and thereby convert the world. They have not considered the glorifying of the name of God. Their hopes and expectations have been entirely selfish, and they have acted accordingly.

15 The common people have been kept down and caused to suffer much, and have looked forward to the kingdom about which they have heard something, hoping that they might be taken to heaven and thereby relieved of all their woes and sufferings and be granted everlasting ease and comfort and happiness. Their chief purpose has been to escape eternal torment and have an easy time. Their desires for the kingdom also have been entirely selfish. But among both the clergy and the common people there has been a small number who have loved the Lord and have been devoted to him, and whose hopes for the kingdom have been unselfish. Such describes generally the condition of the two classes in the church nominal throughout the Gospel Age and up to the time of the harvest.

16 The time came for the Lord to begin his harvest work, during which time he would be present and direct the same. There the kingdom began to be announced and the truth brought to the attention of Christian people as it had not been since the days of the apostles. Quite a number from the denominational systems heard and accepted the truth. Some of these were clergymen, while others were from the common people. They were gathered together from every denomination, Catholic and Protestant, and rejoiced in what they saw concerning the divine plan. Now mark that of this house of Israel, those who have believed the harvest kingdom message, there have been two separate and distinct classes, to wit, those who have reasoned that because of their learning and their position in the church as leaders or elders they should have the chief place in the kingdom; and, second, those who have accepted present truth and have really liked it and have looked forward to the time when they might be taken to heaven and be relieved of all their earthly toils and there enjoy for ever ease and comfort.

17 It is a well-known fact that at the conventions held by those of present truth during the past several years, while the friends have talked much about the kingdom the common theme of conversation has been: "When are we going home? When shall we be relieved of earth's woes and enter the kingdom and rule with the Lord?" Has not the motive of both the classes above mentioned, of those in present truth, been largely selfish? There have been some among each group, however, who have been really devoted to the Lord because they love the Lord, and who above all things desire to do his will. These have gone forward in the service of the Lord because they unselfishly desire to glorify his name.

18 Now we can see clearly that the facts show that there were two separate and distinct houses of Israel after the flesh, and that there have been two separate and distinct houses of Israel after the spirit, to wit, nominal Christianity and those of present truth; and that of the nominal house of Israel there have been two separate and distinct divisions; and that of those in present truth there are two separate and distinct divisions. If the prophecy is to have a larger and complete fulfilment at the end of the Gospel Age, then we must expect the stumbling of some from "both the houses of Israel"; that is to say, both from the denominations and from those of present truth.

THE TEST

19 The Stone becomes "a stone of stumbling" after it is laid in Zion, and not before. It was in 1918 that the Lord came to his temple and presented himself as King. That marked the time of the complete fulfilment of the prophecy of Isaiah 28:16 concerning the laying of The Stone in Zion, which subject has heretofore been discussed in THE WATCH TOWER. The laying of The Stone is the presentation of the Lord as King at the time he comes to his temple, which time was three and one-half years after he took his power and authority and began his operations against the Devil's rule. The proof of this was set forth in THE WATCH TOWER of August 1, 1926.

20 The Lord comes to his temple for the purpose of judgment. (Psalm 11:4-6; Malachi 3:1-3) Judgment must begin at the house of God, which means that those who are really consecrated to the Lord are the first ones to be judged. (1 Peter 4:17) But, even though a little out of order, let us first consider the judgment of nominal Christendom, which claims to be spiritual Israel, and thereby clear the way so that we can have a better view of the consecrated class of present truth and which class, as the other house of Israel, is indicated by the prophecy.

21 Before 1918, to wit, in 1917, the proof was brought plainly home to nominal Christendom, the one house of Israel after the spirit, that the Lord had returned and that the time for the kingdom was at hand. This was particularly indicated by the publication of a manifesto by clergymen of London, which was sent to all clergymen throughout the earth. In 1918 The Stone was laid in Zion, and the Lord then and there presented himself as King when he came to his temple.

22 Thereafter, to wit, in January, 1919, the nominal house of Israel, represented by the ruling ones of the systems, openly rejected the Lord as King and rejected his kingdom; and fearing that their prominence might be overlooked and that they would not get the most important places, they proceeded to establish God's kingdom for him. They here assumed to have a cause of offense against the King as preached to them. They did become offended, within the meaning of the text, and stumbled and fell over The Stone, the anointed King, and set up the League of Nations, the Devil's institu-

tion, which they hailed as the political expression of God's kingdom on earth. There the nominal house of Israel after the spirit completely fell.

MEASURING STONE

[23] Through his prophet the Lord God says to the church: "For, behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts." (Zechariah 3:9) It will be observed that in this prophecy of Zechariah the terms "Joshua" and "Joshua the high priest" are used. (3:1, 8) "Joshua" used alone refers to the members of the body of Christ this side the vail who have not yet proven themselves as overcomers; whereas "Joshua the high priest" is a picture of the glorified Christ, the anointed King. In 1914 Jesus Christ, the glorified One, began operations against Satan in heaven, expelled the evil one from heaven and cast him out into the footstool of God, to wit, the earth. —Psalm 110:1, 2; Revelation 12:1-9.

[24] In 1918 Jehovah God placed upon his throne his beloved and anointed King, in fulfilment of prophecy. (Psalm 2:6-8) That was at the time our Lord came to his temple. That corresponded to the time when the prophecy was fulfilled, to wit: "Behold, the stone that I have laid before Joshua." This same Stone, the anointed King, is also called "a chief corner stone". (1 Peter 2:6) This is the chief stone or angle stone by which all other stones of the temple of God must be measured, and all the approved ones must be engraved with the engraving like unto the chief stone. This prophecy says: "Behold, the stone that I have laid before Joshua [the true church class]: upon one stone shall be seven eyes: behold, I will engrave the graving thereof." Otherwise stated, each one of the "living stones" (1 Peter 2:4, 5) who is to be tested must be tested by the angle or chief corner stone.

[25] Seven is a symbol of completeness; therefore the "seven eyes" mentioned by Zechariah symbolize the complete light of truth concerning God's plan. It is with the physical eye that we have a vision of tangible things. It is with the mind's eye that we have a vision of intangible things; that is to say, we have a mental vision of the plan of God through the eye of the mind. This prophecy of Zechariah therefore seems clearly to say: Upon Christ the anointed King of God is shining the complete light of truth concerning God's plan; the time has come for those of the temple class to have a clearer vision of that light of truth; the temple of God is now open and there are flashes of light coming forth therefrom, wherein is laid The Stone that reflects the complete light of truth. —2 Corinthians 4:6; Revelation 11:19.

[26] It is to be expected that greater light would come to the church after the Lord appears in his temple; and that this increased light reflected from the King, that is to say, The Stone, would not only measure the temple class but would serve as a great test to all of the consecrated.—Revelation 11:1; 21:15.

THE FACTS

[27] It was in 1918 that the great trial and test began upon the church. That, as we understand, marked the end of the Elijah work. It was in 1919 that the church for the first time saw the distinction between the Elijah and the Elisha work. It was in 1922 that the church awoke for the first time to the importance of making a tremendous witness in the earth. Then followed a clearer vision of the kingdom, and particularly of the parables relating to the kingdom. Accordingly the eyes of understanding of the members of the church have been opened to a broader vision of God's wonderful provision for them and for mankind, and of the work that is now to be done. It was after the coming of the Lord to his temple that the church saw that wonder in heaven, "a great red dragon," the Devil's organization. It was also after the Lord's coming to his temple that the church saw "another great wonder in heaven", the woman who gives birth to the man child that is to rule the world.—Revelation 12:1-5.

[28] As the "Joshua" class, representing the incompleted church this side the vail, have looked upon that glorious Stone upon which there are seven eyes, symbolizing complete light, their vision and appreciation of God's plan has continued to increase; and those who have walked in that increased light have greatly rejoiced, and still rejoice. Does it not seem that this is the reason why the church has had a broader understanding of God's plan during the past few years, and why the witness for his kingdom has taken on such a tremendous impetus as compared with times past?

"ROCK OF OFFENCE"

[29] That glorious Stone, now laid in Zion, has also become "a rock of offence" to some who were long in present truth. Note the prophet says: "A rock of offence to both houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." A gin means a spread net for the feet, which catches the unsuspecting one by the feet. The word snare means a noose or hook for the neck, and is used for the purpose of catching creatures by the neck. Now be it noted that those who take offence at the greater light resulting from the King in his temple (Isaiah 6:1-10), represented by The Stone laid upon which there are seven eyes (Zechariah 3:9), fall into the Devil's trap. Some of these he takes by the neck and others he takes by the feet, as indicated by this prophecy and as shown by the facts in fulfilment of prophecy.

[30] When the Lord came to his temple in 1918 the test came; and some who had selfishly looked forward to the time when they might be in the kingdom and reign, thus reasoned and said: "The work is all done. From this time forward the SOCIETY is cast off. We are the

little flock. We will do no more work. We will let the great company class finish the work, and those who work in the name of the SOCIETY will constitute the great company class. We will listen to nothing more that claims to be light upon God's Word coming through the SOCIETY. No more service will we do." That was false reasoning. They used their heads in a wrong way. The noose ensnared them by the head or neck, and they fell. They were offended at their brethren who continued to proclaim the kingdom message and therefore were offended at God's anointed King, Christ Jesus, in his temple. They did not think right, because their motives were selfish; and the light reflected from The Stone (Zechariah 3:9) became to them darkness and blinded them, and they stumbled over The Stone. They fell upon The Stone and were broken, even as the Lord had foretold.—Matthew 21:44.

[31] Others of present truth claimed to have certain other reasons for being offended at the SOCIETY. Some based their cause for offense upon certain things which appeared in THE WATCH TOWER, and with which they did not agree because they did not understand. Some became offended because they did not receive some special place in the service or were not clothed with as much prominence as they thought they were entitled to. Some said in substance: "Things are not going the way they should go. Too much is said about service, and about the adversary, and about the Devil's organization, and about the King and the kingdom; Brother Russell's will is not being followed; and because of these things we will have nothing more to do with the SOCIETY."

[32] These now turned away and walked another way, and soon they walked back into the world. They became open opponents of the SOCIETY and its work, and developed into bitter enemies. Their claimed offense was against the SOCIETY; but in fact their offense was against the Lord, the anointed King, because they were offended at his manner of conducting his work. They were not willing to leave to the Lord the judgment of any one in his organization that might go wrong. They desired to do the judging themselves. By reason of their selfishness they turned to bitterness, and they forsook the kingdom work and the King. They walked away from the Lord. The Stone became to them a gin; that is to say, the Devil entrapped them by the course of action which they took and ensnared their feet. Thereafter they walked in the opposite way of truth. Having once been supporters of the kingdom, and having turned against the anointed King and his kingdom, The Stone fell upon them; and their fate is announced by the Lord Jesus as being ground to powder.—Matthew 21:44.

[33] Therefore it is clear that at the end of the age, when the Lord came to his temple and The Stone was laid in completion, there were two houses of Israel after the spirit—those of the nominal system who claimed to be the Lord's constituting one house, and the other house consisting of those who accepted present truth. Also there are two divisions of each of these two houses. The anointed King became a stone of stumbling and a rock of offense to both of these houses. The physical facts are in complete harmony with and fit the prophecy exactly. In harmony with this God's prophet said: "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.

[34] The remnant is made up of those who love the Lord God and his law. These are the ones whom the Lord approves when he comes to his temple. These are the ones to whom he commits all the interests of his kingdom. He uses them to give his message concerning the planting of the heavens and the laying of the foundation of the earth. (Isaiah 51:16) To such Jehovah says: "Ye are my witnesses that I am God." (Isaiah 43:10, 12) These are the ones who have on and keep on the wedding garment, and who receive the garments of salvation and are brought under the robe of righteousness. (Isaiah 61:10; Mathew 22:11, 12) Such are the watchmen who see eye to eye, and who together lift up the voice in singing the praises of Jehovah. (Isaiah 52:7, 8) These are members of "The Servant" of the Lord; those who delight to carry the message of the kingdom to the people, to point the people to the highway, to gather out the stumbling stones, and to lift up God's standard to the people to which the people may rally.—Isaiah 62:10.

[35] To such faithful witnesses, those who continue faithful, The Stone is a sanctuary and a complete refuge, even as the Lord has promised. (Isaiah 28:5, 6) Those who are in this position, and who so continue faithful to the end, shall stand with the Lord of lords and King of kings in his great battle against the Devil's organization, and shall be granted a place with him in his kingdom. (Revelation 17:14; 2:10) The test of necessity must continue till the end; and those who stand in the test, and are brought off victorious, must continue faithfully and unreservedly, prompted by love, in the service of the Lord.

HEAD OF THE CORNER

[36] Before the birth of the man Jesus the prophet of God wrote: "The stone which the builders refused is become the head stone of the corner." (Psalm 118:22) When Jesus was addressing the Jewish clergy he quoted this prophecy. (Matthew 21:42) It could not have had a fulfilment at that time. The context shows that the fulfilment of the prophecy takes place after the Lord is present the second time and when he comes to his temple. Its fulfilment corresponds to the fulfilment of Isaiah 61:10, when the Lord gives to the temple class the garments of salvation and the robe of righteousness.

[37] Then it is that the temple class realizes that Christ Jesus is become the head of the corner and that the forces are rapidly gathering to the great battle of God

Almighty. The context of the prophecy is proof of this: "I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Psalm 118:21-25) The temple class now sees this prophecy in course of fulfilment and rejoices.

38 Throughout the Gospel Age all the clergy and leaders in the church systems have claimed to represent the kingdom on earth and have declared that they have waited and hoped for its coming. But when the King came and presented himself as King, the same class rejected the King and allied themselves with the Devil's organization completely. Nevertheless God set his King upon his throne in Zion. (Psalm 2:6) There he became the head Stone and the corner Stone, to which every stone in the building of God must now be conformed.

39 Leaders in the work of the harvest time, those engaged in proclaiming the message of the second presence of the Lord and the setting up of his kingdom, also claim to be of the building of God. When the Lord came to his temple and presented himself as King, and commanded all to go forth and proclaim these great truths and to be his witnesses, many of these leaders in the church rejected the King and rejected the message and turned away from the kingdom work. They became offended and fell. Christ Jesus now became the Head of the corner, the chief One of the building, the One to which all others must be conformed; and both houses of Israel, to wit, the nominal house and many of the real house, stumbled and fell. Only the remnant survived, and only the remnant will survive to the end.

40 What lessons do we get from these great truths? The lesson to be emphasized seems to be this: That those who are pleasing to the Lord and who have his approval must joyfully conform to the will of God; that their every motive must be entirely unselfish; and that they must delight to serve the Lord because they love him. These are not anxious to get away from the earth merely to get a place of ease and authority and comfort, but they are anxious to please God and to glorify his name; and to this end they hurry on in his service. Those who thus have and manifest the spirit of the Lord he designates "the remnant", and these joyfully obey him. This remnant class is the class that the Devil now is attempting to destroy. (Rev. 12:12, 17) These now must learn that their safety depends on remaining with Christ in the temple and continuing, without slacking the hand and without becoming weary in well doing, to proclaim the praises of God out of Zion. —Zephaniah 3:16; Galatians 6:9.

41 **This time is fraught with great peril because the test is on, and the Devil is trying to destroy them that** keep God's commandments and have the testimony of Jesus Christ. (Revelation 12:17) Those who are of the remnant because of their faithfulness, and who continue loyal and faithful, need not fear. The prophecy says that The Stone shall be to them for a sanctuary. A sanctuary means a holy place, an asylum, a place or condition of safety. Those who remain in Christ and under the robe of righteousness furnished to the bride are promised special protection by Jehovah as long as they there continue. When the great battle of God Almighty is on, even if these are still on earth, the promises of God are that they shall be shielded and protected. The Lord's promises are sure. He never fails in one. Note some of his exceeding great and precious promises which apply now, and which will apply in a more emphatic sense as we near the end:

42 "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the remnant of his people." "In that day" means the day of the Lord's vengeance, and to the faithful remnant he promises special protection.—Isaiah 28:5.

43 Again says Jehovah through his prophet: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isaiah 43:2) Those who remain faithful even though passing through the fire shall not be injured.

44 In corroboration of this God gives another promise through his prophet: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psalm 91:10-12) The faithful ones shall not stumble over The Stone, God's anointed King. His kingdom work will not become an offense to them, but they shall rejoice in the light reflected by The Stone upon those of the temple class, and shall delight to go on in the service until it is finished.

45 With full assurance those of the remnant will, with united efforts, give the witness to the name of Jehovah, continuing to proclaim his praises out of Zion. To such the promise is that they shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ; that they shall dwell in the house of Jehovah for ever and behold his beauty, and continue to be the recipients of his grace and loving kindness.

QUESTIONS FOR BEREAN STUDY

Why is the Stone of Isaiah 8:14 called a sanctuary and also a stone of stumbling? ¶ 1, 5.

Cite New Testament proof of the double fulfilment of prophecy. ¶ 2-4.

Does the prophecy of Isaiah 8:14 have a double fulfilment? What is primarily meant in this text by "both the houses of Israel"? Why did they stumble? ¶ 6-11.

How is Israel after the spirit divided into two houses, and what has been the ambition of each? ¶ 12-15.

Are those in present truth divided into two classes as well as those of nominal Christianity? Explain fully. ¶ 16-18, 33.

When did the Stone become a stumbling block? What was the Lord to do when he should come to his temple? What are the evidences that he has come? ¶ 19-22.

What is the stone mentioned in Zechariah 3:9? Who is pictured by "Joshua the high priest", and why is his title omitted in certain verses of the prophecy? ¶ 23, 24.

Why were there "seven eyes" upon this stone? What marked the end of the Elijah work and the beginning of the Elisha activities? ¶ 25-28.

Why is the Stone called "a rock of offence", a "gin" and a "snare"? How did some in the church take offense in 1918 and thereafter? ¶ 29-32.

Who are "the remnant", and how are they variously identified in the Scriptures? ¶ 34, 35.

When does Jesus become "the head stone of the corner" (Psalm 118:22), and who are "the builders" who refuse him? ¶ 36-39.

What lessons do we get from these great truths? What are some of the special promises to those who find the Stone a sanctuary? ¶ 40-45.

SAMUEL THE JUST JUDGE

——DECEMBER 19—1 SAMUEL 7:3-12, 15——

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

ALL the time of Samuel's early years the Israelites were either actually under the dominion or lived in fear of the Philistines, their fierce, war-loving neighbors in the southwest of Canaan. But when Israel realized that Samuel was the Lord's prophet the people rallied in faith and in courage. Whether or not Samuel aroused them to a sense of their loss of the blessings they might have from God if they were faithful to him, we do not know; but it is related that Israel gathered themselves to do battle with the Philistines in the endeavor to throw off their yoke. The Lord permitted the Philistines to defeat them; for Israel's priesthood needed purging.

[2] Israel then said that if the ark was taken with them they would of necessity conquer their enemies; they thought no enemy could stand before it. They took it; Hophni and Phinehas, Eli's sons, being in charge. When it reached the army the people shouted with a great cry as if victory was already theirs. The Philistines, hearing the cry, were afraid; but rousing themselves they defeated Israel, captured the ark, and slew Eli's sons. The terrible news of Israel's loss and of the disaster to his family was carried to aged Eli at Shiloh; and as he heard it he fell backward from his seat and broke his neck. Thus his house ended that day in disaster. Those in charge at Shiloh hastily took down the tabernacle structure and carried it away. The Philistines came quickly and swept away all that was left; and thus in utter destruction ended Israel's first ecclesiastical establishment.

[3] The ark was taken to the towns of the Philistines, but plague broke out wherever the ark rested, and the Philistines loaded it on an ox cart and turned the oxen towards the borders of Israel. For twenty years it was in the little town of Kirjath-jearim. There was no tabernacle erected to shelter it, and therefore there were no sacrificial or other services such as the law called for. After twenty years Samuel, moved by God, actuated Israel to a revival of their duty and their hopes; and the people cleansed themselves from idols, ever the polluting trouble in Israel. They gathered to Mizpeh of Benjamin, and there under the guidance of Samuel they renewed their covenant with Jehovah.—1 Samuel 7:4-7.

[4] The Philistines, hearing of Israel's gathering, prepared to attack them; and Israel, unprepared, seemed to be helpless before the enemy. But their helplessness was their safety; for it caused them to cry to Jehovah. He answered them by a sign in the heavens: A thunderstorm, altogether unusual and therefore unexpected, came up; and the Philistines were dispersed by it in great fear. Israel won a great victory over them at that time, and the Philistines were quieted for many years. Samuel set up a stone and called it "Ebenezer" (a witness), saying, "Hitherto hath the Lord helped us." (1 Samuel 7:12) The Lord thus blessed his people when they called upon him, and gave them the rest necessary for their development.

[5] It was evident that Samuel was a capable leader and organizer; and, as had been the custom with their deliverers, he was now made judge in Israel. He established a regular series of assizes, though it is not certain that he traveled in the northern part of the kingdom. He established Ramah as his headquarters, and there built an altar, evidently a substantial structure; for only a few years ago a Palestine explorer discovered at Ramah the foundations of a great altar which, evidently very ancient, may well have been the foundation of Samuel's altar.

[6] Later Samuel set his sons to share in the work of judging Israel. But they were not true men; hence justice was perverted. The people gathered together and voiced their complaints, and went to Samuel, asking him that a king might be appointed in Israel and that they might be made like the peoples round about them. Samuel was sorely hurt by this; but the Lord comforted him, saying that really the people had turned against Jehovah rather than against Jehovah's prophet.

[7] Saul of Benjamin, the tallest person amongst them, a man after the people's own heart and evidently, as

later history shows, a man of ability and with great possibilities before him, was chosen king. Before long Saul distinguished himself in a skirmish with the Philistines, and the people were pleased with their king. —1 Samuel 11: 14, 15.

[8] Samuel now gathered Israel to confirm the kingdom to Saul. Samuel witnessed to the people of the constant goodness of God, and did not refrain from reminding them of his own integrity. He had served them without fear and without seeking favor, as a servant of God caring for his people, and as a man amongst his fellows endeavoring to do them good. He told them of their need of constant watchfulness; and, for a solemn ratification of his words, not for his own sake but for theirs, he called for a witness from heaven. God answered by thunder, as once before, and at an altogether unexpected season.—1 Samuel 12: 16-18.

[9] Samuel's purpose was to show the people that they had transgressed against God and against his guidance of them. Their call for a king was not because of need (for Jehovah was better to them than a thousand kings), but because they were like the other peoples in disposition, and wanted to make a show in the flesh. Israel's establishment as a nation was that God might have a people who were to witness in the eyes of other peoples that Jehovah is God; and Israel, in wanting to be like the others, effectively stopped the possibility of this phase of their witness to him.

[10] As Samuel talked with them the people realized their lack toward God, and asked Samuel to pray for them. He assured them of the mercy of God, and said that he would continue to intercede for them. Samuel and prayer are associated all the days of the prophet's life. He came into the world in answer to his mother's prayer; his name, which means "Asked of God", was a constant reminder to them and to him of the prayer of his mother. He carried Israel on his heart before God, and prayer for them was ever ready on his lips. He said that it would be sin for him not to intercede for them. God had relieved him of the particular care he had in judging Israel; for that phase of his work, which had given him a very busy life, was taken over by King Saul. But Samuel might not drop his interest in the Lord's people; to do so would be for him to sin against all that he knew. He was obligated to keep his interest, his trust; and he could keep it best by prayer. —1 Samuel 12: 23.

[11] Samuel is the last of the judges of Israel, and was himself like a king. Also he was prophet in Israel; and as Israel had no priesthood in office, Samuel, already a priest, acted as nearly as was possible in the office of high priest for Israel. Thus in some measure he was typical of the great One who was to come who should be Prophet, Priest and King. Samuel was a king-maker. He anointed Saul to be king; also, in later days, when that man of opportunities, who made much profession of humility and service but who in his heart had the spirit of self-will and therefore rebellion, was cut off because of it, Samuel was sent to anoint David, the youth of Bethlehem, to be king in Israel in Saul's stead.

[12] It had already been disclosed by Moses (Deuteronomy 17: 14) that God intended that in due time Israel should have a king, and that the kingdom of Israel should be a type of his great kingdom, and its king a type of the great King whom he would set up in all the earth. But the people of Israel were wrong in their motive for wanting a king, and were to be blamed for thus seeking to have one. Without doubt when the time had come that God would have a king in Israel he would have put the desire for one into the minds of his people; perhaps directly by his prophet, or in some other manner he would have made them understand that his time had come.

[13] The whole history of the election and the reign of Saul shows that the people made a serious mistake, one which led them into many difficulties. In this crisis which brought pain to Samuel the Lord made his way easy for him; for though he was deprived of much service yet he became very fond of Saul, and it was a pleasure to Samuel to see Saul king in Israel, and to support him in his kingly office.

[14] It is not without significance that the record of Samuel the judge is not included in the book of Judges but is in one which, while bearing his name, is yet one of the books of the kings. The two books known in the A.V. and A.S.V. as the first and second of Samuel are in the Septuagint named the first and second Book of Kings. We have already noted that Samuel was a king-maker in that he anointed the first two kings of Israel, and had much to do with instructing them in their duties.

[15] The Bible does not directly say how much of the subsequent prosperity of the kingdom was due to the institution of regular worship and to the administration of justice under Samuel, or as a result of his suggestion; but there can be little question that much was owing to his wise organization. The schools of instruction which gathered young men, known as "sons of the prophets", were organized by him; also it is probable that he did much to set in order the temple service.

[16] Samuel himself is known as the first of the prophets. Peter says, "All the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts 3: 24), evidently referring to the fact that the prophetic office began with Samuel and was continued. As leader of the people in the ways of the Lord, as beginner of their schools of learning for the training of men to teach the people, as starter of the system of administration of justice, as instructor of Saul and, above all, as the ever ready mouthpiece of Jehovah, Samuel stands eminent in Israel.

[17] All this is particularly interesting to the people of God in these days when God is setting up that kingdom of which Israel under David was a type. Here are les-

sons for such as to faithfulness to God's interests, to seek them at all times, and to prayer for those interests.

[18] Samuel's mistakes are seen in his neglect to bring his sons to judgment; all the more blameworthy because he himself had been brought into prominence through Eli's lack in this very thing. And Samuel got a mild rebuke from God because he clung to Saul after God had so plainly rejected him. (1 Samuel 16:1) But his mistakes, though serious, seem small in comparison with the great and good service he did for Israel and for Israel's God.

QUESTIONS FOR BEREAN STUDY

What was Israel's condition during Samuel's early years? What happened to the ark during these days? ¶ 1, 2.

When and why did Samuel gather the people to Mizpeh, and what happened there? ¶ 3, 4.

What else did Samuel do in behalf of the people? Why did Israel desire a king, and were they pleased with the one chosen? ¶ 5-7.

What conviction did Samuel now bring to the minds of the people? ¶ 8-10.

In what capacities was Samuel typical of Christ? Did God intend that Israel should be a kingdom? ¶ 11-13.

Why is not the work of Judge Samuel recorded in the Book of Judges? What other work did he do? ¶ 14-16.

What lessons may we derive from this study? What error did Samuel commit? ¶ 17, 18.

REVIEW: MOSES TO SAMUEL

——DECEMBER 26——

"Surely his salvation is nigh them that fear him; that glory may dwell in our land."—Psalm 85:9.

THE Israelites were kept at Sinai for a little over a year. The time was spent in giving instruction in the law of Jehovah, but was also intended as a time of recuperation for the people after the hardships of Egypt and the exciting time of their deliverance. Without doubt they were much refreshed and strengthened by the long rest. Also during the second half of the period the tabernacle, which was to be the dwelling-place of the ark and the center of their worship, was being made. When their new year came, and the tabernacle was set up, and the priesthood set in perfect order for service, there was still a little further time of waiting while instruction was given as to their conduct in the land whither they were going.

[2] At last the Israelites were ready to move on. It was with rejoicing that the people prepared. Moses' relative Hobab was with them at the time, and Moses urged him to go with Israel to the land of their inheritance. "Come thou with us," he said, "and we will do thee good." In the lifting of the cloud and in the ark going forward Moses saw God in action for the sake of his people; and he sang both as the ark went and as it came to rest: 'God arose to scatter Israel's enemies,' and 'God returned to rest with his people.'—Numbers 10:29, 35, 36.

[3] But the first few days of the journey disclosed the natural depravity of the people; the hardships which they found in the particularly hard part of the wilderness into which the ark led them showed that they were not specially wanting the favors which God had for them. The Israelites never asked God to intervene on their behalf, and they were never very grateful for his goodness to them.

[4] At last, after several trying experiences, Israel arrived at the borders of Canaan. Many were already rebellious in spirit; and the people readily fell in with a suggestion that spies should be sent to report on the land, and, presumably, to ascertain what the prospects were for a successful attack upon its inhabitants. Moses approved of the suggestion; and, God agreeing, a man from each tribe (Levi not participating) was sent. They took a good survey of the land, and after forty days returned to the camp.

[5] The spies' report resulted in disaster. They brought some samples of fruit and gave a fair report of the country; but, evidently referring to the fact that sometimes Canaan was troubled by droughts, they said that the land 'ate up its inhabitants'. Also they said that the natives were warlike and strong, and that giants were there who made them look and feel like grasshoppers.

[6] The people broke into rebellious unbelief towards God; they repudiated Moses as their leader and determined to appoint one of their own to lead them back to Egypt, preferring anything they might meet in Egypt to going forward. All that God had done for them, all his promises, were unheeded or forgotten. They had lost faith, and had no will to believe. This almost unbelievable condition was probably the result of their indulgence to excess in the diet of flesh for which they had craved, and which God had sent them. Evidently the manna was much more suited to the wilderness condition than was a diet of meat. Indulgence either of the flesh or of the fleshly mind will break down any good.—Psalm 78:26-31.

[7] Because of their rebellion against God they were debarred from going into Canaan, and were sentenced to wander and die in the wilderness during a period of forty years—only their children should live to enter the land. The sentence fell upon all over twenty years of age, save only the two faithful spies, Joshua and Caleb. The sentence began to take effect at once. The people went into oblivion in the wilderness, wandering in a solitary way; and for more than thirty-eight years there is hardly a record of their doings.

[8] A new generation arose; but as these were brought up by parents and kinsmen who had rebelled against God, neither were they free from the spirit of disobedience. As the time approached when God's purpose must be fulfilled trials, tests, came and again the murmuring spirit was disclosed. Even Moses and Aaron now came under the ban of God's displeasure, because they did not honor God when God would give the people water out of the rock. Moses spoke unadvisedly with his lips, says the Psalmist (Psalm 106:33); he called the people rebels, and Aaron was evidently at one with him in this. For this lack of faith ("Ye believed me not," says the Lord, in Numbers 20:12), and their neglect to honor God, both of these leaders were deprived of entrance into the land of desire.

[9] Nor was Moses' earnest plea for the remission of the sentence of any avail. But, noble man that he was, he did not let his service for God and for the people become slack by the setback. God honored him in his death. In these circumstances, without doubt, there was a type being worked out. Moses represented the law, which "was weak through the flesh" (Romans 8:3), and which could never take Israel into their inheritance.

[10] Israel was close on the borders of the land of promise for some time. Moses died overlooking the land, and Israel mourned for him for a month. Then Joshua, already appointed, a man in whom was the spirit, and who in his companionship of service to Moses knew better than any other man how to conduct the work of serving the people, was put into the office of leader. (See Numbers 27:18.) As his name Joshua means "Savior", and is the same as "Jesus", it was fitting that this man should be appointed to lead the people to their inheritance. Joshua was no seeker of position, but he surely had the spirit of service; and the fact that such a capable man as he had been content and willing to humbly serve under Moses for forty years is an indication that he had the ability to lead others, for only those who faithfully serve are really fitted to be leaders.

[11] The work which Joshua was called to do was in effect a continuance of Moses' work, to bring it to a completion; his was a work in two phases, much as the work of Elijah and Elisha were one. He did his work valiantly; but the fact that a word of encouragement, "Be thou very courageous," is given several times to Joshua indicates that he was of a retiring rather than of a bold nature. It is clear that he was not self-confident. He was told that if he would have success he must observe the law, and that to this end he should study it day and night; that he must know no fear, and must let nothing discourage him; that he must be neither dismayed nor affrighted. Being a man of energy he at once proceeded with his work.—Joshua 1:10, 11.

[12] The Lord led the people through Jordan at flood time, a great miracle. Then when in the enemy country all the males were circumcised; for it would not be in harmony with the fitness of things were an uncircumcised people to fight the battles of the Lord. This act performed at such a time would be as madness unless the people were assured of the protection of their God; for temporarily it rendered them physically helpless in the face of their enemies. But God preserved them; the miracle of stopping the rush of Jordan for the Israelites to cross over had put the fear of Jehovah into the hearts of their enemies.

[13] The angel of the Lord now appeared to Joshua, announcing that he had come as captain of the Lord's hosts. This was exactly what such a man as Joshua would desire. He was then instructed how to attack Jericho. It was to be done in the unmilitary fashion of marching round the walls to the sound of trumpets; and he was told that on the seventh day, after six days of once marching round and six times on the seventh day, the seventh march round on this final day should conclude with a great shouting of the people, and then the city's walls should fall. Joshua complied and the victory came to Israel as promised.

[14] There can be no question as to this being an act of God, intended to manifest his presence with his people; unless indeed the account is rejected altogether. But if it be rejected then all that is associated with the account, and things which follow after, must also be rejected as imagination. If it is admitted that there is a personal God who will manifest himself to his people and give witness of himself, then it is to be expected that he will sometimes manifest himself by superhuman power. It was by the act of God that the walls of Jericho fell, but they would have continued to stand firm except for the faith of the Israelites. Thus faith cooperates with God. This happened that the people might be assured that their warfare thus commenced would be brought to a successful termination in the conquest of the land.

[15] Joshua at once led Israel into their general campaign; but immediately they got a setback at Ai through the sin of Achan who, because of it, was punished with death, in which his family also was involved. God thus as definitely manifested his determination to have his people pure as he had showed that he would be with them in their fighting. For six years or more the warfare continued, sometimes against combinations which, though apparently the more dangerous, were yet an advantage to Israel's cause, because one conquest meant the defeat of many confederates.

[16] At last came the end of the great battles; and Caleb, now eighty-five years of age but energized by the fighting, asked for the inheritance promised by Moses. It was Hebron he asked for, one of the most difficult of places to possess; for it was a strong city, and a family of giants dwelt there. But his courage, his faith, his loyalty, and his physical strength were the same as when forty-five years before he had "wholly followed the Lord".—Deuteronomy 1:36.

[17] The land was now divided amongst the tribes. The

division was by lot; but it is evident that God guided the casting of the lots (See Proverbs 16:33.), for the portion that fell to Judah included the area already given to Caleb, who belonged to that tribe. The people now settled down after their warfare, and were not zealous to drive out all the people of the land as God had commanded. Their neglect proved a great danger to them; but Joshua, shortly before he died, realizing this, called all the people together and caused them to enter into a solemn covenant before God that they would follow his example and would 'wholly follow the Lord'.

18 It was a happy covenanted people that Joshua left. They were now settled in their own land, with neither taxes to pay nor army to maintain; with no politicians to disturb or disrupt their existence, and with God as their defense and their blesser in life. But Israel soon fell away from their fidelity to God and began to join in the licentious practices of their Canaanitish neighbors. Because of this, according to God's covenant, they were soon subjected to bondage. As they cried to the Lord he delivered them, then they disobeyed and would again go into bondage, later to be delivered; and for some hundreds of years they passed through such experiences. One victory they had over Midian proved so great a deliverance that God made it typical of the greater deliverance of the world of mankind from the bondage under which it suffers. The rout of Midian is typical of that of the enemies of God in the battle of Armageddon.—Psalm 83:11-15.

19 Amidst these vicissitudes of Israel's life, we are given the beautiful story of Ruth and Naomi. Because there was a famine in the land, Elimelech of Bethlehem went with his family to live in Moab. He had lost faith and hope in Jehovah, but the foreign land proved a land of death to him. The story of Ruth's leaving the land of Moab and her faith in Jehovah is one of the sweet stories of the Bible. The man of Israel had no faith in Jehovah, but the woman of Moab had; and God richly rewarded her. She became a mother in Judah's line, from which came David and later the Savior of the race.

20 The period of the Judges ended in disaster. The great priestly establishment which had grown at Shiloh, and which, through Eli's weakness and the wickedness of his sons, had become a hindrance to the people, was swept away. God, by the boy Samuel, started a new ministry, though not a new priesthood. Through him there came a change of dispensation, and the kingdom became established in Israel.

QUESTIONS FOR BEREAN STUDY

How long were the Israelites at Sinai, and how was the time occupied? How did Moses and the people regard the command to move forward? ¶ 1, 2.

What fault did the people soon manifest? Why were the spies sent forth and what effect did their report produce? ¶ 3-6.

How was that rebellious generation punished? Was the new generation rebellious also? How and why was Moses punished by the Lord? ¶ 7-9.

Who succeeded Moses as leader, and what qualifications did he possess? ¶ 10, 11.

What two miracles confounded their enemies when Israel entered the land? Describe the fall of Jericho. ¶ 12-14.

Why was Israel defeated at Ai? How long after this did they possess the land, and how was it divided? What instruction did they now violate? ¶ 15-17.

What in brief is Israel's history during the remainder of the period of the Judges? Relate the story of Ruth. Tell about the boyhood of Samuel and of the end of the Judges. ¶ 18-20.

INTERESTING LETTERS

THE TESTIMONY IN GREAT BRITAIN

DEAR BROTHER RUTHERFORD:

With further reference to your letter of July 28th, we have advised all class secretaries of your desire that the London Testimony should be mailed to all the rulers of the Devil's organization, particularly the king, members of his cabinet, members of parliament, lord mayors, mayors, aldermen, councillors, and all ordained ministers, and we hear that this is being carried out.

As far as London is concerned 5,000 were sent by post in special official envelopes, and as far as his majesty the king is concerned we have a letter from Lord Stamfordham advising us of the receipt of the Testimony, and stating that this will be placed in his majesty's hands.

We rejoice in having the privilege of thus witnessing to the incoming kingdom, and pray that the Lord may bless our efforts to his praise.

Yours in his grace and service,

WATCH TOWER B. & T. SOCIETY, *British Branch.*

TRUTH NEVER SO WONDERFUL AS NOW

MY DEAR BROTHER RUTHERFORD:

I have just finished that wonderful book from your pen called DELIVERANCE. It is impossible for me to be silent longer. I regard this book as the most profound arrangement of powerful truths in the history of these last days. It is forceful, clear, systematic, and right up to the minute. I have been a reader of THE WATCH TOWER for thirty years, and nothing in all that time has made a greater impression upon my mind. At times as I followed the luminous lines step by step to the zenith of your argument I felt like the great apostle, in the third heavens.

This book has a great future. It will appeal to all truth seekers and men of mentality; for the dynamic style in which it is written commands the attention of all. During service week I found this the easiest seller.

And, dear Brother, to encourage you further, I wish to tell you of the joy that has filled my heart in reading and rereading the wonderful articles now appearing in THE WATCH TOWER. Many times, as the Psalmist in poetic phrase declared, "My cup runneth over." In these days of unspeakable joy my heart turns heavenward to thank our dear Heavenly Father for the increasing light that grows continually brighter with the coming day. And I must mention here that the current Sunday School Lessons in THE WATCH TOWER are just as sweet as can be; so clear, definite and instructive.

The truth never was so wonderful as now. The glorious kingdom is so near, and the church awaits with great expectancy her triumphant hour. Personally, I can say that my greatest desire is to be loyal to the Lord, the truth, the SOCIETY and the brethren.

Praying daily for you who bear the burden of all the churches, that abundant grace may be give you, and with love and greetings, I remain,

Your fellow servant,

G. S. KENDALL.—*Fla.*

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

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Anno Mundi 6055—November 15, 1926

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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 Watch Tower"

"Hypocrisy and the True" Z April 1, 1926			"Character or Covenant—Which?" Z May 1, 1926		
Week of Dec. 5 . . .	¶	1-25	Week of Dec. 19 . . .	¶	1-23
Week of Dec. 12 . . .	¶	26-49	Week of Dec. 26 . . .	¶	24-48

BIBLES

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

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MEMOIRS OF PASTOR RUSSELL

The Conkey Company is sending out a circular letter to WATCH TOWER subscribers. How the addresses of these brethren are obtained we do not know. The letter is an effort to sell what is called "Memoirs of Pastor Russell". It states, "The text deals authentically and graphically with the life, works, etc., of Pastor Russell." THE WATCH TOWER called attention several years ago to the fact that this book is not authentic. It contains a number of statements which are not true. Of course the only interest of the Conkey Company is to get their money. This is to advise the friends that the SOCIETY does not endorse the book because it does not contain an authentic statement.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII NOVEMBER 15, 1926 No. 22

LIBERTY OF THE PRISONERS

"The Lord looseth the prisoners."—Psalm 146: 7.

THESE inspired words of the prophet of God prove that there are those who are prisoners; that the time must come when they will be set at liberty; and that Jehovah will liberate them. The questions then arise: Who are the prisoners? Where are the prisoners? How do they become inmates of the prisons? Who are the prison-keepers? When are the prisoners to be loosed, and what means will Jehovah employ to give them their liberty?

WHO ARE THE PRISONERS?

[2] The thought usually expressed has been that the grave is the prison and that the dead are the prisoners; hence the familiar expression, "Those who are in the prison-house of *death*." The Scriptures do not support that statement. It is nowhere stated in the Bible that death is a prison-house. On the contrary the prophet of God, speaking concerning the prisoners, says: "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." (Psalm 79: 11) "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem."—Psalm 102: 19-21.

[3] Seeing that these prisoners are not yet dead but are appointed to die, that they are crying and mourning and praying unto God, and that their prayers are heard, it follows that such prisoners must be held somewhere alive, in bondage and in restraint by the enemy. If they were dead and in the grave they would neither be crying nor sighing nor praying; because there is no knowledge, nor wisdom, nor thought in the grave.—Ecclesiastes 9: 5, 10.

[4] A prison is a place where prisoners are held in restraint of personal liberty. Prisoners are those who are in a state of restraint or confinement; that is to say, those who are in restraint of their liberty or freedom of action. Prisoners are held by coercion or by physical force. A person may be held as a prisoner behind impregnable walls and iron-barred gates, or he may be held in restraint by reason of fear.

[5] When one by reason of fear of another is held in restraint such fear is a snare unto him. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." (Proverbs 29: 25) The word here rendered snare literally means a noose put around the neck or head to hold the creature. The language used by the prophet here is symbolical. The head is the seat of the mind. It is with the mind that man thinks. One put in fear of another or of an institution is thereby ensnared and becomes a prisoner, because restrained of exercising his liberty. The one who produces or causes the fear by which the other is held in restraint is properly called the prison-keeper.

[6] Answering the question, Who are the prisoners? the Scriptures seem plainly to refer to the tribulation or great company class as those who are held in restraint as prisoners. Strictly speaking, the great company class is not a body or company until the end of the Gospel Age. Then those who compose that company are sent forth into the wilderness; that is to say, into a condition in which there are no comforting message of truth and no sympathy for those who love the truth. The consecrated who are now in the denominational systems of religion are really in that condition. The leaders, and those who control such denominational systems, have no love for nor sympathy with any who are real lovers of the Lord and who desire to see the will of God done on earth.

[7] The consecrated are not happy in the denominational systems; they sigh and cry because of their condition, and long to see a real whole-hearted worship of God such as they observed when first they knew the Lord. Their heart sentiments are recorded by the prophet: "O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. Wherefore should the nations say, Where is their God? let him be known among the nations in our sight by the revenging of the blood of thy servants which is shed. Let the sighing of the prisoner come before thee; according to the greatness

of thy power preserve thou those that are appointed to die." (Psalm 79:8-11) The fact that these are prisoners, and the further fact that they are appointed to die, are conclusive proof that they are not already dead and in the grave.

8 Why is it said that those forming the great company class mentioned here are appointed to die? All spirit-begotten ones are called in one hope of their calling. (Ephesians 4:4) This call of the high calling is extended to each one at the time such an one is justified by Jehovah, the justification itself constituting the call or invitation. When one makes a full consecration to do the will of God the great High Priest, Christ Jesus, presents such an one to Jehovah; and Jehovah justifies that one. Justification is for the very purpose of permitting the consecrated one to become a part of the sacrifice of the Lord. His call dates from that time.

9 No one is called to the great company class, but all are called in "one hope". Those who fail to perform the covenant of sacrifice are described by the apostle as blind and cannot see. (2 Peter 1:9) All who are begotten of the holy spirit must die in order to be born on the spirit plane. The covenant is one by sacrifice, whereby it is agreed that the will of God shall be done; and his will is that all such must die in order to live on the spirit plane. (Psalm 50:5; Matthew 16:24, 25) The members of the body of Christ die willingly, joyfully following in the footsteps of Jesus. Those who will form the great company class must be forced into a sacrificial death by conditions and circumstances. When put to the test they refuse to join and support the Devil's organization and are taken captive.—Zech. 14:2.

PRISON-HOUSES

10 Where are these prison-houses in which the prisoners are incarcerated? The denominational church systems, both Catholic and Protestant, form the prison-houses. God commanded Israel to make no graven images. (Exodus 20:4) "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." (Leviticus 26:1) Israel repeatedly violated this specific command. Being a typical people what did these graven images represent? Israel after the flesh foreshadowed those who are professedly the people of God, to wit, the denominational systems. These ecclesiastical systems build great cathedrals, with altars and statues and figures of stone and wood representing Jesus and representing Mary; and before these inanimate objects they bow down and worship. These systems therefore constitute the graven images. The graven images erected by natural Israel represent the denominational systems, which are graven images.

11 Concerning these images the Prophet Isaiah says much, showing that they in fact refer to the denominational systems. Natural Israel set up graven images and claimed to worship God through these images. Nominal spiritual Israel set up great images and claim to worship God through these; but in truth and in fact they are being deceived and are worshiping the Devil. "They that make a graven image are all of them vanity; and their delectable things shall not profit: and they are their own witnesses; they see not, nor know; that they may be ashamed." (Isaiah 44:9) Those who have set up these graven images and cause the people to worship before them shall be turned back and greatly humbled and made ashamed, the prophet declares.—Isaiah 42:17.

12 The ecclesiastical systems, being the antitypical graven images, constitute the prison-house; in these systems are great numbers of the consecrated who remain there and are afraid to come out. These ecclesiastical systems are a part of the Devil's organization, and are often designated in the Scriptures as Babylon. God's vengeance shall be expressed against these systems. These are spoken of by the prophet as graven images, and he tells how the people shall be turned away from them and how the systems shall be destroyed. "A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols."—Jeremiah 50:38.

THE CAPTIVES

13 Many of those who are in true Zion were captives in these systems until God's due time came to bring to them a knowledge of the truth; and to that message of truth the true ones in Zion responded and gladly came out. The Psalmist, whose words without doubt apply to the period of preparation during the Gospel Age harvest, says: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."—Psalm 126:1-3.

14 Their brethren who remained in the Babylonish systems, because of fear of men or for any other reason, not heeding the message of the Lord, are held as prisoners. Jesus declared that the true saints should be in the same field with the hypocrites until the time of the harvest. (Matthew 13:30) The facts are according to this prophecy. In God's due time he caused the message of the kingdom to be declared, and those who love him truly heard the message and came out. Others who were consecrated to the Lord remained in the systems, and there they have had no real food, and they have become weak and fearful. As a creature grows weaker his fear increases.

THE KEEPERS

15 Each congregation of these systems has its own keeper or shepherd. These call themselves shepherds,

and they refer to their congregations as their flocks. These shepherds or keepers are interested in keeping the flock together for the benefit of the keeper. From the flock the keeper gets his food and raiment. He is the watchman, and each one of these watchmen looks for gain from his own congregation. (Isaiah 56:10, 11) These keepers are working their prisoners under figurative ball and chain, as they do literally in the devilish prison systems elsewhere in Satan's arrangement. The chief warden of all these prisons is the Devil himself, and the keepers of the respective prisons are his children and his servants. (John 8:44; Romans 6:16) The keepers of the prisons, in other words, are the clergymen of the various denominations, who have no real love and sympathy for the Christians and no respect or worship for God.

16 Every effort on the part of any of the servants of God to take these prisoners some spiritual food is resisted by the keeper. These keepers resort to lies, fraud and deceit to keep those asleep who are prisoners in their prisons. They warn them not to listen to anything about religion unless it is said by some clergyman of some denomination, no matter which one. They tell them to buy no books unless the clergymen endorse them, and never to attend any meetings held by anyone aside from some of the clergy or their allies. The spirit begotten ones who are in these prison-houses belong to the Lord, because he begat them. They have desired a better condition and to see a pure worship of the Lord, but the clergy have prevented them from hearing the truth and serving God.

17 Concerning these flocks and the keepers who have assumed to keep them, the Lord God says: "Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. . . . Therefore, O ye shepherds, hear the word of the Lord; thus saith the Lord; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out."—Ezekiel 34: 2-4, 9-11.

18 These clergymen or prison-keepers claim to be the only ones who are authorized to interpret and teach the Scriptures. Not teaching the truth, they prevent those in their systems from hearing the truth; thereby they hold them in darkness and their darkness increases. These consecrated ones can see enough to know that these clergymen or prison-keepers have entirely forsaken the truth themselves, but they are fearful to leave the systems and take a bold stand on the side of the Lord. They sigh because of the miserable conditions there and they cry unto the Lord. Go among them and you will hear them say something to this effect: "We are in great distress because of the worldliness in our church. But what can we do? We must stay in the church to keep it from going to pieces. Our ministers declare that if we go then there will be no church left. We owe it to the Lord to stay there. Our ministers say so." But in distress they cry, and their cries are foretold by the prophet of God, as hereinbefore set forth.—Psalm 79:11.

19 In the scripture last cited the prisoners are again identified as the great company class, because they are appointed to die; and, being begotten by the holy spirit and yet in prison, they are in distress. They sit in darkness concerning the truth of the kingdom and are held bound by the prison-keepers. They trusted the prison-keepers' word instead of giving heed to the message of God's Word of Truth. Now the clergymen walk on in darkness while the truly consecrated mourn and cry because of their condition.

20 Again the prophet of the Lord describes the condition of these prisoners: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder."—Psalm 107:10-16.

21 During the period of the harvest the witnesses of the Lord have declared his truth in the earth, and have sent to these prison-houses the printed message warning the prisoners to come out if they would escape the fate of the ecclesiastical systems. (Revelation 18:4) This has been the message from heaven because it is God's message. Many in the systems have heard this message and have disregarded it because the prison-keepers put them in fear and held them in a snare. These prisoners were held because they contemned, which means to disregard, the Word of the Lord. Now the time draws near when these systems shall be destroyed, and those who have been held in them must bear all the iniquities of the peoples of the systems; and for this reason the Lord God has provided in his plan to relieve the prisoners in his own due time.

GOD WILL LOOSE THEM

22 On the typical day of atonement two goats were presented before the Lord. One of these was selected as the Lord's goat. The other became the scapegoat. The Lord's goat was sacrificed. During the time that this sacrifice was being performed the scapegoat remained in the court, and nothing was done with it until the conclusion of the sacrifice of the Lord's goat. Concerning this it is written: "And when he hath made an end of offering for the holy place, and the tent of meeting, and the altar, he shall present the live goat: and Aaron shall lay both hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat and shall send him away by the hand of a man that is in readiness into the wilderness: and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness."—Leviticus 16: 20-22, *R. V.*

23 It was in 1918 that the Lord came to his temple and there began, as we understand, to take account with those to whom he had committed the interests of his kingdom. The year following, the denominational systems completely rejected God's anointed King. Hence those systems became barren, without truth within them, therefore constituting a dry or desolate land. In these systems at that time were undoubtedly hundreds of thousands of consecrated people. They are still there. These we understand were pictured by the scapegoat, and constitute the great company class. In the type the high priest confessed over the scapegoat all the iniquities of Israel; and Israel here surely must represent the ecclesiastical system, which has become a world religion. This indicates that the scapegoat must share in the iniquities that come upon the system.

24 The scapegoat was then sent away into the wilderness. A wilderness is a place where there is nothing to sustain life. It is also called a solitary land. Since a place represents a condition, it therefore clearly seems that those whom the scapegoat pictured go into a wilderness condition; that is to say, a condition where there is no truth. The approved ones of the Lord come under the robe of righteousness and are brought into the temple condition. Others of the spirit-begotten ones must go somewhere. These, represented by the scapegoat, are sent into the wilderness. Since the nominal systems are now absolutely without truth, therefore they constitute a solitary place or wilderness condition; and there is where the great company is.

25 Who is the man in readiness to lead the scapegoat there? Undoubtedly this has reference to the preachers or prison-keepers. God sent away the nominal systems from himself by casting them off and into a wilderness condition. Many consecrated are in these systems and therefore are prisoners, led away captive by the prison-keepers. Concerning this the prophet of God says: "God setteth the solitary in families, he bringeth out the prisoners into prosperity: but the rebellious dwell in a parched land."—Psalm 68: 6, *R. V.*

26 Those who compose the great company now go into a solitary place; and these, says the prophet, "God setteth . . . in families." (Psalm 68: 6) The marginal reading is "in a house". God brings the solitary ones, who are prisoners, into a condition of fellowship with the true household of faith. Thus the prophet corroborates the point that the great company class is in prison-houses and bound and held there in restraint. God sets these spirit-begotten ones in families, separate and distinct from the others who compose the prison systems, and then brings them out of the prison-houses into prosperity. He brings out those who are bound in chains, but "the rebellious [which means all others in the ecclesiastical systems who do not serve and worship God] remain in this parched land [or condition where there is no truth]." This scripture shows therefore that the great company class goes into the desolate condition before the last members of the Lord's goat class pass from the earth.

27 The promise in this prophecy is that the great company class will be brought into prosperity, into a condition of joy; but those of the systems who rebel and continue to stay in that rebellious condition will be left where there is no truth. The consecrated who compose the great company class, and who are in prison, cry and pray unto the Lord; and their prayers are heard, as the Psalmist records: "I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me." (Psalm 142: 1-7) This prophecy really describes the condition of hundreds of thousands of consecrated now in the church systems who would love to see a better condition but who are held in restraint. And the promise plainly is: "The Lord looseth the prisoners."

28 Seeing that Jehovah will release the prisoners, the question is, When will he do it? The prophet of God answers; and his answer shows that it will be after the Lord comes to his temple, after the Chief Corner Stone is laid and after he begins to build Zion. And he thus shows that the servant class has much yet to do: "When

the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death."—Psalm 102:16-20.

29 Amongst the Fundamentalists there must be many thousands who are honest and sincere. They have been made to believe that they must convert the world and set up the kingdom before Christ will come. They now begin to realize that in this they are wrong. The Scriptures indicate that they will yet more clearly see how futile their efforts have been. The clergy, under the supervision of their lord the Devil, have held them in prison; and now they say, as the prophet foretold: "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."—Isaiah 26:13.

30 As their distress in the prison-house increases they become more fully aware of the mistakes and errors amongst them. Then they are represented as crying unto the Lord, "Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen." (Isaiah 26:16-18) Those sincere ones in the prison-houses will realize their true situation, and then they will be willing to hear the Word of the Lord. Not until then will God loose the prisoners.

31 Again let us refer to the promise: "God looseth the prisoners." We read: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: . . . which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous." (Psalm 146:5, 7, 8) Do the Scriptures show what agency or means the Lord Jehovah will employ to accomplish the work of loosing the prisoners?

MEANS EMPLOYED

32 The commission given to the Christ, Head and body, is set forth in Isaiah 61:1-3. Shortly after Jesus began his ministry he quoted this prophecy and applied it to himself. (Luke 4:17-19) We know therefore that this states the commission given to The Christ. This prophecy had its fulfilment in part when Jesus was on earth in the flesh, and a complete fulfilment during his second presence. This prophecy of Isaiah contains these words of commission: "And the opening of the prison to them that are bound." These words Jesus did not quote at the time of his first advent. It must be considered then that these words of the commission have a fulfilment during his second presence, and that this work he would do through his faithful body members who constitute the temple class. This conclusion is in exact harmony with the statement of the prophet in Psalm 102:16-20, hereinbefore considered. This proves that the message must be taken by the remnant class to those who will make up the great company class.

33 Further corroborative proof is found in the forty-ninth chapter of Isaiah. There "The Servant" of the Lord speaks and addresses the "isles", which clearly symbolize those who go to make up the great company class. "The Servant" undoubtedly has reference to those who are of the temple class whom the Lord has covered with the robe of righteousness, of whom the Lord Jesus is the Head, which class constantly and faithfully serve the Lord by proclaiming the message of his kingdom as his witnesses.

34 Among the things which "The Servant" in this prophecy is directed must be done is this: "To restore the desolations of Israel," and "to cause to inherit the desolate heritages". (Isaiah 49:6, 8, *margin*) Those mentioned as "the desolate" are undoubtedly that class designated the great company. The Psalmist refers to this same class as desolate, when he says that they are "bound in affliction and iron" and thereby held as prisoners. (Psalm 107:10) Then the prophet addresses "The Servant" and declares what that Servant shall do: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." (Isaiah 49:9) This definitely proves that "The Servant", acting under the direction of Jehovah, must deliver a message to these prisoners, to them that are in darkness.

35 Note again that these prophecies referring to the prisoners speak of them as being blind. (Psalm 146:8; 2 Peter 1:9) This is not literal blindness, but inability to perceive and understand and appreciate the plan of God. Their eyes of understanding must be opened, and they must have an opportunity to hear the truth. "The Servant," which is the faithful body members of Christ, under his direction and while yet in the flesh, must do this work. The Lord, speaking to the same "Servant", further 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) Hereby the work of the church yet on earth is plainly marked out; these faithful members of the temple class must have to do with carrying the message to the prisoners, that their blind eyes may be opened.

86 And what will be the effect of such message and work? God will advise the prisoners of his goodness and enable them to see a manner of escape; and then in his own due time he will break their bands and release them from prison. (Psalm 107:14-16) Then, says the Prophet Isaiah, he shall feed them, and they shall no longer hunger. "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isaiah 49:10) The Lord's goodness to the great company is expressed after he hears their cries. As heretofore stated, they cry unto the Lord and he hears their cries. (Psalm 107:13; 102: 19, 20) But when God brings these prisoners out of the prison-house, there will be no more tears or crying, because the Lord "God shall wipe away all tears from their eyes".—Revelation 7:17.

87 What is heretofore stated shows the work "The Servant" class must do, and while that is going on there is still another work done by the Lord Jesus in which all of the saints participate. These keepers of the prison-house are rulers in the systems and are regarded as nobles therein. These, declare the prophet, must be bound; and while the saints are participating therein they are rejoicing: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints." (Psalm 149:5-9) The Lord is thus binding the prison-keepers or rulers, and at the same time is breaking to pieces the gates and bars that hold the prisoners. The part that the remnant class perform in this is to declare the praises of Jehovah out of Zion, acting as witnesses for Jehovah God.

SUMMARY

88 Briefly summing up the scriptures relative to the prisoners, this is what we find: That the prisoners are those consecrated Christians who are in the denominational systems and who have been negligent of their privileges; that these church systems constitute the prison-houses; that the prisoners are held there by the clergy, who are the prison-keepers, the chief warden of the prisons being the Devil himself; that the prisoners are held by reason of the fact that they have feared man and listened to man's message and have disregarded the Word of the Lord God; that for this reason they have become blind to the truth and their privileges of serving the Lord God; that realizing their condition, that they are out of place, that their efforts have been fruitless and that they are not of the kingdom class, they cry unto the Lord God in their distress and he hears them; that the Lord will cause his message of truth to be taken to the prisoners by "his servant"; and that then the Lord God, in his own good way and time, will break the bands and cut asunder the bars that hold the prisoners; that the Lord God will lead them forth and feed them upon the precious Word of Truth so that they shall not hunger nor thirst; and that then the Lord will wipe away their tears.

89 Here again the Lord tells "The Servant" about a work that must be done and which he commands shall be done. To the faithful remnant class, to those of the temple, he says: 'Ye are my witnesses that I am God. Go and deliver my message of truth to those who sigh and cry unto me for help.' Some one must carry this message to them, and the proof is clear that "The Servant" class will do this work. The message of truth must be taken to the great company class while in the flesh. There would be no occasion to carry the message to these Christians after they have died. There will be no tears of bitterness shed by them when they stand before the throne as servants of the Lord because, says the prophet, "with gladness and rejoicing shall they be brought." (Psalm 45:15) It is before this that their cries are heard by Jehovah.

90 To this class the prophet of the Lord says: "Behold, the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?" (Jeremiah 8:19) Then the great company class, realizing what they have missed, respond: "The harvest is past, the summer is ended, and we are not saved."—Jeremiah 8:20.

91 God has provided the means to get his message to the prisoners. The keepers of the prison prevent the prisoners from associating with those who proclaim the message of the Lord. They threaten and coerce them and prevent them from hearing the truth. But their efforts must fail; now they are beginning to fail. In his due time the Lord has brought forth the radio that the message of truth may be proclaimed by this means, and the prisoners can sit in their homes and hear the truth; and this they are doing, as the facts show. Then the witnesses for the Lord visit them in their homes and carry to them the printed message, and this they read and begin to understand.

92 Truly the work is now growing, and marvelous is the privilege to have a part therein! Let no child of God who sees and rejoices in the privilege of service permit himself to be deterred in his work of service by the influence of others who are against it. There are those who are walking with the remnant who are against the service work. They talk against it, and they seek to discourage the workers. The true workers, however, are not discouraged; and the work goes on to the Lord's glory, ever increasing. Those who have a part in it are blessed and will continue to be blessed.

[43] If you believe that the Lord is doing his work in an organized manner, and if you love the Lord, then enter into his joy and gladly participate in the service work. If you do so you will be of the class designated by the prophet as "watchmen" who "lift up the voice" and who proclaim the message with gladness at this time. —Isaiah 52:8.

QUESTIONS FOR BEREAN STUDY

What queries does our text call forth? Are the prisoners dead or alive? ¶ 1-3.

What restrains the prisoners of their liberty? Who are the prisoners, and what are their heart sentiments? ¶ 4-7.

Why are they said to be "appointed to die"? (Psalm 79:11) How do they die? ¶ 8, 9.

What are the prison-houses? What is pictured by the "graven images" of apostate natural Israel? ¶ 10-12.

To what class does Psalm 126:1-3 apply? Did all the consecrated heed the harvest message? ¶ 13, 14.

Who are the keepers of the prisons, and how do they otherwise style themselves? How do they keep their flocks, and what did Ezekiel prophesy concerning them? ¶ 15-17.

How do many of the prisoners now regard their keepers? How are the prisoners described in Psalm 107:10-16? Why have they disregarded the message heretofore? ¶ 18-21.

To what place was the scapegoat banished, and what does this place represent? What is typified by the scapegoat, and who is illustrated by the man who led it away? ¶ 22-25.

What is meant by the statement, "God setteth the solitary in families"? (Psalm 68:6) Psalm 142:1-7 voices the sentiments of what class? ¶ 26, 27.

When will the prisoners be released? Is Isaiah 26:13, 16-18 now being fulfilled? ¶ 28-30.

What means will the Lord employ in loosing the prisoners? What corroborative proof on this point is found in Isaiah 49? ¶ 31-34.

Why are the prisoners described as sitting in darkness and also as blind? What will open their eyes? What other work will The Servant class do? ¶ 35-37.

Summarize the teachings of the various scriptures which mention these prisoners. What special command applies to The Servant class now? How will their message be received? ¶ 38-40.

Can the keepers prevent the prisoners from hearing the message as God's time for deliverance draws on? What must be the attitude of the remnant class at this time? ¶ 41-43.

THE CHRISTIAN A FOLLOWER OF JESUS

——JANUARY 2—MARK 1:16-20; 2:13-17; 1 JOHN 2:6——

"He . . . said unto him, Follow me. And he arose and followed him."—Mark 2:14.

IN THE very beginning of his ministry, in the late months of the year of his baptism, A. D. 29, Jesus attracted the four disciples, Andrew, Peter, James and John, whose call to be with him in his ministry is the subject of this study. They were disciples of John the Baptist, and were with him either immediately or in close association, when on the day of Jesus' reappearance after the wilderness temptation John pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) They then became the disciples of Jesus. They did not then entirely forsake their regular occupation, neither for John nor for Jesus; but appear for a while to have given only as much time to one or the other as the necessity of earning a living allowed.

[2] Jesus spent his earliest months in Galilee, then went south to Jerusalem; then in the early part of the following year he returned north to carry on his mission round about the west side of the sea of Galilee, and some of his disciples were with him much of the time. Mark's account of those early days, which gives us our reading today, is very brief; and one might hastily infer from it that when Jesus gave this call to these four fishermen it was the first time they had met. But such evidently was not the case; for he had already proved their worth.

[3] It should be understood that even now they were not called to be apostles, but only to be with him constantly. Their call to apostleship came later. (See Mark 3:13-19.) Luke's account shows that their call as disciples took place immediately after the miraculous draught of fishes which the Lord gave to Peter and Andrew, apparently as an acknowledgment for the use of their boat while he addressed the multitudes. (See Luke 5:1-4, 10.) While the great haul of fishes was before them Jesus said to them, "Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

[4] The miracle, for such it must be considered, may be understood as meaning that the message which Jesus had would gather to him and to God a harvest of human hearts. Also, though perhaps in a minor degree, the miracle may be considered as a test; the disciples might have been tempted to think of the prosperity they could have if they continued in their usual occupation. Mark, whose Gospel seems to have been written to tell of the service of Jesus, says that Simon and Andrew were casting a net, and that James and John were engaged in mending theirs. Neither God nor men engage those for helpers who have no disposition to work.

[5] The study includes the call of Levi, the son of Alphaeus, otherwise known as Matthew. He was a tax-gatherer, one of the despised publicans; but he was a lover of truth, and had seen so much of Jesus as to believe that he was sent of God. He also was engaged at work when Jesus called him; but without hesitation he arose at once and followed Jesus.

[6] This call to apostleship is not to be understood, as is sometimes inferred, as simply a call to believe on Jesus; for these men already believed. Rather it was a

call to special service, and to the privilege of being with Jesus to help him in the work which God had committed into his hands. We ask, What does the call mean? Luke says, "They forsook all, and followed him" (Luke 5:11); that is, these fishermen now left their ordinary means of obtaining a livelihood.

7 We are not informed of what happened to the little corporation or company in which John and James and Andrew and Peter shared, probably under the direction of Zebedee, and which seems to have been moderately prosperous; but we may be certain that Jesus, ever considerate for others, would not seek success for his mission at the expense of someone else. Zebedee being left to look after the business would have the means to do so. Nor would the call put a burden of concern upon the men whom Jesus called to serve him. They were to be free from all things which ordinarily would concern them as men facing life, in order that, like their Master, they might devote all their time and energy to the service of God.

8 But following Jesus meant much more than leaving home ties and home comforts, and the legitimate ambitions to be and to do something in their day and generation. The call entailed service which seemed to be apart from the supposed national interests of the Jews; for Jesus preached a gospel which seemed to have no special relationship to the natural prosperity of the Jewish people. The leaders of the people already discerned that the teaching of Jesus would expose all the shams which they perpetrated upon the many, as well as that it had within it that which would put an end to the institutions which were the means of their livelihood, and which, in their opinion, were necessary to the life of the nation.

9 Discipleship, therefore, meant separation from the world and sharing with Jesus in any disrepute which might come upon him. This separation may not be considered as being the same as when a student leaves home to spend years in college preparation for some future profession, expecting then to carry on or share in the world's prosperity. It meant far more than that. Since those days there has always been a call to separation to God through Christ; but this has been a call to discipleship only. There has been no call to apostleship nor to any apostolic office since the days of the early apostles. The denominations have of themselves made the distinction which divides their membership into clergy and laity; but Jesus authorized no such distinction.—Matthew 23:8.

10 All the followers of Jesus are called in consecration; the difference between them and the apostles being that according to the favor of God the apostles were to be wholly separated to the service of God in manner of life, as well as in separation to him in spirit. The consecration to God of every disciple entails a similarity in conditions and in relation to God as well as to man and his world, as it did to the apostles, save in this, that the Lord has not been calling his people apart from the need to *earn* their living. The disciple lives in the world; to his fellows he appears to be like them, save that he seems to them to be peculiar; but to God he lives as in the spirit.—1 Peter 4:6.

11 The disciple of Jesus must live as in the world, attending to his obligations and duties; but he must use his life in the service of God, even as Jesus did. This makes him "unworldly", but he is none the less a neighbor to his fellows. He is not at enmity with men, but he is no friend of this world's arrangements. (James 4:4) His inner life, his hopes, his joys, his anticipations center on "those things which are above, where Christ sitteth on the right hand of God". (Colossians 3:1) All such are citizens of heaven; and, though not alienated from their fellows, they are aliens to this world in its order of things. These are "strangers"; they are pilgrims passing through this world; they seek a country.

12 Following Jesus entails taking up a cross. Jesus said to his disciples, "He that taketh not his cross, and followeth after me, is not worthy of me." (Matthew 10:38) Cross-bearing, of which so much has been heard in some religious circles, does not consist in bearing with patience the awkwardness of others, or even in bearing patiently the burdens of life. It means a taking up of those conditions of service to God which effectively put to death human desires, and which definitely serve to separate the follower of Jesus from all other men. It means death to his own otherwise perfectly proper natural desires, and death as to the good-will of men—to the world—who cannot at all understand the course of action he takes.

13 Jesus knew perfectly well that his course of life would lead to an estrangement with all the men of Israel; also that, as later his message went out to the wider world, they also would reject both it and his messengers, even as Israel would reject him. Jesus apparently knew that this word of his would be fulfilled in a very literal way as far as he himself was concerned; he foresaw his death. The truth which he brought was unwelcome to the people. It pulled them up too sharply, and threatened to take away from them the liberty they had taken of serving God in their own way.

14 The truth as revealed in Jesus has an effect upon those who hear it, similar to that of the law of Sinai upon Israel. The Jews thought their law would give them life. (Romans 7:10) But Paul says that their experience was that the law which they thought would lead to life really held them down in the way of death. The law really hindered the Israelite; for instead of killing the motions of sin within a man it actually quickened them and made them active for evil.

15 Paul says, "I had not known lust, except the law had said, Thou shalt not covet." (Romans 7:7) The command not to covet quickened both a train of thought and a measure of opposition in the mind; a man be-

came curious as to what his neighbor had, went around to see, then coveted something he saw, and thus found himself a transgressor of the very law which had by its own prohibition started the motion of sin in his mind.

16 So it is with the truth. The world instinctively finds itself with a dislike to the truth of the kingdom of righteousness which Jesus brought. Whenever it is heard, if the heart is not ready for it a dislike is started which, if not checked, leads to hatred of both the messenger of the truth and his message. Jesus knew that what he had to say would result in his being hated even unto death. He indeed carried a cross on his back all the way to Calvary.

17 Jesus called his apostles to be "fishers of men". There was a close correspondency between the occupation which the four fishermen had and that to which he called them. Jesus had a ministry which was to last far beyond the short few years allotted to him, and which was to extend far beyond the narrow confines of Palestine and to nations yet unborn. Jesus knew the limitation of his ministry as to time and place; and these men who had already been prepared to some extent by John were now to be further prepared, through their consecration and by their constant communion with him, for the reception of the holy spirit which would completely furnish them with ability to carry on his mission.

18 Of some of those who were called to the apostleship we know much, of some we know but little. Peter and John became very prominent amongst the apostles, and therefore in the church. Of Andrew and James comparatively little is recorded. That all the apostles, with the exception of Judas, were faithful men, must be agreed to. But the glory of the call was not only to the immediate work of following up the message of Jesus; it was the beginning of the ministry which, in the resurrection, was to be given them again when they would have the privilege which all the true followers of Jesus would share, of setting up in the earth the kingdom of peace and righteousness which Jesus proclaimed.

QUESTIONS FOR BEREAN STUDY

What do we know about Andrew, Peter, James and John before they became apostles? When Jesus said to them, "Follow me" (Mark 2:14), was he then calling them to the apostleship? When were they called to be apostles? What was the significance of the miracle of their draught of fishes? ¶ 1-4.

Who was Matthew at the time of his call? What did the call to the apostleship mean? Would Jesus allow it to create a burden for their dependents? ¶ 5-8.

What is the price of discipleship, and how does it differ from apostleship? ¶ 8-11.

What is cross-bearing? ¶ 12, 13.

What effect did the law have upon Israel, and how does the truth now produce a similar effect upon those who hear it? ¶ 14-16.

Why did Jesus refer to his apostles as "*fishers* of men"? Did their apostleship end with their death? ¶ 17, 18.

THE STANDARD OF CHRISTIAN LIVING

——JANUARY 9—LUKE 6:27-38——

"Ye therefore shall be perfect, as your heavenly Father is perfect."—Matthew 5:48, R. V.

THE reading set for today's study is, according to Luke, a portion of a discourse which Jesus spoke to his disciples in a plain in Galilee in the hearing of a great gathering of people. Matthew records the same words as being spoken on a mountain to which Jesus had withdrawn from a crowd of people, and as being part of the discourse commonly known as the "Sermon on the Mount". Contradiction of the Bible has been alleged, but there is really no ground for the criticism. Luke tells of the multitude of the people, gathered from the south as well as from Galilee, as being in a plain or valley in that hilly country. Matthew, somewhat more definite on the particular point, says Jesus withdrew his disciples to the mountain while he addressed them. As Luke also says the words were addressed to the disciples it is evident they were not spoken to the multitude, though Jesus had no objection to the people, who had gathered in the plain or valley below, hearing them.

2 These verses set the standard of the Christian's life in his relationship to all others who are not followers of Christ; and they embrace that which is commonly called the "golden rule", here quoted by Luke, "And as ye would that men should do to you, do ye also to them likewise." (Luke 6:31) But Jesus' words were for his disciples only; and herein Christendom's teachers have badly erred, for they have at least professed to preach these things to their congregations as the standard of life which must be kept as if all of their hearers were consecrated Christians. They have altogether missed that which our Lord seemed to emphasize, namely, that this rule was only for those who are truly disciples. Jesus, by withdrawing his disciples from the crowd, emphasized this distinction; but the clergy have acted on the theory that every attendant at a church should be considered to be a Christian.

3 The law of the Sermon on the Mount is a standard too high for any save the footstep followers of Jesus. Indeed even they could attain to it only by the power of the holy spirit, which is given to the consecrated to quicken the heart of the disciple to a love of righteousness and to a course of conduct in harmony with God's will. To set before others, even adherents or members of a denomination, so high a standard as is here called for,

is worse than wasted effort; and the hearers are deceived as to the true relationship they bear towards God. Also to all such the Sermon on the Mount is a counsel of perfection, a counsel which they know they can never keep.

4 If the clergy's idea were true their hearers are placed in a more difficult position than was Israel under the Law. That law, only negative in form, for it did not reach above "Thou shalt not . . . ", was yet beyond the capacity of the Israelite. Paul indeed says that the law slew Israel; it served to condemn, but had no power to help. "And the commandment, which was ordained to life, I found to be unto death."—Romans 7:10.

5 In his commands to his disciples Jesus takes the positive position; he bids them act according to the law of love, the law which guides God in all his actions. Now it is manifest that no man, of himself, can do this; and the Gentiles amongst whom this word was to go were less able to keep this law than Israel was able to keep the law of Sinai. The standard thus set is not for men generally, but is for the disciple of Jesus; that is, for all the true followers of Jesus who have entered into a covenant of consecration to God as he did.

6 Ecclesiasticism is in confusion in this matter as in almost all others which it has touched. It has professed to teach the doctrines of the Sermon on the Mount, and has said that the teachings of Moses and the Law should henceforth be considered as superseded by Jesus' teachings. But for all that, organized Christianity, while thus professing to take the standards of Jesus, has never risen higher in actual conception of Christian living than that which was set by the law of Sinai. They get no higher than the ten commandments and "Thou shalt not . . .". Jesus never repudiated the law and the prophets. He said to the Jews, "I am not come to destroy, but to fulfil." (Matthew 5:17) It was the tradition of the fathers that Jesus spoke against, which teachings had made the law of Moses to be of none effect.

7 The "golden rule", contained in today's study, is wider in its operation than is usually considered. Our study passage sets it forth in three phases: The rule is to apply not only to those things which may be called the regular things of life which make its amenities; it touches also the need for extending mercy, and to kindness in judging others, to generosity towards those in need. And then, as if stretching to the farthest extent possible, it commands that a man shall love his enemies and be kind to the unthankful and to the evil. The disciples of Jesus are not to wait till someone has done them a kindly action before they show good-will, but are to be watchful for the opportunity to do this. They are to be the originators of the action; they must act because love moves them. Nor are disciples to confine their goodness to their brethren, sharers in the faith of Christ. They must lend to those who might be their enemies, never despairing because there seems to be no immediate response to their kindness.

8 But there are rewards for the apparent losses under this rule. Jesus says that the rewards for lending even to enemies, lending and hoping for nothing in return, shall be great. He says of giving, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." (Luke 6:38) It is plain that these words cannot be understood to mean that the reward of generosity shall not be delayed; and that the "sinners", and those who have no gratitude, and from whom nothing was expected, shall unexpectedly change; but that God would see that this apparently fruitless sowing should bring its harvest. He said, "Great is your reward in heaven."—Matthew 5:12.

9 The golden text of the lesson, "Ye therefore shall be perfect, even as your Father in heaven is perfect" (Matthew 5:48), summarizes the true Christian's attitude. This does not mean that Jesus meant that his disciples should be in disposition and conduct, in graciousness and goodness, as perfect as God is in the enjoyment and exercise of his attributes. There are those who claim that the intention of this passage is to set forth the fact that a man may live on earth sinless before God, that the Scriptures reveal this intention; and who also claim to have that experience. But this passage does not deal with the question of sin, and it is entirely wrong to impose such a meaning into it.

10 The New Testament sets forth in clear detail the provision which is made for the sin of the disciple, so that he may constantly have his standing before God, being counted as holy, because he is justified and accepted in Christ. It needs to be restated that no one is really entitled to the name Christian unless he has openly professed Jesus as his Master, has consecrated himself to God to follow in the footsteps of Jesus, and is consistently trying to live in harmony with his consecration and the word of Christ.

11 The common acceptance of the terms which divide the human family into Christian and non-Christian (meaning thereby those who in organized religion accept what is called Christian doctrine, and those who do not, viz., Jews, Mohammedans and heathen) is altogether artificial. A man cannot be born a Christian, though a child born of true Christian parents is under the care of God till he arrives at the age when he must decide for himself. (1 Corinthians 7:14) Nor does a child become a Christian because it is baptized by a clergyman. At the first the distinction was clear; only the active disciples of Jesus were called Christians. (Acts 11:26) The time has now come when the name must revert to those to whom it rightly belongs, when the disciples of Jesus will be known as such.

12 The standard for Christians is that which was seen in Jesus himself who lived so true to God, which enabled him to say, "He that hath seen me hath seen the Father." (John 14:9) Jesus loved his enemies. He did

not have, and could not be expected to have, brotherly affection for them; but he had no hatred even for those who vilified his name, and who sought his life. He gave his life for them, and "greater love hath no man than this". In this he was like God, who while we were yet enemies gave Christ to die. (Romans 5:8) Jesus was like his Father in this also, that when the multitudes came to him for healing he did not stop to ask them if they were living aright, but gave his blessings as they were sought.

13 Following Christ also entails an attitude of nonresistance toward those who seek to do them harm. Jesus said, "Whosoever shall smite thee on thy right cheek, turn to him the other also." (Matthew 5:39) This is *absolutely contrary to nature, contrary to all that the world admires*, and is conduct which it despises. The world considers such action to be that of a weakling. Rightly seen it takes the highest courage to follow Christ in these things.

14 The Christian following Jesus must refrain from carrying any desire to retaliate. He must ever remember that "vengeance is mine; I will *repay, saith the Lord*" (Romans 12:19); because if a desire for vengeance is held even momentarily it would mean a danger of hatred obtaining a place in the heart. The other phase of this law or rule for the disciple is that he must be merciful, and the least desire for vengeance would effectively stop the flow of mercy.

15 John says, "He that dwelleth in love dwelleth in God, and God in him"; also, "As he is, so are we in this world." (1 John 4:16, 17) This text has been interpreted as if John intended to write, 'As he [Jesus] *was* so are we in this world.' It is true that the Christian must follow the example of Jesus, but here John points out the honored position of the disciple of Jesus, saying that the disciple not only represents the Lord Jesus but is directly the representative of God. He is a son of the Highest and must be ready to manifest goodness and mercy, and to give love for hatred. Therefore as God is love, so are we while yet in the world.

16 There is nothing in this to indicate that the wrong which men do is to be ignored. It indicates that the Christian must live above any feeling of resentment because of wrong done to him, and be like God—who has permitted his name to be evilly spoken of for thousands of years and who yet manifests his love. As God is, so must the sons of God be. In this they are allowed to cooperate with him in his great purposes.

17 The "golden rule" will come into operation among men when the kingdom of Christ is established; when men will not only be compelled to live according to it under *penalty of being cut off as unworthy of human* fellowship, but when they will be enabled to do so because the law of regeneration will be in operation. This rule in operation will remove all those things which now precipitate humanity's social problems. At the same time the blessings of heaven will be in operation, removing those things which are beyond man's skill; then the elements will become harmonious, and nothing shall hurt or destroy, but everything shall give life.—Isaiah 11:9.

QUESTIONS FOR BEREAN STUDY

How shall we harmonize Matthew's and Luke's accounts of today's study? How have these teachings of Jesus been misapplied? ¶ 1-3.

How does the Sermon on the Mount compare or contrast with the Mosaic law, and how have the two been confused by ecclesiasticism? ¶ 4-6.

What is meant by the "golden rule", and to whom does it apply? Will anyone lose by its observance? Will it ever be generally observed? ¶ 7, 8, 17.

How does Matthew 5:48 summarize the true Christian's attitude? Does this text mean that Christians must be sinless while in the flesh? ¶ 9, 10.

How are the terms Christian and non-Christian generally and improperly used? What is the Christian standard, and what does following it entail? ¶ 11-14.

What did St. John mean when he said, "As he is, so are we in this world?" ¶ 15, 16.

SOME INTERESTING QUESTIONS

QUESTION: Is it always necessary for the consecrated women, when attending a meeting of the Lord's people or where the Lord's Word is being expounded, to wear a hat or other head covering?

ANSWER: The scripture with reference to women having their heads covered reads: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." (1 Corinthians 11:5) In the next chapter of the same epistle St. Paul illustrates the body of Christ, by making reference to the human body; and then he stresses the fact that each one of the Christ body, like each member in a human body, has his function to perform. In connection with the head covering he says: "Every man praying or prophesying, having his head covered, dishonoureth his head." (1 Corinthians 11:4) It is manifest that the lesson intended thereby is this:

The man and the woman respectively represent Jesus and the church his body, Christ Jesus being the head thereof. The man represents Christ and is the head over the woman, representing the body members. When a man appears before a congregation of believers, or in any meeting to teach the Word of the Lord, he is the representative of Christ Jesus. The man should have his head uncovered, because "the head of every man is Christ". A consecrated woman might be called upon to offer public prayer or even to lead the service. There

might be no man present to lead, or some men might be present who are not competent to lead; or it might be a meeting where any woman would be privileged to speak. Under such circumstances the apostle says that the woman who does pray or prophesy should have her head covered, because if she does not she dishonors her head. In other words she would thereby assume to represent the man, who must be uncovered. She would thus fail to recognize the order that the Lord has made in the church and would also be casting dishonor upon the head of the house.

But when the woman is merely attending a meeting, sitting in the congregation to listen to the man pray or preach, there is no Scriptural authority saying that she must have her head covered at that time. But suppose a woman is attending a Berean study, and propounds a question, and is asked to give answer to the question. She is neither praying nor prophesying in this, and there is no Scriptural rule requiring her head to be covered at such a time.

Sisters attending conventions or meetings of the class often find it very difficult to be comfortable if compelled to keep their hats on. Being uncomfortable, it is difficult for them to listen to the speaker. Under such circumstances the apostle's statement above mentioned should not be used to defeat the very purpose of the meeting so far as the sisters are concerned. They should be permitted to sit quietly in a meeting, with their heads uncovered, and listen to the discourse or lesson and profit thereby.

QUESTION: In THE WATCH TOWER, February 15, 1926, the tree of life is discussed. Is it intended thereby to convey the thought that had Adam eaten once of that tree he would have had life or would it be necessary for him to continue to eat thereof? If eating of the tree but once would have granted him life why would not the wily Lucifer have taken the man to the tree first and then proceed with the temptation to sin thus forestalling any subsequent hindrance to his scheme?

ANSWER: Let the question be answered by asking another. Suppose Lucifer had first led Adam to the tree of life and the latter had partaken thereof; under God's fixed law that would have granted Adam life everlasting. Then suppose Lucifer had been unable to induce Eve to sin or to cause Adam to violate God's law, would not Lucifer thereby have failed entirely in his scheme? Certainly he would have failed. He realized therefore that he must first alienate Eve, and then through her alienate Adam, from Jehovah, and thus get them safely on his own side; then his scheme would be to tell them of the tree of life, induce them to eat, and then claim that he, Lucifer, had made it possible for them to live for ever and that therefore they should worship him and not Jehovah. He went about it just as a scheming politician would do, of which he is now the pastmaster. First he would cause Eve to believe that God had deceived her and thereby alienate her from God, and then through her induce Adam to transgress. This he did. Evidently he had in mind his purpose to induce them to eat of the tree of life, when he said to Eve: "Ye shall not surely die."

The very statement of the text indicates that Adam and Eve had no knowledge of the tree of life at the time Lucifer beguiled Eve. In Genesis 2:9 we read: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." It is then indicated that of "every tree that is pleasant to the sight, and good for food" Adam would be permitted to eat. But note that the text does not include either the tree of life or the tree of good and evil as among those which were pleasant to the eye and good for food, although they evidently appeared so to Eve under the spell of Satan's temptation.—Genesis 3:6.

It would be the food-bearing trees that Adam would be interested in, because he knew that he must have food. Of course he would enjoy things beautiful, but food was the important thing to him. Then God said to him: "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) The words here used, "Of every tree of the garden thou mayest freely eat," must be construed in harmony with the words in the ninth verse, to wit: "Every tree that is *good for food.*" Adam understood that every one of the trees described as good for food he might eat of, but that he must avoid the tree of the knowledge of good and evil; and he would therefore reason that the latter was not good for food.

Since nothing had been said to Adam about the tree of life the presumption is that he did not know about it. The language used subsequently by the Lord implies that Adam had no knowledge of the tree of life prior to the time he had eaten of the forbidden fruit of good and evil: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." (Genesis 3:22) It was after Adam had eaten of the tree of good and evil that he began to acquire knowledge of good and evil; and the Lord knew that he would shortly know about the tree of life, hence his quick action in expelling Adam from the garden lest he should eat of the tree of life.

It seems reasonable to conclude that eating but once of the tree of life would be all that would have been required to give Adam everlasting life. And why? Because God had given his law that he who ate of that fruit should live for ever. God having made that law could not set it aside and remain consistent. Evidently the law of God is that to eat of the tree of life is a

privilege given only to those who have proven themselves faithful to him under the test. We might well say that the eating of that tree would symbolize life granted, just as water immersion symbolizes death to our humanity. The juice or the fruit of the tree of life would not necessarily of itself give life everlasting, but being granted the privilege to partake of that tree would symbolize that such an one had been favored by Jehovah with life everlasting. Adam now had deprived himself of the right to life everlasting, and therefore God would not permit him to partake of the tree; hence he expelled him from Eden that he could not partake thereof.

QUESTION: In the article appearing in THE WATCH TOWER of July 15, 1925, under the title "THE REMNANT", the thought is expressed that there is a difference between "the tares" and them "that offend, and them which do iniquity". (Matthew 13:40, 41) Just what constitutes this difference and what proof is there that there is any difference?

ANSWER: Jesus stated that the tares grew from seed sown by the Devil. (Matthew 13:39) They never were true followers of Christ Jesus. All the time they were pretenders. Down through the age they have been mixing with God's people, calling themselves by the name of the Lord, parading as Christians; but in truth and in fact have been representatives of the evil one. Now the Lord says that in the end of the age he will send forth his messengers to gather out of his kingdom all that offend and them which do iniquity. Clearly here are two classes mentioned, both of whom are gathered out, But be it noted that they are gathered out of the kingdom. They must first be in the kingdom before they could be gathered out; that is to say, at some time they must have been begotten and anointed of the holy spirit and have been prospective members of the body of Christ on earth.

To offend within the meaning of this text means to induce and ensnare others and draw them away from the truth. The facts plainly show that in the latter part of the harvest period some who claim to be consecrated to the Lord make it their business to ensnare and entrap others and draw them away from the Lord's service. They do this by misrepresenting the Lord's work and the instrument, namely, the SOCIETY, which he is using to carry on his work. They become offended and cause others to be offended. They lose their love for the Lord and love for their brethren; selfishness predominates, and they go into outer darkness.

Iniquity means lawlessness. As used in the above text it applies to that class of consecrated Christians who have had set before them the opportunity of being with the Lord but who fail and refuse to obey the rules which the Lord has laid down, and therefore they have become lawless. They separate themselves from others who are diligently trying to do the Lord's work, and start something of their own, usually for the purpose of exalting self. They claim to represent the Lord and claim to be Christians, but they do nothing to carry out the commandments of the Lord in respect to proclaiming the message of the kingdom. It is clearly seen therefore that there is a distinction between the tares and those who have once been begotten of the holy spirit.

QUESTION: What is the difference between a priest and a saint? Are we priests in any sense on this side of the vail?

ANSWER: There is a difference between a priest and a saint. A priest, as defined in the Scriptures, is one who is appointed, authorized and empowered by Jehovah to act in his name and to serve him for and in behalf of others. Aaron and his sons were appointed and designated to serve in that capacity. A saint is one who stands right with God, therefore one who in God's sight is pure. Strictly speaking, a saint simply means a purified one. Every one at the time of being justified and begotten of the holy spirit is a saint. He is made so by reason of being in Christ.

The Aaronic priesthood was employed by the Lord to minister before him in behalf of the Israelites, to make types and shadows concerning God's plan of redemption and deliverance of man. No man takes this honor unto himself; but the honor is conferred upon him by the Lord God, as was the case with Aaron.—Hebrews 5:1-4.

Melchizedek was a priest of the Most High God, which meant that he ministered unto God by doing God's service as God's representative. That priesthood typified the Logos, Jesus, and Christ Jesus. "Thou art a priest for ever after the order of Melchizedek." (Hebrews 5:6) Every one who is anointed of the holy spirit and inducted into the body of Christ is counted a part of that priesthood of which Christ Jesus is the Head, the Melchizedek priesthood. If he proves faithful unto death he will be of that priesthood, ministering in the priest's office for ever with Christ. While in Christ, and this side the vail, he is counted in as a part of that priesthood. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."—1 Peter 2:9.

As these now on earth, as the representatives of God and the representatives of Christ, proclaim the message of the Lord God as his witnesses, such are performing some duties in the priestly office. In no other sense is a saint while in the flesh performing any of the duties of a priest. He is now counted in the body of Christ, but when the priesthood is completed and such a saint has proven himself an overcomer he will participate in the sin-offering in behalf of the world by virtue of the fact that he is a member of that divine priesthood.

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Matsqui, B. C.	" 15, 16	Sidney, B. C.	" 27
Langley Prairie, B. C.	" 17	Malahat, B. C.	" 29

BBOTHER H. H. DINGUS

Whitakers, N. C.	Dec. 16	Bridgeton, N. C.	Dec. 26
Enfield, N. C.	" 17, 19	Trenton, N. C.	" 27
Rosemary, N. C.	" 20	Kinston, N. C.	" 28, 29
Scotland Neck, N C.	" 21, 22	Mt. Olive, N. C.	" 30, 31
Vanceboro, N. C.	" 23, 24	Clinton, N. C.	Jan. 2, 3

BBOTHER G. H. DRAPER

Wanilla, Miss.	Dec. 16, 17	Weathersby, Miss.	Dec. 24
Brookhaven, Miss.	" 19	Cohay, Miss.	" 26, 27
Jackson, Miss.	" 20	Poplarville, Miss.	" 29
Vicksburg, Miss.	" 21, 22	Lumberton, Miss.	" 30, 31
Jackson, Miss.	" 23	Hattiesburg, Miss.	Jan. 2

BBOTHER A. D. ESHLEMAN

Apalachicola, Fla.	Dec. 10, 12	Florala, Ala.	Dec. 23, 26
Marianna, Fla.	" 14, 15	Stella, Fla.	" 24
Panama City, Fla.	" 16, 17	Pensacola, Fla.	" 28, 29
Ponce De Leon, Fla.	" 19, 20	Bay Minette, Ala.	" 30, 31
De Funiak Spr., Fla.	" 21, 22	Mobile, Ala.	Jan. 2, 3

BBOTHER H. E. HAZLETT

Jeffersontown, Ky.	Dec. 8, 9	Milan, Ind.	Dec. 17
Louisville, Ky.	" 10, 12	Cincinnati, O.	" 19, 20
New Albany, Ind.	" 12, 13	Mansfield, O.	" 26
Jeffersonville, Ind.	" 14	Dayton, O.	Jan. 2, 3
Seymour, Ind.	" 15, 16	Elizabethtown, Ky.	" 4, 5

BBOTHER M. L. HERR

Gillespie, Ill.	Dec. 13, 14	Swanwick, Ill.	Dec. 23, 24
Bunker Hill, Ill.	" 15, 16	Valier, Ill.	" 26
Alton, Ill.	" 17	West Frankfort, Ill.	" 27, 28
East St. Louis, Ill.	" 19, 20	White Ash, Ill.	" 30, 31
Belleville, Ill.	" 21, 22	Marion, Ill.	Jan. 2

BROTHER M. A. HOWLETT

Warren, O.	Dec. 9, 10	Farrell, Pa.	Dec. 17
Niles, O.	" 12	Erie, Pa.	" 19
Rosemont, O.	" 13	Toronto, Ont.	" 26
Youngstown, O.	" 14, 15	Buffalo, N. Y.	" 27, 28
Sharon, O.	" 16	Jamestown, N. Y.	" 29, 30

BROTHER H. S. MURRAY

El Paso, Tex.	Dec. 14	Roswell, N. Mex.	Dec. 23, 24
Cloudcroft, N. Mex.	" 15, 16	Arch, N. Mex.	" 26
Alamogordo, N. Mex.	" 17	Taiban, N. Mex.	" 28, 29
El Paso, Tex.	" 19	Farwell, Tex.	" 30
Barstow, Tex.	" 20, 21	Hurley, Tex.	Jan. 2

BROTHER H. E. PINNOCK

Belfield, N. Dak.	Dec. 16	Enderlin, N. Dak.	Dec. 24
Bismarck, N. Dak.	" 17	Kathryn, N. Dak.	" 26
Moffit, N. Dak.	" 19	Wyndmere, N. Dak.	" 28
Fredonia, N. Dak.	" 20, 21	Milnor, N. Dak.	" 29, 30
Berlin, N. Dak.	" 22, 23	De Lamere, N. Dak.	" 31

BROTHER G. R. POLLOCK

Long Beach, Calif.	Dec. 5	Sacramento, Calif.	Jan. 9
Santa Barbara, Calif.	" 12	Chico, Calif.	" 10
Los Angeles, Calif.	Dec. 30, Jan. 2	Paradise, Calif.	" 11, 12
Bakersfield, Calif.	Jan. 4, 5	Chico, Calif.	" 13
Fresno, Calif.	" 6, 7	Macdoel, Calif.	" 14, 16

BROTHER V. C. RICE

Grand Forks, N. Dak.	Dec. 16, 19	Black River Falls, Wis.	Dec. 28
Fargo, N. Dak.	" 20, 21	Milwaukee, Wis.	" 29
Detroit, Minn.	" 22, 23	Elkhart, Ind.	" 30
St. Paul, Minn.	" 26	Toledo, O.	" 31
Minneapolis, Minn.	" 27	Schenectady, N. Y.	Jan. 9

BROTHER C. ROBERTS

Chatham, Ont.	Dec. 10, 11	St. Thomas, Ont.	Dec. 20, 21
Windsor, Ont.	" 12, 13	Aylmer, Ont.	" 22, 23
Essex, Ont.	" 14, 15	Toronto, Ont.	Jan. 2
Harrow, Ont.	" 16, 17	Hamilton, Ont.	" 4, 5
Leamington, Ont.	" 18, 19	Beamsville, Ont.	" 6

BROTHER R. L. ROBIE

Walters, Okla.	Dec. 10	Thornton, Tex.	Dec. 16
Comanche, Okla.	" 12	Hearne, Tex.	" 17
Cruce, Okla.	" 13	Houston, Tex.	" 19
Bowie, Tex.	" 14	Waller, Tex.	" 26
Fort Worth, Tex.	" 15	Sealy, Tex.	Jan. 2

BROTHER W. J. THORN

Milwaukee, Wis.	Dec. 15	West Middlesex, Pa.	Dec. 24
Fort Wayne, Ind.	" 16, 17	Meadville, Pa.	" 26, 27
Mansfield, O.	" 19	Cambridge Springs, Pa.	" 28, 29
Sharon, Pa.	" 20, 22	Erie, Pa.	" 30, 31
Farrell, Pa.	" 23	Titusville, Pa.	Jan. 2

BROTHER S. H. TOUTJIAN

El Reno, Okla.	Dec. 19	Wynnewood, Okla.	Dec. 26, 28
Minco, Okla.	" 20	Elmore, Okla.	" 27
Chickasha, Okla.	" 21, 22	Ardmore, Okla.	" 29, 30
Purcell, Okla.	" 23	Madill, Okla.	" 31
Paoli, Okla.	" 24	Hickory, Okla.	Jan. 2, 3

BROTHER J. C. WATT

Friendship, N. Y.	Dec. 17	Limestone, N. Y.	Dec. 27
Bolivar, N. Y.	" 19	Perry, N. Y.	" 28, 29
Shinglehouse, Pa.	" 20, 21	Newark, N. Y.	" 30
Salamanca, N. Y.	" 22, 23	Geneva, N. Y.	Jan. 2
Bradford, Pa.	" 24, 26	Auburn, N. Y.	" 3, 4

BROTHER J. B. WILLIAMS

Guthrie, Ky.	Dec. 20	Nashville, Tenn.	Dec. 27
Palmyra, Tenn.	" 21	Springfield, Tenn.	" 28
Big Sandy, Tenn.	" 22	Lebanon, Tenn.	" 29, 30
Gadsden, Tenn.	" 23	Crossville, Tenn.	" 31
Memphis, Tenn.	" 24, 26	Rockwood, Tenn.	Jan. 2

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

Vol. XLVIII SEMI-MONTHLY No. 23

Anno Mundi 6026 – December 1, 1926

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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

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, E. J. COWARD.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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LOS ANGELES CONVENTION

A convention of Bible Students will be held at Los Angeles, December 30th to January 2nd. This will be the only convention held on the Pacific Coast during the winter that will serve generally the Pacific Coast. Several pilgrim brethren will be there, including Pilgrim Brother A. H. Macmillan; and it is a probability that Brother Rutherford will attend the convention. For further information address F. P. Sherman, 200 Trinity Auditorium, Los Angeles, Calif.

BIBLES

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

P120 4¼ x 7⅜, French Morocco	$4.00
P125 4¼ x 7⅜, with concordance	4.35
P130 4¼ x 7⅜, Full Leather	5.65
P135 4¼ x 7⅜, with concordance	5.80
K60 4¼ x 6½, French Morocco	3.40
K65 4¼ x 6½, with concordance	3.75
K70 4¼ x 6½, Full Leather	4.85
K75 4¼ x 6½, with concordance	5.20

YEAR BOOK

The annual report this year will be too voluminous to be published in the WATCH TOWER.

The 1927 year text will be, "O Lord, how manifold are thy works!"

Many brethren have called attention to the fact that our "Manna" texts have been in use now for upwards of twenty years and that the consideration daily of some other texts of the Scriptures might prove profitable.

Therefore the SOCIETY is publishing a book entitled THE I. B. S. A. YEAR BOOK.

It will contain a brief history of the SOCIETY and its purpose; the annual report of the SOCIETY'S work for 1926; the year text for 1927; the weekly prayer-meeting texts appropriate thereto together with comments; a text for each day, closely related to the year text with appropriate comments in harmony with present truth.

The book will contain more than three hundred pages, handsomely bound in royal purple, gold stamped and embossed. It will sell for 50¢ a volume. It will be ready for the holidays. You may send your orders now.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII DECEMBER 1, 1926 No. 23

NEW YORK CONVENTION

"As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. We have thought of thy lovingkindness, O God, in the midst of thy temple." — Psalm 48: 8, 9.

TO COMPARE one convention of the Lord's people with another does not enable one to fully appreciate the blessings that come from conventions. A Christian not only must attend a convention but must fellowship with others of like spirit, and have some part therein, to really appreciate it. Even then human words are inadequate to properly and fully express one's appreciation. It can be confidently asserted that no convention of God's children assembled in the harvest time has been more clearly marked by an expression of the spirit of the Lord than that convention held in New York City October 14-18 inclusive. It will not be forgotten by those who attended and had a part therein.

Of course, like in other gatherings, there were a few who had come for curiosity's sake, or to look for something about which to gossip. But they were very few and hard to find. Such had no fellowship or joy in the convention, and it was noticed that these very few were left alone. The true saints followed the admonition of the Apostle Paul, who said: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16: 17, 18) Those devoted to the Lord were too busy to listen to anything except that which would bring glory to the King and our heavenly Father's name. They were happy with each other and anxious to do what they could.

The saints are acquiring a deeper appreciation of God's organization. They recognize that Jehovah's organization is Zion, of which Christ is the Head, and that all the members of that organization who are on the earth, if they would continue therein, must be in complete harmony with and devoted to the Head, Christ Jesus, and to the heavenly Father. In order to be in harmony one must joyfully obey the commandments of the Lord.

For one to obey the commandments of God at this time means that such an one must joyfully and earnestly engage in the service of the Lord as opportunity is offered. No one can be counted as a part of the "servant class" (Isaiah 49: 3; 42: 1) unless such an one gladly and earnestly engages in the service of the Lord. These dear saints, having an ever-increasing vision of the outworking of the divine plan, find expression in the words of the Psalmist: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." (Psalm 48: 1) These recognize the greatness of Jehovah, and that the "city" here mentioned is a symbol of his organization, and that out of his organization (Zion) shall the praises of Jehovah now be sounded.

The saints not only see but more fully appreciate that the "man child", which is the kingdom or holy government, is born; that the Devil has been expelled from heaven; that the conflict has been transferred to earth; that now is the day of God's vengeance, and that it is the solemn and joyful duty of the saints to give testimony concerning the same. They see that the Lord is in his temple and that those whom he finds having on the wedding garments he brings under the robe of righteousness, and gives to them the garments of salvation which Jehovah has furnished, and now commands them to go into the gates of the kingdom; to gather out the stumbling stones that lie in the way of others; proclaim liberty to the prisoners who are in the prison houses of Satan's organization; to point the people of good will to the highway of the Lord; and to lift up for the people the standard of the Lord that they may rally unto him.

Never before have the saints appreciated these things so much as now, and no earthly power can prevent them from giving the witness; and they will continue to give the witness until the Lord says it is done. Such was and is the zeal of the dear ones who came to the New York convention to be a blessing, to receive a blessing, and to glorify the name of Jehovah God. About 2500 of the consecrated attended. They began to arrive Wednesday evening the thirteenth, and they wore the real smile that does not come off.

Brother R. J. Martin was the chairman of the convention and Brother E. J. Coward was assistant to the chairman. The convention was held in Mecca Temple, a beautifully appointed assembly hall situated in Manhat-

tan; but all the Sunday meetings were held in the New Madison Square Garden, which is America's greatest and best appointed auditorium.

At ten o'clock Thursday morning the convention opened with a praise and testimony meeting which afforded an opportunity for the dear friends to give expression to their pent-up feelings of joy. Then followed a discourse by Brother C. A. Wise, which greatly comforted and encouraged the brethren. Another testimony service was had at 2 p. m., followed by a discourse by Brother George S. Kendall. With his usual fire and earnestness Brother Kendall stirred up the friends to greater heights of joy. Brother E. J. Coward next gave a discourse, pointing out the privileges of the brethren to daily present themselves unto the Lord to be wholly used in his service and to his praise. By seven o'clock the brethren were fully ready for another testimony meeting, in which they engaged with real earnestness. Then came Brother A. H. Macmillan, and with his enthusiasm and firing zeal he emphasized the privileges that the people of God now enjoy in knowing of his plan and serving him. Thus ended the first day; and the brethren, contented and happy, retired to their resting places and arose next morning fully refreshed and ready for another blessed day.

Friday was "the day before"—it was the day of preparation for the army to move out into action. The assembly opened at ten o'clock in the morning with a testimony meeting, which gave the friends opportunity to tell each other of their joy in the Lord. Brother T. J. Sullivan then gave a discourse, pointing out the privileges of the brethren to serve the Lord and emphasizing the fact that on the morrow they would have the opportunity to go forth and personally give a witness to the people in the great metropolis of America.

SATAN'S COMING

The brethren are now beginning to see the hideousness of the Devil's organization. They are also seeing more clearly the Lord's organization, because they are in the temple condition. When the Devil attempts to thwart the Lord's purposes the Lord quickly enables his people to see the movement, and furnishes them an opportunity to have something to do as his instruments.

The New Madison Square Garden had been taken for the public address to be delivered Sunday afternoon. An advertising agency was engaged to handle the newspaper publicity in behalf of the SOCIETY. Agents of these newspapers solicited advertisements, some of them with great earnestness, asking that they might be permitted to print full page announcements. Of course they did this for the money that they would receive for it. The newspapers seemingly all being anxious to take the advertisements, preparation was not made to do much advertising outside of the newspapers. The billboards were not engaged, nor the street cars, as heretofore on such occasions.

The various newspapers took the copy for the advertisements and agreed that publication thereof should be given on days certain, which days were agreed upon. Among those papers so engaged were the New York *Times,* the New York *Sun* and the New York *Herald.* Each one of these papers, having the copy in possession with the understanding that it was to be published in a certain issue, held it for several days for this purpose. The New York *Times* was to appear Thursday. Just before going to press the representative of that paper notified the SOCIETY'S advertising agent that the advertisement would not be carried at all. No reason was assigned. Then followed the New York *Sun* and the New York *Herald* with their refusal to publish.

Having held the copy for several days, with the understanding that it was to be published on the dates agreed upon, these newspapers doubtless reasoned that there would now be no other means of advertising the New Madison Square Garden meeting, and that if they refused to advertise it the SOCIETY would be left in a hole; and of course that would greatly please the Devil. Without a question of a doubt the policy of the big metropolitan papers, which are owned and controlled by big business, is to do everything possible to thwart the spreading of the message of the Lord's kingdom; and they reasoned that one of the best ways to oppose it would be to treat the Bible Students with silent contempt.

By way of explanation, attention is here called to the fact that the President of the SOCIETY delivered an address at Royal Albert Hall, London, on May 30th last; and that this address, together with a resolution passed by the London convention, was incorporated in a tract and widely distributed throughout the earth. On September 12th the London *Sunday Express* devoted two columns to a harsh and critical review of that resolution and the address in particular. The following is a quotation from that paper:

> Under the guise of Bible exposition there has been let loose upon the world a flood of virulent anti-British abuse, which must be as offensive to the ordinary American as it is annoying to the British citizen. As long as the Judge and his friends kept themselves to their own country they could be *ignored,* but their new campaign in England demands some investigation. Within the past two or three days there has been inserted in six million letter boxes a copy of a leaflet called: "WORLD POWERS ADDRESSED, by Judge Rutherford, President of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION."

Here is the positive proof that the policy of the American papers that are controlled by British influence has been and is to ignore the Bible Students. As soon therefore as information was received that the New York *Sun* had refused to carry out its agreement to publish the notice of the public meeting of the New Madison Square Garden, Brother Rutherford issued a statement over his own signature, which appears below. Friday afternoon Brother R. J. Martin, chairman, appeared before the convention and informed the brethren of the wrongful action taken by these papers, and read before the convention Brother Ruthrford's statement, which is as follows, to wit:

AGAINST THE PEOPLE

Here is the evidence that *The New York Times* and *The Sun* are against the people and wish to keep them from knowing the truth. These papers contracted with the International Bible Students Association press agency to carry advertisement of JUDGE RUTHERFORD'S NEW MADISON SQUARE GARDEN mass meeting Sunday afternoon, October 17th. One of these papers on bended knees begged for the business. At the last moment both papers repudiated their contracts and refused to publish the advertisements. Why? many are asking.

The reason seems apparent. They wish to keep the American people in the dark. It is generally understood that *The New York Times* is controlled by British capital. *The Sun* is decidedly pro-British.

In May I delivered a speech at Royal Albert Hall, London, telling the people concerning the world powers and particularly the true status of the British Empire. The preachers and profiteers did not like it. The common people heard it gladly. Recently more than a million copies of that speech have been placed in the hands of the peoples of New York City. At the New Madison Square Garden Sunday afternoon I expect to tell Americans some great truths that they should know. *The New York Times* and *The Sun* are against the American people. Their interests are better served by keeping the people in ignorance of certain truths.

At 3 o'clock next Sunday afternoon at the New Madison Square Garden, 50th street and 8th Avenue, the peoples of New York City will hear a plain statement of the truth, and then judge for themselves whether or not the above-mentioned metropolitan dailies are justified in repudiating their agreements.

J. F. RUTHERFORD

Then Brother Martin made an announcement to the following effect: "We have started our own presses, and our boys will work them day and night until one million two hundred and fifty thousand copies of this statement are printed; and we are going to ask the brethren at this convention to go out and give them to the people."

Being aware of Satan's subtle manner of warfare, the truly consecrated of the Lord's organization were not deceived but were ready for action.

These dear saints know that the time has come for the Lord to establish his kingdom, and that his kingdom is the city of the great God which shall ultimately bring blessings to the people. They know that this being the Lord's time nothing can stop his work. Their hearts find expression in the words of his prophet: "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever." (Psalm 48:8) Therefore all the dear brethren responded quickly, and between the afternoon meeting and seven o'clock that same evening upwards of 300,000 copies of the statement had been put into the hands of the people on the streets. Some policemen interfered with some of the brethren, and some were arrested, but they were released and went joyfully on with the Lord's work.

At 8 p. m. the conventioners returned to listen to a discourse by Brother Rutherford, on the subject: "The Laying of the Stone in Zion." In substance Brother Rutherford said that The Stone in Zion is God's anointed King; that this Stone was laid in miniature first and in completion later; that the laying in miniature took place at the time Jesus offered himself as King to Israel, as set forth in Matthew twenty-one; that the laying of the Stone in completion took place when the Lord offered himself as King in 1918, when he came to his temple; that on both occasions he was rejected by the professed people of God, who were not in truth and in fact fully devoted to the Lord.

The speaker then pointed out that those who now recognize Christ as King and have a proper appreciation thereof have resting upon them a peculiar obligation; that God has said to such: "Ye are my witnesses that I am God"; that the time has come for declaring to the people that the kingdom of heaven is here; that God has now set his King upon his throne; and that these things being true the Lord is now furnishing opportunities for all who really love him to obey his commandments in spreading the glad tidings to the people. Then he announced that the morrow would be Service Day, and that every one of the conventioners would be privileged to go out and place the books and literature in the hands of the people and thus inform them of the kingdom, also to hand them a copy of the statement concerning the public lecture on Sunday and invite them to the meeting. The convention was greatly enthused and eager to engage in the work.

The only place available for storing the stock of books and literature for the workers was a livery stable situated immediately across the street from the Mecca Temple. This seemed to be rather a fitting place to the Lord's saints. They reasoned that if it pleased God to have his beloved Son born in a manger where the cattle had fed, surely it was a great favor for God's people now to assemble in a livery stable, arm themselves with ammunition, and go forth to engage in the work of proclaiming the Lord's kingdom. It was a happy throng that crowded into that stable that night and out on the sidewalk. Many of them, armed with a quantity of the statements entitled "Against the People", sallied forth on the streets to put them into the hands of the people. Many of them worked upon the streets until midnight. Some were apprehended by officers of the law and some few were evilly spoken against, but the people were generally eager to take the notices and read them.

The distribution continued through Saturday and Sunday morning, until the great city of New York from the northern edge of the Bronx to the south end of Staten Island had been well covered with a million two hundred and fifty thousand copies of the statement. By this time the Lord's saints were exceedingly happy that they had been able to prevent the Devil from keeping the people in the dark concerning the public witness. All praise was given to the Lord, and their hearts found expression in the words of the Psalmist: "According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments."—Psalm 48:10, 11.

SERVICE DAY

Saturday had been set aside for Service Day. Practically all who attended the convention, and who were able to go, went out on Saturday. They each carried with them a quantity of the statements above mentioned, together with books, etc. In the forenoon they canvassed especially for the DELIVERANCE book. Each worker had received sealed instructions which were to be opened at one o'clock, and all were asked to start promptly at 1:30 p. m. in obedience to these sealed instructions. Each one had also received sealed packages of booklets, put up in combinations of five, with a special price thereon. It is recognized that New York City is the hardest place to interest people in the Lord's work, but the results of this day were exceedingly gratifying. When the day's results were totalled up in the evening the sales were, to wit: 3,783 DELIVERANCE books, and 35,140 booklets.

SUNDAY

A praise and testimony meeting was had Sunday morning at nine o'clock at Madison Square Garden. At ten o'clock Brother W. F. Salter spoke, and at eleven Brother George S. Kendall spoke briefly, followed by a testimony meeting participated in by those who had had specially interesting experiences on Service Day. These discourses and testimonies were of much encouragement and help to all the brethren.

The public meeting was held at three o'clock in the afternoon, at the New Madison Square Garden. There was a musical program rendered by the "Watchtower Trio" and assisted by Brother Franz, tenor, which preceded the public address. About twelve thousand people attended this meeting, and many of the friends were heard to remark: "It is an unusually intelligent audience."

Shortly after three o'clock Brother Rutherford began his public address, and for one hour and thirty minutes there was the keenest interest shown by the vast audience. It was noted that the only ones who left the great hall were a few preachers, marked by their peculiar garb, and a few of the Bible Students who evidently felt that they must get outside. It is unfortunate that any of the consecrated should leave a public meeting, because it is as much their meeting as it is the speaker's. The audience was unusually attentive, frequently manifesting their approval by prolonged applause, and on several occasions by shouting and crying out aloud their approval.

The speaker plainly stated the position of the metropolitan press as a part of the Devil's organization and how it opposed the Lord's kingdom and adopted the policy of keeping the people in the dark. He also pointed out specifically how the preachers and the politicians worked together as the blind instruments of Satan's empire and especially how the clergy, posing as representatives of the Lord, are hypocrites and in truth and in fact are representatives of the Devil's organization. The public could see the proper application and vociferously manifested their approval. The speaker stated that the New York press were not carrying his public address he was then making because their policy is to ignore the truth, that they prefer to publish falsehoods rather than the truth. He then said:

> The New York *American* is the only great daily in the city of New York that has the moral courage to publish this address, and tomorrow morning it will carry a full report. I imagine you are asking: "How did you induce that paper to publish this address?" My answer is that we bought the space and paid upwards of $1300 for it; and we did this for the benefit of the people, that they might hear the message. We do not expect the press to publish the truth for nothing, because its interest is on the opposite side. We are glad that the Lord provides the money which we can use to publish these truths for the benefit of the people. The press states that they do not publish a discourse of this kind because it is not news. I insist that it is not only news but good news; it is the good news which the Lord now will have the people know and which the angels prophesied of centuries ago, at the birth of our Lord.

Then the speaker said to the audience: "I want every one of you who believes that this is good news, and that the press should publish it for the benefit of the people, to indicate it by saying, Aye!" There was a tremendous roar of Ayes from approximately all of the twelve thousand people assembled there. Then the speaker concluded by saying: "Having heard the description of the Lord's kingdom and the blessings it shall bring to mankind I desire to ask every one of this great audience who would like to see such a kingdom established, to stand up." The whole audience rose and bowed their heads at the request of the speaker, while a brief prayer was offered.

As the audience dispersed the brethren stationed in various parts held forth the books for sale, and the net result was that approximately nine thousand volumes were sold to that audience. It is believed that this is the best record ever made of sale of books at a public meeting. The audience went away enthusiastic, and the opinion is here volunteered that those people who heard on Sunday afternoon at the New Madison Square Garden will make themselves good advertising agents against the Devil's press and for the Lord's kingdom.

The Monday morning edition of the New York *American* carried a full report of the public discourse, according to copy furnished. THE GOLDEN AGE will also carry a full report. The New York *Sun* and the *Times*, in a shame-faced manner, carried a few lines of misrepresentation of the facts. The *Daily Graphic* carried quotations exposing the clergy and their allies.

On Sunday night the convention assembled for a meeting at the New Madison Square Garden, which was addressed by Brother F. W. Franz. They were all happy and in a proper attitude to receive the splendid address which was given, and which was in corroboration of the laying of the Stone in Zion. It was helpful and uplifting to the brethren. On Monday morning Brother Barber delivered a discourse on baptism, which was

followed by thirty symbolizing their consecration by water immersion. At two in the afternoon a testimony meeting was held, and at three o'clock Brother Victor Schmidt addressed the convention. His address was both strengthening and helpful.

At four o'clock on Monday Brother Rutherford addressed the convention on the subject: "The Stumbling Stone in Zion." Briefly stated, his discourse was to the effect that Israel after the flesh stumbled over the Stone, God's anointed King; that there were two divisions of the house of Israel then, one division in the north and the other in the south country; that only a remnant of Israel after the flesh accepted the Lord as the anointed One; that the complete fulfilment of the laying of the Stone in Zion took place in 1918; that then and there God's anointed King became the measuring or test Stone by which all professed Christians must be measured (Zechariah 3:9); that then in harmony with the prophecy in Isaiah 8:14 nominal Israel, meaning the denominational systems, stumbled and fell; that was one of the houses of Israel; that many in present truth composing the other division of the house of Israel stumbled and fell—some of these because they reasoned wrongly and were ensnared in the head, others because they walked in the wrong way, opposed the Lord's work, and were ensnared in the feet and walked back into the world.

The speaker emphasized that there is only a remnant and will be only a remnant of the professed ones in present truth who will stand, and that whether or not one is of the remnant depends upon his continued faithfulness even unto death; that this prophecy shows why a number in present truth have turned away since 1918, and have fallen and become opponents of the truth; that these make themselves judges of their brethren and are not willing to leave the judgment to the Lord; that their opposing the work of the SOCIETY is not merely opposing that which is visible but that they are opposing the Lord, because the Lord is carrying on his work in one certain way to give witness to the peoples of earth. This discourse has appeared fully in THE WATCH TOWER, and for that reason is not here repeated in full.

On Monday evening there was a symposium in which Brothers Riemer, Van Amburgh, C. J. Woodworth and Macmillan addressed the convention. Each one of these addresses was splendid and brought much joy to the hearts of the friends. Then with a few appropriate remarks from Brother Rutherford the convention concluded, all standing and singing together, "God Be With You Till We Meet Again," and giving each other a chautauqua salute. Thus ended one of the happiest and most blessed assemblies of God's people that has ever come together.

The brethren also had opportunity to visit the radio station WBBR, the Bethel Home, the factory, and the site where the new building is being erected. They were happy at the manifest evidence of the Lord's direction of his work and gave glory to the Lord.

It was announced by Brother Rutherford at the conclusion of the convention that the bonds for the erection of the new building, heretofore mentioned in THE WATCH TOWER, have been over-subscribed; that it is gratifying to know that by far the larger part of these have been subscribed by brethren of small means, who took bonds of $100 denomination; that a few brethren having large amounts of money took none, probably because they thought their interest of six or seven per cent received from other investments would be better than five per cent invested in a building used for the Lord's purposes; that it seems that it is pleasing to the Lord to carry on his work by the efforts of the feebler ones; that the bond issue was not a solicitation of money but an opportunity for the brethren to furnish the money for the building (which is a good investment and upon which they receive interest) rather than for the SOCIETY to borrow it from worldly sources; that there had been a general and liberal response by the brethren in this effort; and that while all the money belongs to the Lord and he can get all he wants, yet the friends are more and more appreciating the fact that it is a wonderful privilege to use what little they have in his service. The convention expressed its delight that the bonds have been over-subscribed and that the larger part thereof have been taken in small denominations.

To be in the service of the Lord is a blessed and happy privilege, and the brethren who are really consecrated to the Lord are more and more appreciating the fact that they are greatly favored to have any opportunity to tell others about the kingdom. The purpose of building the factory and increasing the machinery is to enable the Lord's people to get into the hands of the public a greater quantity of literature advertising the King and the kingdom. That the Lord's hand is in this matter is clearly shown by his manifest approval. Without doubt the work will go grandly on until it is finished, whether there be few or many engaged in it; and everyone of the truly consecrated can now praise the Lord that he permits us to be his witnesses.

PRESSING TO THE BATTLE

"Light hath arisen; we walk in its brightness.
Joy hath descended; its fulness has come.
The word hath been spoken; we hear it, we take it.
Angels are singing. Shall we only be dumb?

"Lead on, our Captain! We follow, we follow;
Life is no slumber; our battle no dream.
Lift up thy banner; we rally around it;
Wave high thy sword; we press on in its gleam."

PITTSBURGH CONVENTION

A CONVENTION of Bible Students at Pittsburgh is always of peculiar interest because it was there that the Lord was pleased to begin the harvest work of his second presence. October 29, 30, 31 and November 1 were the dates this year. The sessions of the convention were held in Memorial Hall, a beautiful place, with a capacity of about 2500, and affording everything desirable for a convention. Brother A. H. Macmillan was the chairman.

The convention opened Friday morning at ten o'clock with a testimony meeting. This was followed by a discourse delivered by Brother C. A. Wise. Another testimony meeting was held at 2:00 p. m. Then Brother G. R. Pollock addressed the convention. Another testimony meeting was held at seven. Brother Kendall was on the program; but he being unable to attend, Brother Pollock supplied his place. It was a happy day. On Saturday a praise service was had at ten o'clock. At 10:30 Brother Rutherford arrived and delivered a discourse to the convention on "The Laying of The Stone in Zion" and the test that followed.

Saturday afternoon was Service Day. The friends were enthusiastic about participating in the service and practically all attending the convention went out into the work. The sales for the afternoon aggregated about 5300 volumes. This is a splendid showing, seeing that canvassing parties have been going over Pittsburgh year after year. It further proves that there is always some one who has not previously heard the message who desires to know something about it. At 8:00 p. m. Brother A. H. Macmillan addressed the convention. Sunday morning the convention was addressed by Brother Van Amburgh.

At 1:30 p. m. Sunday Brother Rutherford delivered a lecture over the radio. A loud speaker was installed at the convention hall and the lecture was heard with the same distinctness and clearness as if the speaker had been personally present. In fact some remarked that it was even clearer. The radio is a marvelous invention, and without doubt was brought about by the Lord for the benefit of those who are now trying to give his witness. While it is true that others use the radio, the real purpose of the invention is to let the world know in this way that Jehovah is God and that Christ is King. At three in the afternoon Brother A. H. Macmillan again addressed the convention and Brother Pollock at four o'clock. All the addresses of the convention were upbuilding and helpful, and the friends delighted therein.

Special advertisement had been made for the public meeting for Sunday evening. This was for the Jews. Brother Rutherford was advertised to speak on the subject, "PALESTINE FOR THE JEW—WHY?" Many prominent Jews of the city had participated in advertising the meeting, and the Jewish paper had carried editorials for several days. The principal seats in the hall were reserved for the Jews. A Jewish orchestra of very exceptionally fine musicians furnished the instrumental music preceding the lecture. Brother Macmillan appeared on the platform and gave an introduction concerning the Jewish question, and announced the book COMFORT FOR THE JEWS. The orchestra then played another selection, at the conclusion of which the speaker of the evening appeared. He was enthusiastically received by the Jews. The hall was well filled, and the attention was remarkable.

A few left the hall during the lecture, but not one Jew left. Those who went out were Bible Students. It really seems too bad that those who claim to be consecrated to the Lord, when they invite strangers to come to a meeting will take good seats and then walk out. But it seems almost hopeless to call this to the attention of the friends. Some of them feel absolutely at liberty to walk in and out of a meeting as the whim takes hold upon them.

The Jewish audience hung upon every word and frequently manifested their approval and joy by enthusiastic applause. At the conclusion of the lecture a quartet sang a Jewish hymn. The audience was so impressed that some of the Jews in the audience joined in the hymn with real feeling. The Jews left the hall enthusiastically, some of them buying as many as four books each. Brother Macmillan appeared in the crowd as they were passing out and the Jews mistook him for the speaker and almost mobbed him, but he soon explained that he was the first speaker of the evening and they were just as glad to greet him. It is quite evident that the Jews who have faith in the Bible delight to see that the time has come for the fulfilment of the prophecies which foretold that they shall come again into God's favor.

The convention concluded Monday afternoon following the annual meeting of the WATCH TOWER BIBLE AND TRACT SOCIETY. Discourses were delivered by several of the brethren and at 8:00 p. m. Brother Rutherford appeared on the platform and gave a brief talk of twenty minutes, at the conclusion of which the hymn "God Be With You Till We Meet Again" was sung; and with a chautauqua salute the brethren bade each other goodbye and went to their respective homes.

Many telegrams were received from various parts of the world expressing confidence and encouragement and asking God's blessing upon the convention and annual meeting. Amongst these were some from Europe, particularly from the London Bethel Family, and from other parts of the country. The New York church, having had a happy day during Saturday, sent the following telegram:

> We greet you and those assembled in convention in the name of Jehovah and rejoice with you in the King's service. Class in action had banner day. Sold seven thousand.

It was a happy convention, and many were the remarks heard to the effect that they had never seen such

a sweet spirit manifested and that not one word of criticism was heard against any person or any thing. Everybody seemed to be in full harmony. The brethren expressed thankfulness for the help received from THE WATCH TOWER; and we were glad of this, because the only desire is to help the brethren. Withal, it was a blessed season of mingling together and of aiding each other to understand some of the precious things of God's wonderful plan.

ANNUAL MEETING

(Copy of the Minutes)

Pursuant to notice duly given as provided by law and by the charter and by-laws of the SOCIETY the annual meeting of the WATCH TOWER BIBLE AND TRACT SOCIETY was held at Memorial Hall, Pittsburgh, at ten o'clock Monday, November 1st, 1926. The time for the regular annual meeting is October 31st, but this date being Sunday the meeting was held according to law on the day following.

The meeting was called to order by the President in the chair, who called upon Brother W. E. Spill to offer the opening prayer. Reading of the minutes of the previous meeting was omitted by common consent. The next order of business was the report by the President on the work of the SOCIETY during the fiscal year, which closed September 30th. This report is quite voluminous, covering some sixty pages of manuscript. The convention voted to have it read. The President thereupon read the report.

This report was enthusiastically received, and upon motion the members of the annual meeting voted their unqualified approval thereof. The Treasurer then made his report. The law does not require these reports to be made, nor does the charter; but they are made for the encouragement of the brethren. This was the statement made by the President of the meeting.

The next in order was the election of a Board of Directors of seven members, to serve for a period of three years. The Board, as constituted at that time, was, to wit: J. F. Rutherford, C. A. Wise, W. E. Van Amburgh, A. H. Macmillan, C. H. Anderson, H. H. Riemer, and J. A Baeuerlein. A motion was made that the corporation meeting proceed to re-elect the seven persons above named as the Board: Brother R. J. Martin was then also placed in nomination. Thereupon Brother C. H. Anderson arose and stated to the corporate members that he was so situated that he could not give personal attention to the duties as a member of the Board of Directors, and therefore withdrew his name and asked the corporate body to vote for Brother Martin in his stead.

Thereupon a motion was made that the Secretary of the SOCIETY, by unanimous consent, cast the entire vote, present and voting, for the following named persons as and for the Board of Directors for the ensuing term of three years, to wit: J. F. Rutherford, C. A. Wise, W. E. Van Amburgh, A. H. Macmillan, R. J. Martin, H. H. Riemer and J. A. Baeuerlein. The Secretary then announced that there were present, in person and by proxy, 157,484 votes, all of which he cast by ballot for the persons above named as a Board of Directors. Thereupon the President declared that upon the advice of the voters and of the vote cast accordingly the above named seven persons were duly elected as members of the Board of Directors for the ensuing term of three years.

The next order of business was the election of officers. The name of Brother J. F. Rutherford was presented as President. There were no other names presented. Thereupon it was moved that by unanimous consent the Secretary be instructed to cast the entire vote of the meeting for Brother J. F. Rutherford to serve as President for a term of three years. Brother C. A. Wise was called to the chair and put the motion, which was unanimously adopted. Thereupon the Secretary cast the entire vote of, to wit, 157,484, for Brother J. F. Rutherford for the office of President of the SOCIETY for a period of three years.

Brother C. A. Wise was then nominated for Vice President. Brother A. H. Macmillan also was placed in nomination. Brother Macmillan withdrew his name, and thereupon the meeting unanimously elected Brother Wise as Vice President for the ensuing term of three years.

Brother W. E. Van Amburgh was nominated and by unanimous consent of the shareholders elected as Secretary and Treasurer for the period of three years. Brother H. H. Riemer was then nominated and unanimously elected as Assistant Secretary and Treasurer.

The President then called the order of unfinished business, and there being none next called for new business. Thereupon Brother L. L. Bulleit of Indianapolis announced to the Chairman that he had a resolution to present and that the resolution had to do with the officers of the SOCIETY. The President then announced, "In view of the statement of the brother as to the nature of his resolution I now ask Brother C. H. Anderson of Baltimore to take the chair and preside over the meeting during the consideration of the resolution." Brother Bulleit was also invited to the platform, to read the resolution, and at the conclusion thereof he moved its adoption. Brother Spill of Pittsburgh, Brother Saunders of Pittsburgh, and a number of other brethren, enthusiastically seconded the resolution; whereupon it being put to a vote was unanimously adopted. The resolution is as follows, to wit:

SHAREHOLDERS' RESOLUTION

As consecrated followers of Christ, assembled in convention at Pittsburgh, Pa., and at the annual meeting of the WATCH TOWER BIBLE AND TRACT SOCIETY, we send love and greetings to our brethren throughout the earth.

We are aware of the fact that all who are earnestly keeping the commandments of God as his witnesses on earth are the targets of the Devil and his emissaries. The venom of such attacks is manifest more particularly against those in the front ranks of the battle for the truth.

The enemy has caused to be circulated against officers of the SOCIETY, and especially against the President of the SOCIETY, false and wicked accusations which have a tendency to disturb some of our brethren. We regret to note that these malicious accusations have been carried about by some who have professed to be in present truth but who no more walk with us. We would take no notice of these vicious attacks except for the purpose of encouraging our brethren who are not in a position to know the facts as well as we know them.

For ten years Brother J. F. Rutherford has zealously and faithfully served as President of the SOCIETY. His election has been unanimous each time during that period, and at this meeting he again has been unanimously elected.

The blessing of the Lord attending his efforts is the best evidence of the Lord's approval upon him. This convention and annual meeting now goes on record expressing our full faith and confidence in Brother Rutherford and in those who are associated with him at headquarters, and in his managers in the various countries who are acting under his appointment. We call upon our brethren everywhere to stand together fighting for the gospel of the kingdom and thereby giving their unqualified and loyal support to Brother Rutherford and the brethren associated with him in conducting this work.

We request that a copy of this resolution be presented to Brother Rutherford, and a copy be sent to the local manager of each and every country, and that it be published in THE WATCH TOWER, in the English and the foreign editions.

Under the leadership of our Lord we are marching to victory. Let us all march firmly together.

There being no further business to come before the shareholders' meeting at this time the meeting adjourned.

In witness whereof I have hereunto set my hand and seal as Secretary, this first day of November, A. D. 1926.

(Signed) W. E. VAN AMBURGH, *Secretary*.

The annual report, as heretofore announced, being too voluminous to publish in THE WATCH TOWER, will be published in the YEAR BOOK of the SOCIETY. This book will also contain a brief history of the SOCIETY and a text for each day of the year, and a special prayer-meeting text and comment for each Wednesday during the year. This book will be handsomely bound in royal purple cloth and gold stamped. The price to all will be fifty cents. Orders are being received now.

THE CHRISTIAN'S USE OF THE BIBLE

——JANUARY 16—DEUTERONOMY 6:4-9; 2 TIMOTHY 3:14-17——

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

THE true disciple of Jesus, while always interested in all things relating to the Bible, gives himself no concern in the matter of textual criticisms which are leveled against it by men learned in the world's wisdom; nor in those more numerous and much more harmful higher criticisms which are made by the clergy who, though set apart by their respective organizations to expound the Bible, nevertheless spend time in criticism professedly to make it clearer but really to destroy the thought that it is the revelation of God to man.

2 To the disciple it is enough that Jesus accepted the writings of Moses, the Law, the historical records, the Psalms, and the prophets as a God-given record for the guidance and instruction of all his servants, not excluding himself. To him these sacred writings were a treasure store of God's revelation of his purpose for man.

3 Today the Bible is in greater circulation than ever before. The Bible societies which exist to get it into circulation are active in their work; they ardently further their work abroad; and at home, partly because of their activities, it continues to be a "best seller". Yet by the great mass of Christian peoples, who profess to be guided by it, it is held in less esteem than ever; for the critic has been abroad in the land, with the result that confidence in the Lord's Word is very low.

4 If it is objected that without "scholarly criticism" we do not know that the Scriptures which we reverence and to which we trust are the same as those which Jesus knew so well and which he took for his guidance, we answer that the Old Testament as we have it, which contains the same writings that Jesus used, is consistent with itself; and there is no indication of its having lost or gained in its long journey through the changing centuries. The quotations from it which were made by the apostles in setting the foundation of the faith and practice of the church of Christ fix its authority in the church.

5 Further, the researches of men of good will, and even of those who have searched rather to find errors than to find corroboration, have served to prove to the follower of Christ and to the lover of God that the Bible is singularly free from serious blemishes which might naturally have so easily gotten into it. To the Bible Student there is no room for doubt on any matter essential to a true knowledge of the will and purpose of God.

6 To the Old Testament scriptures must be added the writings of the apostles, the whole making the Word of God, which is to be received by the followers of Jesus now and ultimately by all men. Every word of Jesus which has been recorded is part of the revelation of God.

Also the accounts written of his birth and works, of his death and resurrection, are received as God-given. The trivial matters of the early Christians' daily arrangements and of their communal life were not necessary to the life of the church, and are not recorded.

7 That the holy spirit of God brought back to the apostles' memory those things necessary to be recorded and believed is certain. (John 16:13) The doings and sayings of the apostles as they instructed the church were made part of the revelation in order to guide the church; and the whole forms the Word of God as it must be received, the Word which is able to make a man wise unto salvation and to make the man of God perfect in his equipment for service. Besides this, it should be understood that the Scriptures are God's witness to himself. Its prophecies were placed on record that when in God's due time their time for fulfilment would come, they would thus be a proof that Jehovah alone is God. None other than Jehovah could foretell the future; and there are thousands of years between the prophecies and the events which have fulfilled them.

8 How is the Word of God to be used? Moses told Israel that the things which he taught them about God they were to bind on their hand for a sign, and have them for frontlets between their eyes. How literally this was to be understood is not certain. A sign indicates something seen; perhaps a ring with a seal, or a bangle on the wrist with a token, was here intended. Jesus did not condemn the Pharisees for wearing a phylactery; all he said was that they made them broad so as to call the peoples' attention to their claim to reverence for the law.

9 Israel was to write the instruction of Moses on the door posts; that is, some reminder, a text as we would say, was to be written there as now-a-days we have mottoes with Scripture words for hanging on the walls of dwellings. But the Israelites were also to write the words of the law on their hearts; that is, they were to lay them up in their minds so as to be able to meditate on them day and night, abroad or at home; and to preserve them by telling their children the story of God's wonderful dealings with them, and of all his goodness.

10 Israel's sons in the days of Israel's degeneracy made a great profession of reverence for the law of God, and with great ostentation wore their phylacteries, with passages from the law, on their arms and on their foreheads. But it was almost all for outward show. The Word of God was not in their minds, nor the love of the Word of God in their hearts. The organized systems of Christendom have made the same profession of reverence for the whole of the Bible as the Jew did for his sacred writings, the Old Testament. But they have done exactly as the Jew did. The churches of Rome and of England have done little to explain or expound the Word of God. Each based its claim upon the Word, founded their services and creeds, and then expected no further light.

11 In later days, as Protestantism began to be broken up into sects, more attention was paid to the Bible. In still later days sects have arisen who have called attention to certain texts of Scripture and, by making "a belief" out of their choice, have emphasized them. Thus it has come about that with many there is a much wider knowledge of the Word of God than ever before. It is apparent that a knowledge of certain texts is not in itself of service; indeed, frequently such knowledge does more harm than good, because pride takes the place of a humble desire to serve God. "Knowledge puffeth up," said Paul; and he referred specially to Bible knowledge.

12 But granted a knowledge of the truth of the Bible, and humility with it, also a desire to glorify God by means of that knowledge, then the more of it the follower of Jesus has the better he can serve his Master. Here is where the disciples were advantaged; they were well versed in the Word of God. Other things considered, it may properly be supposed that those of them who were the better versed in the Scriptures were of the most service in the church. However, some were called for one reason, some for another. It is manifest that even some of the apostles were not called to be interpreters of Scripture.

13 At Pentecost Peter said at once that the manifestation which the people saw was the fulfilment of Joel's prophecy, and he quoted Joel probably without any reference to the Scripture roll. It should not be understood that Peter's mind was miraculously charged with the words of the prophecy; the holy spirit merely stirred them to remembrance, but did not put them into his mind. In exactly the same way those who now are called apart from the world to serve Jehovah can serve him best if they serve with a clear understanding.

14 The Bible is more than a collection of ancient writings and of the sayings and doings of good men. It speaks of itself as the *living* Word, as when Peter says, "Having been regenerated, not from corruptible, but from incorruptible seed, through the living and enduring Word of God." (1 Peter 1:23, DIAGLOTT) Evidently more is intended than the thought of the Scriptures conveying words which lead to life—the Word itself is living.

15 The words of the Bible can comfort as nothing else can do; and there is a power in its words, when quoted, which seems to be over and above that which might naturally be expected. It is adaptable to every experience in the Christian's life. Probably there is no experience which the Christian would describe or relate but that he will find scriptures which express better than his own words that which he would say. If he would tell of his gratitude to God, if he wishes to offer praise and to honor God, if he would pray, he finds in the Bible a store of words upon which he may draw to express his heart or to guide his thoughts.

16 It follows then that a disciple of Jesus must ever find the Scriptures a constant source of strength and

a guide in all the varying phases of life; and it will ever be to him as life itself. Paul writing to Timothy says, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. . . . from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3:14-17.

17 Reading and prayerful meditation upon the Scriptures will make the man of God complete, "thoroughly furnished" in every good work. Every man who, like Timothy, is privileged to serve God as a "man of God" will find all his equipment through the Word. Such a one will have the guidance of the holy spirit; but he will receive that, not apart from the written Word, but by light upon it. The disciple of Jesus, therefore, must be an earnest reader and student of the Word of God if he would make progress in life and service.

18 What should be the attitude of the Lord's people who in this day are gathered together by the fact of the Lord's return, even as the disciples of Jesus were gathered together at the first advent by him? Should these companies meet together for direct study of the Word of God alone, ignoring all else? At first sight it seems as if when present truth came, making the Bible a readable book, those who rejoiced in the truth should meet for further study of the Bible alone, to acquire more knowledge and thus to worship God; and to many who followed this course any question of its propriety has been resented. To others very frequently this course has seemed doubtful, because of the temptation these have had to forget the reason for the giving of present truth which illuminated the Bible, and because many began to decide for themselves what truths may be accepted and what teachings may be rejected, and thus withdraw from cooperation in the kingdom work.

19 The history of the early church gives us a lead. Then brethren met for prayer and fellowship, and to be guided by the apostles: "They continued stedfastly in the apostles' doctrine." (Acts 2:42) It would be natural for those Jews instructed in the doctrines of Christ to want to know more of the meaning of their sacred Scriptures, and when they met together they would surely delight to have them read. But there is nothing to indicate that they met merely to study the Old Testament, or that they were directed to do so.

20 The Bible shows that whenever God has a message for his people he has raised up a messenger, as in the days of Israel; or instructed teachers, as when the church, composed of believers in Jesus, was brought into existence. These messengers brought into prominence those portions of the prophecies due to be understood. Thus fresh light on the Scriptures meant more intelligent reading, and they became "meat in due season"; and those who followed the light were encouraged and strengthened. This was what happened at the first advent; and surely this has been his way at the present time, in these days of the second advent. The fact of the Lord's return was disclosed; the truths concerning this were emphasized in God's appointed way. The Lord's people were gathered round these truths that they might be fully instructed therein. The Scriptures glowed with light, and the personal reading and meditation have been made a constant source of enjoyment, confirming God's people in his truth and his work.

QUESTIONS FOR BEREAN STUDY

What is the Bible Student's attitude toward textual and higher criticism, and why? What results have these criticisms wrought? How shall we answer their claim for recognition? ¶ 1-5.

What constitutes the Scriptures, and how did the holy spirit operate in their preparation? ¶ 6, 7.

How was Israel commanded to use the Scriptures, and what hypocrisy relative thereto did their leaders commit? Is there a parallel in Christendom now? ¶ 8-11.

Is a knowledge of the Scriptures a handicap? Were all the apostles called as interpreters of the Word? ¶ 12, 13.

Why is the Bible called "the living Word"? How does it make the man of God "complete"? ¶ 14-17.

How should the Scriptures be studied by the ecclesia? What course did the early church follow in this matter? How has the Lord ever imparted his messages? ¶ 18-20.

AN INTERESTING LETTER

HEARS TRUTH OVER WBBR

DEAR FRIENDS IN THE LORD:

It is a little more than a year since I first learned of the Truth through WBBR. I had been praying for a long time to God to show me his way, and I believe that was God's way of answering my prayer.

I am sure that God is blessing the efforts of the brethren in their labor of love, and especially our beloved Brother Rutherford. I took great pleasure in reading Judge Rutherford's wonderful address given in the New Madison Square Garden, as published in the N. Y. *American*, Oct. 18th, and believe our Lord's blessing went with it in spite of Satan's opposition.

I am rejoicing in the Truth and in the incoming kingdom, and am anxious that others shall know about it. I have read nearly all the literature that is published by the I. B. S. A., and could not live without it.

Please accept inclosed money order for use in the Lord's service. I also wish to thank the WBBR radio performers, who are so faithful in entertaining us with good music and singing.

Truly yours in the Lord,

MRS. VINA W. CONKLIN.—*N. J.*

PRAYER IN THE CHRISTIAN LIFE

JANUARY 23—MARK 1:35; 14:32-36; MATTHEW 6:9-13——

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matthew 7:7.

ALTHOUGH there is no record in the Old Testament of prayer being offered earlier than Abraham's appeal for Sodom made to the angel of Jehovah and asking that the city might not be destroyed if at least ten good persons were found in it, yet we must suppose that his was not the first prayer offered to God. Men worshiped God as they sacrificed to him; and Abel's offering, acceptable to God, would be accompanied by some expression of his heart, whether voiced or not.

[2] It was true then as now that "prayer is the soul's sincere desire, uttered or unexpressed." It was natural that such men as Abel, Enoch and Noah should voice their praise and express their desires as they offered their sacrifices to God; and God, who never changes, must always have had his ears open to the cry of those who put faith in him.

[3] There is no record of the patriarchs praying for counsel in their affairs, nor intimation of any attempt or thought to enter into communion with God. When in need of instruction in any new matters which arose in Israel, Moses had a means of approaching God; he sought and was given his answer in the holy place of the tabernacle. Apparently in all matters relating to Israel he was limited to that more ceremonial form of prayer; there is no suggestion that at either morning or night he supplicated for God's guidance of his work for Israel. Moses' song, in which Miriam joined, and Deborah's song of triumph were of the nature of prayer, but were not supplication.

[4] The first supplication recorded in the Bible is of Hannah, the mother of Samuel, who in bitterness of soul prayed unto the Lord and wept sore. Her attitude of prayer was woefully misunderstood; Eli the high priest, accustomed to seeing drunkenness in the court, thought she too was drunk. But as the time approached when God would establish a kingdom in Israel, centered around a temple service, which may be called the second phase of Israel's life, prayer became more common in Israel. Samuel who was then the Lord's chosen leader, and who in so many things set the worship in Israel, was a man of prayer. His cry in prayer was known throughout Israel. Towards the close of his life, when the people desired a king and really rejected him as their leader and God as their invisible King, they nevertheless asked Samuel that he would not cease to pray for them. They depended very much upon his prayers.

[5] When David came to the throne, and the temple of God was in prospect, it was fitting that songs of praise should be prepared. Then it was that God gave the Psalms, the songs of the King and the kingdom. These words of God, many of which are prophetic in matter, were not given as the prophecies were, nor for the same reason. These words of prayer and praise, and often of deep supplication in communion with Jehovah, are a special portion of the storehouse of divine truth. They served a purpose in the days when they were given to Israel; but they were specially given for the church of God, that when these faithful in Christ Jesus should come they should find for their communion with him exactly those things which would enable them to express themselves in praise or supplication.—See Romans 15:4.

[6] When the temple was built it was to be a house of prayer for the people of Israel, where they might meet God; and it was to be representatively a house of prayer for all peoples. In his prayer of dedication Solomon said, "Hearken therefore unto the supplication of thy servant, and of thy people Israel, which they shall make toward this place; hear thou from thy dwellingplace, even from heaven; and when thou hearest, forgive." (2 Chronicles 6:21) From that time prayer became a more familiar feature of the life of God's people. Daniel in exile in Babylon prayed three times a day; not ostentatiously, but certainly he did not mind that others saw him.

[7] When John the Baptist came heralding Jesus, he taught his disciples to pray; and later the disciples of Jesus said, "Lord, teach us to pray, as John also taught his disciples." (Luke 11:1) Apparently Jesus had no set formality in prayer, and there is nothing to indicate that he and his disciples had morning worship together; but the presumption that they did so worship would not be out of place; it seems to have been his custom to give thanks before they partook of their meals. It is also apparent that Jesus often rose early in the morning in order that he might be alone in prayer with his Father.

[8] The prayer commonly known as the Lord's prayer, which in answer to their request Jesus taught to his disciples, though itself a model was given more especially as a guide as to what things should be prayed for rather than as a specific form to be used. While Jesus was with them there is little evidence of their directing their minds to prayer; but in his last talk with them he told them that the holy spirit would come and would prompt them as to their needs. He said that in that day they too should go to the Father as he had done, presenting their prayers in his name; that is, standing in his covenant, and asking as it were in his stead—not, as is commonly understood, for his *sake*. When the holy spirit came the disciples were often in prayer; and it is apparent that they spent considerable time thereafter in waiting upon God.—Acts 6:4.

[9] Thus with the coming of the holy spirit at Pentecost there was a change in the matter of prayer. A communion with God was given not hitherto called for on

his part, nor hitherto possible for his people to enjoy; this privilege of communion with God in the spirit was first enjoyed by Jesus. The Acts of the Apostles tells of the whole company of brethren in their new-found life and joy continuing stedfast in the apostles' doctrine and fellowship, in breaking of bread, and in *prayers*. (Acts 2:42) For what the brethren prayed when they met together we are not told. No doubt they now felt a desire to express themselves in unison, in a way not possible in the temple service which they still used in part; we read that "Peter and John went up together into the temple at the hour of prayer."—Acts 3: 1.

10 Being moved by the same spirit as that which now moves those who enjoy the truth, they would certainly give thanks to God for the truth, and pray for his blessing on their endeavors to live in harmony with his will, and that they might faithfully witness to their faith. When the apostles had been held up by the leaders of the people, they went to the brethren and all prayed together that the Lord who had exalted Jesus would grant that with all boldness they might speak his word, and that signs and wonders might continue to be done by his name.—See Acts 4: 23-30.

11 The active ministry of Paul and Barnabas may be said to have begun through the more responsible brethren in Antioch, who fasted and waited on the Lord, evidently seeking his will concerning the ministry to the Gentiles; and the Lord guided them to the sending of Paul and Barnabas abroad amongst the Gentiles. (Acts 13:1-3) Paul tells much about his prayers on behalf of the Lord's people and for himself, and he urges the brethren to prayer. It is evident from his many references to prayer that he expected it to have an important place in the life of all followers of Jesus.

12 From all this it is apparent that prayer is to be considered as a special privilege given to the church, and must take its place with the reading of and meditation upon the Word of God and our daily strivings to lead a life in harmony with the divine will. He who neglects prayer usually becomes unthankful, and is in danger of making shipwreck of his faith.

13 Though the believer is enjoined to pray constantly there is no indication that he should spend much time in retirement. Probably the long prayers of the closet must be avoided even as the long prayers of the market-place; the one is an open exhibition of hypocrisy and self-flattery, the other tends to feed or produce a self-satisfaction which is dangerous to the spirit.

14 For what should the Christian pray? He should pray for his brethren in the faith, for the interests of the church, for the Lord's cause, for all that which will bring honor to the Lord. He should also pray for such guidance and counsel as he may need in his daily walk through life. The Lord's prayer is a guide in this matter. It first expresses reverence and praise to Jehovah; then a prayer that his kingdom may come; that his will may be done on earth as in heaven; then that the family of Christ, the household of faith, of which the one who prays is a member, may have given to it that daily portion of spiritual food which is necessary; then comes the reminder that if one prays he must go to God with clean hands, holding no evil thought in his heart towards any, and requests that he may be forgiven for his wrong doings in proportion as he himself is ready to forgive.

15 There is little of the personal in the Lord's model prayer; but, as it does not suppose the church could meet daily in order to offer it, it must be considered also as a personal supplication given in this form, that the one who prays may always remember that he is a member of a community, the family of God. It follows that such a privilege of prayer as is given to the consecrated, who have the liberty of going to God asking whatsoever they will in the name of Christ, cannot mean that any believer could selfishly choose what he would and obtain it.

16 Prayer takes its place with the gift of the spirit, and the gift of the Word of God made plain, all of which are gifts to the church. These three great blessings are therefore intended for the church of God as a whole, to be enjoyed by the various members only as they are in harmony with the church and therefore with the Lord. If this were properly understood and accepted prayer would be more truly appreciated and used rightly.

17 It seems proper for a son of God to tell his Father of his heart's desires; and we may suppose that God is well pleased for his child to tell him of all things connected with his life; of his joys, sorrows, trials, temptations. But he must be careful in making his supplications to God; he must not pray to try to cause God to conform his providences to the wish of the heart. In other words, prayer is not intended to control or alter the providences of God, but is instituted in order that there may be a wise understanding of how the providences of God should guide the life.

QUESTIONS FOR BEREAN STUDY

What is the first mention of prayer in the Scriptures? Was it not practised until then? How did Moses commune with God? ¶ 1-3.

What is the first recorded supplication in the Bible? Why was it fitting that songs of praise should be prepared in David's day, and what was their real purpose? ¶ 4, 5.

What other records of prayer have we prior to Jesus' ministry? What purpose was our Lord's model prayer intended to serve? What further information did Jesus leave with his disciples in this regard, and what followed? ¶ 6-10.

How was Paul's ministry to the Gentiles begun, and what instruction concerning prayer did he give to the churches? What results from neglect of prayer? ¶ 11, 12.

Are long prayers advised in the Scriptures? For what should Christians pray? Analyze the Lord's model prayer. What three great blessings have been given to the church? ¶ 13-17.

SOME INTERESTING LETTERS

STAYING TILL THE WORK IS DONE

DEAR BROTHER RUTHERFORD:

I hope that I do not arrest too much of your time, but I have just read the last WATCH TOWER article entitled "The Stone of Stumbling", and I wish you to know how much I appreciated it. It is simply excellent. No one with a right heart attitude toward the truth could do anything but commend it and thank the dear Lord for it, and also be appreciative that he is using you, dear brother, in such an effectual way in this great work.

Since the day I read THE DIVINE PLAN I have been rejoicing in the glorious light of truth, but I can most truthfully say that it was never so beautiful as at present. The whole matter is opening up wonderfully, and the joy of being here and doing something to get the truth into the people's minds as they crack open is most blessed indeed.

I could not but smile a pleasant relief as you bumped the "going home" talk. Candidly that has grated on me for a long time. It somehow has had the sound of an old home retreat, or a sort of old age pension.

Every true saint, of course, longs for the time when they can be forever with the Lord and uplift the human race and have the blessings attendant to that pleasant work and position; but to want to quit here before the Lord has accomplished his work is a selfish motive, as you have aptly stated.

Assuring you of my love, and rejoicing in being in this great warfare and witness, I remain

Your fellow servant of our King,

H. L. PHILBRICK.—*Mass.*

BLESSED BY FLASHES FROM THE TEMPLE

MY DEAR BROTHER RUTHERFORD:

After a careful study of the two recent WATCH TOWER articles on "The Stone of Zion" and "The Stone of Stumbling", I simply must express my heartfelt gratitude for the comforting, sustaining and searching truths therein presented. Your arguments, being both Scriptural and reasonable, leave absolutely no room for doubt; they are masterfully logical and unmistakably conclusive.

Your time is too valuable to be spent on mere trifles, but just please permit me to say that I wish you could fully realize how much I have been helped, and the joy that has come into my heart and life, through an appreciation of the various "flashes from the temple"—thanks to him.

Your brother and colaborer in him,

GEORGE L. ROBERTSON.—*Pa.*

FEEDING ON PRESENT TRUTH

OUR DEAR BROTHER RUTHERFORD:

The little Bunker Hill, Illinois ecclesia sends you greetings of Christian love, and wishes especially to express to you their deep appreciation of the DELIVERANCE book which we have just finished as a Berean Study. It is truly marvelous, and we thank the Giver of every good and perfect gift for this best of all gifts for our learning, except the Bible.

We are studying the WATCH TOWER articles three times a week now. On Sundays we study the ones appointed by the SOCIETY for those dates. We are so thankful that we can all see the new light as it comes due; and we are walking in the light as he is in the light, and have sweet fellowship one with another.

Your brethren in the Lord,

BUNKER HILL ECCLESIA.—*Ill.*

100 PERCENT FOR THE LORD

DEAR BROTHER RUTHERFORD:

After reading THE HARP OF GOD and each succeeding good article that has come out in THE WATCH TOWER since, I have wanted to tell you of my appreciation, but since reading DELIVERANCE and the article in August 15th TOWER on "Servant and Service" I can no longer refrain from telling you how wonderful I think they all are. Truly we are walking in the light.

I had once thought that there was too much being said about service and not enough about Christian development; but now the precious "voice of the Lord" has made all that clear, and to me *service* has become the sweetest of words.

The truly anointed ones will no longer need to be urged to service, but will be eager, willing, proud *doers* of the Word; and the Lord is plentifully rewarding them as they go from house to house.

We need not hesitate to urge the people to buy the DELIVERANCE book, because it has the message of the hour. It is the most wonderful book in the world today. I find many who are eager for it, especially those who have read THE HARP OF GOD and have appreciated its message.

O, how I do thank my heavenly Father that he has made it possible for me to spend a few hours each week in his blessed service! Pray for me, dear brother, that if it is his will a way may be opened so that I can spend more time in his service.

Assuring you of my warmest Christian love, and that I am one hundred percent on the Lord's side and hence in full harmony with the SOCIETY, I am

Your sister in the Master's service,

MRS. F. BRANT.—*Cal.*

CONVENTION BLESSINGS FAR-REACHING

DEAR BROTHER RUTHERFORD:

I am taking this, the earliest opportunity after my return from Britain and the International Convention in London, to express my gratitude and appreciation for the great privilege afforded me in being able to attend. I thank my heavenly Father, and I thank you as his honored instrument, for making it possible for me to enjoy such a favor. The convention has done much for me even as it must have done much for all who attended with the true kingdom spirit. It will be something more than a memory, for the Lord used you wonderfully to clearly and courageously set forth his way and will.

It must have been manifest to all that the key note of supreme reverence for Jehovah and his Son, of loyalty and devotion to his cause, and the necessity for not only seeing the Lord's will but of doing it, which permeated all your discourses, is also the key note of your life; thereby making it possible for the Lord to use you so wonderfully. The position you occupy and the prominence it gives you makes you a continued target for the adversary and his active associates, also the butt of jealous and small-minded so-called brethren. But the Lord must love you for your steadfastness and courage; and if it is any comfort for you to know it, I am glad to assure you for myself and for the many others here that we love you and shall seek continually to uphold and strengthen your hands.

The "Testimony to the Rulers of the World", and your wonderful Albert Hall lecture in support of the same, indicates very clearly the lines to be followed in the more public kingdom work of the immediate future. I am happy to assure you of my whole-hearted desire to faithfully follow such a lead here in South Africa, even as I know the Lord is directing you.

The return voyage provided opportunity for a more careful reading of the DELIVERANCE book. I can say no more than that my heart just overflows in gratitude to my heavenly Father for this, the greatest yet of all messages to the church at this end of the age; and not only to the church but to the world also.

I am glad to tell you that everything was in good shape on my return, and that Brother Phillips had done well in his general care of things. He is well, and sends his love and greetings to you.

Assuring you of my continued fervent love and devotion to the Lord's cause, I am,

Your brother and servant in the Lord,

THOS A. WALDER.—*So. Africa.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BBOTHER T. E. BARKER

New Haven, Conn.	Jan.	2	Chincoteague, Va.	Jan.	10
Chester, Pa.	"	4, 5	Exmore, Va.	"	11, 12
Wilmington, Del.	"	6	Newport News, Va.	"	13, 14
Chestertown, Md.	"	7	Norfolk, Va	"	16, 18
Georgetown, Del.	"	9	Currituck, N. C.	"	17

BBOTHER J. A. BOHNET

Los Angeles, Calif.	Jan.	2	Albuquerque, N. Mex.	Jan.	17, 18
Yuma, Ariz.	"	9, 10	El Paso, Tex.	"	19, 23
Phoenix, Ariz	"	11, 12	Valentine, Tex.	"	20, 21
Deming, N. Mex.	"	13, 14	Barstow, Tex.	"	24
Hatch, N. Mex.	"	16	Abilene, Tex.	"	26, 27

BBOTHER C. W. CUTFORTH

Port Coquitlam, B. C.	Jan.	3	Grand Forks, B. C.	Jan.	11, 12
Penticton, B. C.	"	5	Trail, B. C.	"	14
Vernon, B. C.	"	6, 7	Nelson, B. C.	"	16
Penticton, B. C.	"	9	Winlaw, B. C.	"	17
Rock Creek, B. C.	"	10	Passmore, B. C.	"	18

BBOTHER H. H. DINGUS

Clinton, N. C.	Jan.	2, 3	Columbia, S. C.	Jan.	11, 12
Salemburg, N. C.	"	4	Orangeburg, S. C.	"	13
Hayne, N. C.	"	5, 6	Charleston, S. C.	"	14, 16
Wilmington, N. C.	"	7, 9	Savannah, Ga.	"	17, 18
Florence, S. C.	"	10	Jacksonville, Fla.	"	19, 20

BBOTHER G. H. DRAPER

Hattiesburg, Miss.	Jan.	2	Waynesboro, Miss.	Jan.	10-12
Sumrall, Miss.	"	3	Meridian, Miss.	"	13, 14
Collins, Miss.	"	4, 5	Columbus, Miss.	"	16
Vosburg, Miss.	"	6, 7	West Point, Miss.	"	17, 18
Enterprise, Miss.	"	9	McCool, Miss.	"	19, 20

BBOTHER H. E. HAZLETT

Dayton, O.	Jan.	2, 3	Owensboro, Ky.	Jan.	12, 13
Elizabethtown, Ky.	"	4, 5	Evansville, Ind.	"	14, 16
Cecilia, Ky.	"	6	Providence, Ky.	"	17
Rineyville, Ky.	"	7, 9	Dixon, Ky.	"	18, 19
Beaver Dam, Ky.	"	10, 11	Hopkinsville, Ky.	"	20, 21

BBOTHER M. L. HERR

Marion, Ill.	Jan.	2	Belmont, Ill.	Jan.	11, 12
Carbondale, Ill.	"	3, 4	Robinson, Ill.	"	13, 14
Anna, Ill.	"	5, 6	Lawrenceville, Ill.	"	16
Mounds, Ill.	"	7	Clay City, Ill.	"	17, 18
Ledford, Ill.	"	9, 10	Flora, Ill.	"	19, 20

BROTHER W. M. HERSEE

Windsor, Ont.	Jan.	2, 3	Sarnia, Ont.	Jan.	11, 12
Harrow, Ont.	"	4, 5	London, Ont.	"	13, 14
Leamington, Ont.	"	6, 7	St. Thomas, Ont.	"	16, 17
Chatham, Ont.	"	9	Aylmer, Ont.	"	18
Wallaceburg, Ont.	"	10	Tilsonburg, Ont.	"	19

BROTHER M. A. HOWLETT

Meadville, Pa.	Jan.	2	Negley, O.	Jan.	10
Columbiana, O.	"	3, 4	Lisbon, O.	"	12, 13
East Palestine, O.	"	5, 6	Salem, O.	"	14
Power Point, O.	"	7	Alliance, O.	"	16
East Liverpool, O.	"	9, 11	Louisville, O.	"	17

BROTHER A. H. MACMILLAN

Los Angeles, Calif.	Jan.	2	Dallas, Tex.	Jan.	22, 23
San Diego, Calif.	"	9	Waco, Tex.	"	24
Phoenix, Ariz.	"	16	Brownsville, Tex.	"	26
El Paso, Tex.	"	18	Corpus Christi, Tex.	"	29, 30
Fort Worth, Tex.	"	21, 23	San Antonio, Tex.	"	29, 30

BROTHER H. S. MURRAY

Hurley, Tex.	Jan.	2	Amarillo, Tex.	Jan.	9
Farwell, Tex.	"	3	Newlin, Tex.	"	11
Panhandle, Tex.	"	4	Quitaque, Tex.	"	12, 13
Amarillo, Tex.	"	5	Childress, Tex	"	16
Dalhart, Tex.	"	6, 7	Electra, Tex.	"	17, 18

BROTHER H. E. PINNOCK

Minneapolis, Minn.	Jan.	2	Fort Wayne, Ind.	Jan.	12
St. Paul, Minn.	"	3, 4	Mansfield, O.	"	13, 14
Waukon, Ia.	"	5, 6	Pittsburgh, Pa.	"	16
Dubuque, Ia.	"	7, 9	Altoona, Pa.	"	17
Rockford, Ill.	"	10, 11	Harrisburg, Pa.	"	18

BROTHER G. R. POLLOCK

Los Angeles, Calif.	Jan.	1, 2	Paradise, Calif.	"	11, 12
Bakersfield, Calif.	"	4, 5	Macdoel, Calif.	"	14, 16
Fresno, Calif.	"	6, 7	Klamath Falls, Ore.	"	17, 18
Sacramento, Calif.	"	9	Ashland, Ore.	"	19, 20
Chico, Calif.	"	10, 13	Medford, Ore.	"	21, 23

BROTHER V. C. RICE

Schenectady, N. Y.	Jan	9	Garrett, Ind.	Jan.	25
Gloversville, N. Y.	"	16	Fort Wayne, Ind.	"	26, 27
Batavia, N. Y.	"	18, 19	Warsaw, Ind.	"	28
Ashtabula, O.	"	20, 21	Goshen, Ind.	"	30, 31
Auburn, Ind.	"	23, 24	Elkhart, Ind.	Feb.	1, 2

BROTHER C. ROBERTS

Toronto, Ont.	Jan.	2	Welland, Ont.	Jan.	11, 12
Hamilton, Ont.	"	4, 5	Dunnville, Ont.	"	13
Beamsville, Ont.	"	6	Simcoe, Ont.	"	14
St. Catharines, Ont.	"	7	Brantford, Ont.	"	16, 17
Niagara Falls, Ont.	"	9, 10	Kitchener, Ont.	"	18, 19

BROTHER R. L. ROBIE

Sealy, Tex.	Jan.	2, 3	Orange, Tex.	Jan.	28
Crosby, Tex.	"	23, 24	Port Arthur, Tex.	"	30, 31
Dayton, Tex.	"	25	Beaumont, Tex.	Feb.	1
Devers, Tex.	"	26	Fannett, Tex.	"	2, 3
Beaumont, Tex.	"	27	Galveston, Tex.	"	4, 6

BROTHER W. J. THORN

Titusville, Pa.	Jan.	2	Bolivar, N. Y.	Jan.	10, 11
Oil City, Pa.	"	3, 4	Olean, N. Y.	"	12, 13
Warren, Pa.	"	5, 6	Port Allegany, Pa.	"	14
Bradford, Pa.	"	7	Bradford, Pa.	"	16
Shinglehouse, Pa.	"	9	Kane, Pa.	"	17

BROTHER S. H. TOUTJIAN

Hickory, Okla.	Jan.	2, 3	Idabel, Okla.	Jan.	13, 14
Ada, Okla.	"	4, 5	Valliant, Okla.	"	16
Atoka, Okla.	"	6, 7	Antlers, Okla.	"	17, 18
Durant, Okla.	"	9, 12	Albion, Okla.	"	19, 20
Achille, Okla.	"	10, 11	Fort Smith, Ark.	"	21, 23

BROTHER J. C. WATT

Auburn, N. Y.	Jan.	3, 4	Binghampton, N. Y.	Jan.	11, 12
Elmira, N. Y.	"	5	Oneonta, N. Y.	"	13
Almond, N. Y.	"	6	Bainbridge, N. Y.	"	14
Elmira, N. Y.	"	7, 9	Endicott, N. Y.	"	16
Hammondsport, N. Y.	"	10	Johnson City, N. Y.	"	17

BROTHER J. B. WILLIAMS

Rockwood, Tenn.	Jan.	2	Loudon, Tenn.	Jan.	10
Knoxville, Tenn.	"	3	Morristown, Tenn.	"	11
Tazewell, Tenn.	"	4, 5	Baileyton, Tenn.	"	12
Luttrell, Tenn.	"	6, 7	Greenville, Tenn.	"	13
Knoxville, Tenn.	"	9	Bristol, Tenn.	"	14, 16

The WATCH TOWER

And Herald of Christ's Presence

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

Vol. XLVIII SEMI-MONTHLY No. 24

Anno Mundi 6053—December 15, 1926

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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.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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LOS ANGELES CONVENTION

A convention of Bible Students will be held at Los Angeles, December 30th to January 2nd. This will be the only convention held on the Pacific Coast during the winter that will serve generally the Pacific Coast. Several pilgrim brethren will be there, including Pilgrim Brother A. H. Macmillan; and it is a probability that Brother Rutherford will attend the convention. For further information address **F. P.** Sherman, 200 Trinity Auditorium, Los Angeles, Calif.

BIBLES

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

P120	4⅛ x 7⅛, French Morocco	$4.00
P125	4⅛ x 7⅛, with concordance	4.35
P130	4⅛ x 7⅛, Full Leather	5.65
P135	4⅛ x 7⅛, with concordance	5.80
K60	4⅜ x 6½, French Morocco	3.40
K65	4⅜ x 6½, with concordance	3.75
K70	4⅜ x 6½, Full Leather	4.85
K75	4⅜ x 6½, with concordance	5.20

YEAR BOOK

The annual report this year will be too voluminous to be published in the WATCH TOWER.

The 1927 year text will be, "O Lord, how manifold are thy works!"

Many brethren have called attention to the fact that our "Manna" texts have been in use now for upwards of twenty years and that the consideration daily of some other texts of the Scriptures might prove profitable.

Therefore the SOCIETY is publishing a book entitled THE I. B. S. A. YEAR BOOK.

It will contain a brief history of the SOCIETY and its purpose; the annual report of the SOCIETY'S work for 1926; the year text for 1927; the weekly prayer-meeting texts appropriate thereto together with comments; a text for each day, closely related to the year text with appropriate comments in harmony with present truth.

The book will contain more than three hundred pages, handsomely bound in royal purple, gold stamped and embossed. It will sell for 50¢ a volume. It will be ready for the holidays. You may send your orders now.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII DECEMBER 15, 1926 No. 24

EARTH'S RIGHTFUL GOVERNOR

"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.

WITH the coming of the Christmas season all Christians have something to say about Jesus. That is supposed to be the time of his birth. Most of the professed Christians at this season of the year give the three wise men wide advertisement by highly colored cards picturing them, by cantatas, and by divers and numerous other ways. Satan has ever been on the alert to see to it that he and his agents are to the fore and get plenty of advertisement. By this means he turns the minds of the people away from the Lord. He has deceived most of the people about Christmas as well as about many other things. Students of the Bible know that the wise men were not representatives of the Lord but were tools of Satan, used by him to carry out his conspiracy.

[2] The Scriptural account of the wise men is set forth in Matthew 2: 1-16. This record, together with corroborative facts, shows that the vision had by the wise men, and the light which they followed, were approximately two years after the birth of the child Jesus. Satan seized upon the incident and has worked it overtime for the purpose of turning the minds of men away from God and his beloved Son and from the true facts concerning the birth of the Savior and God's great plan of redemption.

[3] Students of the Scriptures also know that the birth of the babe Jesus did not take place in December; yet because of the general belief upon this point by most people, it seems to be an appropriate time to speak the truth concerning his birth and the purpose thereof. The Scriptural testimony, supported by extraneous facts, shows that the birth of Jesus occurred approximately October 1st. The event is so important that it is always appropriate to call it to the minds of the people, regardless of the date.

HIS LOVING KINDNESS

[4] It is written: "God is love." Few of earth's creatures have ever understood the full import of that statement. Love is the perfect expression of unselfishness. God's love for man has been made manifest in many marked ways. The Scriptures were written for the benefit of men who love God, that all such may be thoroughly furnished unto all good works. (2 Timothy 3: 17) God desires his people to learn and to have their hearts comforted by a knowledge of his plan, and for this reason he caused the Scriptures to be written. (Romans 15: 4) Unselfishness prompted the Lord God to do this. The making of the record is no profit to him. He did it for man's benefit. After having written his Word he then makes man acquainted with it, and permits the light from his countenance to shine upon that Word with increased brilliancy for man's benefit as man makes progress in the narrow way.—Prov. 4: 18.

[5] In the early days of man's experience God provided that his beloved Son should eventually come to earth and be born of a woman in order to become man's Redeemer. It has been his loving kindness for man that has caused God to unfold his purposes gradually and to show man the outworking of his plan to redeem and bless him. As man comes to understand the Word of the Lord his faith in God increases and his desire also grows to be unselfish and to be devoted wholly to the Lord.

A PROPHECY

[6] When Isaiah wrote the above text, "Unto us a child is born," the Child had not been born. The words he wrote applied to a future time; hence these words constituted a prophecy. Isaiah could not understand the full meaning or import of his own words, nor could any man prior to the giving of the holy spirit. Isaiah did not know about that. Why then did the prophet say, "Unto us a child is born"? Whom did he mean by "us"? Primarily he meant the natural house of Israel, which house constituted God's chosen people, whom God had selected and set aside for his own purposes. Israel after the flesh foreshadowed spiritual Israel, and the prophecy had more particular reference to the latter.

[7] Certain faithful Jews before the birth of the Child

were used as types foreshadowing future events. God caused Isaiah to say: "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) These words, "signs and wonders," mean that Isaiah and his sons were types used by the Lord to foreshadow things to happen in the future. The words of the prophet, especially concerning the "child", refer to some future time, although spoken in the present tense as though pertaining to the time when Isaiah was serving in the office of prophet. The time must come when this prophecy will be fulfilled.

FULFILMENT

8 All of the prophecies of God are fulfilled exactly in his due time, not before nor after. This one of Isaiah 9:6 began to have its fulfilment approximately 1926 years ago, and is still in course of fulfilment. We should expect the light of it to increase until the fulfilment is complete. God had promised the Jews that he would send them a mighty One of whom Moses was a type. Of course the devout Jews were expecting a fulfilment of that promise. Then the Lord, through his angel, addressed the virgin who was to give birth to the Child, and informed her that his name should be called Jesus. He further said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:32, 33) This latter statement from the angel to Mary was also a prophecy, and is directly linked to the prophecy which Isaiah had written long before.

9 The holy angels of heaven must have been informed of what was soon to take place, and that information surely brought great joy to the angels. The due time came; and a company of these angels was organized in heaven and directed to proceed to the earth and there give testimony in the name of Jehovah God concerning the birth of the mighty Child. When these angels left the host of heaven, and as that happy train moved toward the earth, they must have indulged in continuous praises unto Jehovah, rejoicing because of the commission which they were soon to execute. When they reached the proximity of the earth one of these angels was given the distinguished honor of making the announcement of the purpose of the visit.

10 God knew, of course, that the enemy would attempt to deny the birth of the Child. Therefore the Lord arranged for competent witnesses who would, for man's benefit, thereafter give testimony concerning his birth. God did not select the three "wise men from the east" to be his witnesses, nor did he select the clergy of the Jewish people for that purpose. Later the Devil saw that these wise men and the clergy together would make a good combination for him to use in his attempt to destroy the Child and thereafter to deceive the people; and that is why the wise men have been given such prominence in connection with this account. God evidently had their visit recorded in order to show that he did not select any of the Devil's instruments for his purposes, and that the Devil could not thwart his purposes.

11 The Lord God selected honest men, who would not think more highly of themselves than they ought to think, to be his witnesses. Those selected as his witnesses were herders of sheep. They had brought their sheep into the corral, just over the brow of the hill upon which was situated the little town of Bethlehem. There they were watching their flocks to safeguard them from the wild animals, even as the Lord causes his flock to be watched to safeguard them from the wild dogs generally called D. D.'s. (Isaiah 56:10, 11) "Beware of dogs, beware of evil workers, beware of the concision."—Philippians 3:2.

12 That honored heavenly messenger who made the announcement of the Savior's birth was clothed with glory from Jehovah, and the Lord caused that glory to shine round about the shepherds. The Bible record shows that the appearance of the angels always brings dread and fear to men, and gives the reason therefor. Of course these humble shepherds were afraid, because they knew that the representative of the great Jehovah God was there. Undoubtedly they had heard of angels appearing on previous occasions to their forefathers, and now as they witnessed these heavenly messengers they stood in great awe and fear. The mighty messenger from heaven, in order that he might still their troubled hearts and allay their emotions, 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 Saviour, which is Christ the Lord."—Luke 2:10, 11.

13 At this point began the fulfilment of the prophecy which Isaiah had previously written; and here the angel gave utterance to another prophecy from God which in due time shall be completely fulfilled, and all people shall know about it; and then those who obey the Lord will greatly rejoice in its fulfilment. While this special heavenly messenger delivered the glad tidings to the witnesses the other members of the heavenly train seemed to wait at a respectful distance; then at the opportune moment they appeared, and all together joined in singing an anthem of praise, which also was a prophecy, to wit: "Glory to God in the highest, and on earth peace, good will toward men."

14 This last-mentioned prophecy also is directly connected with that previously pronounced in Isaiah 9:6 concerning the birth of the Child who is to be the Prince of Peace. It must have its fulfilment in due time. The time must come when there will be lasting peace on earth and good will expressed toward all men. The importance of this wonderful Child is emphasized by the prophet's utterance concerning the same. The im-

portance of the prophecy is greatly enhanced in the minds of Christians as the divine plan is revealed to them. In God's due time its importance will appear to all the families of the earth, and the day will come when every creature in heaven and in earth will join together in joyful acknowledgment of Jesus as the Christ, all to the glory of Jehovah God.

WHY CHILD BORN

15 Of course the enemy Satan would employ every possible means of fraud and deception to blind the minds of men concerning the reason for the birth of this Child of God. Among other means employed is that deceptive theory, since taught to the people by the clergymen in various denominations, namely, that Jesus when he was on earth was God himself, merely incarnated, using a body of flesh for the time being. If their statement is true, then God himself was practising a fraud upon mankind. It is just like the Devil to make God appear as a fraud, which he, the Devil himself, is. The preachers of this error have been used by the Devil for many centuries to practise this fraud upon mankind and to blind honest thinkers from a true understanding of the philosophy of the ransom sacrifice.

16 The human race came under condemnation by reason of Adam's sin. Adam was tried before Jehovah, found guilty of a violation of the divine law, and sentenced to death. (Genesis 3:15-24) At that time no children had been born, the parents were under the sentence of death, and the children were afterward born without a right to life, hence condemned before Jehovah God. The children were not sentenced to death, but by reason of inheritance were born in sin and shapen in iniquity; and for that reason they had no right to life. —Psalm 51:5.

17 Being without the right to life mankind must die, and they must remain dead for ever unless God should make some provision for their deliverance out of death. And God made such provision. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . 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."—Romans 5:12, 18.

THE RANSOM

18 In the exercise of his loving kindness God made provision for the redemption of mankind. This he did in agreement with his promise. (Hosea 13:14) Ransom means "exact corresponding price"; that is to say, an eye for an eye, a tooth for a tooth, and a life for a life. Such is the statement of the divine law. (Exodus 21: 23, 24; Deuteronomy 19:21) An angel could not become man's redeemer, because angels are greater than men and of a different nature.—Psalm 8:5.

19 The term incarnate means to be invested with a body of flesh, to be clothed with flesh. An incarnated being would therefore mean a spirit being who is merely for the time being clothed with a human form, but in truth and in fact at the same time is a spirit and not a man. The incarnation theory is that Jesus, when he was on this earth, was a divine being who walked around in human body; and that it was only this human body that died. It is easy to be seen that an incarnated creature could not provide the ransom price. The one who furnishes "a life for a life" in behalf of Adam must be one who not only appears as a human being perfect in organism, but who must really be a human being, and have the right to life as a human being. He must exactly correspond with the one sentenced to death.

20 The one who would provide the ransom price for Adam must therefore be just exactly equal to Adam. For this reason it is recorded in the Scriptures that upon earth there was none who could meet these requirements nor give to God a ransom for man. (Psalm 49:7) But in due time God sent forth his Son, made of a woman, which means that he was made flesh and dwelt amongst men. (Galatians 4:4; John 1:14) Of course Jehovah God and the Logos were at all times higher than the angels; God is without beginning, and the Logos was the beginning of God's creation and the active agent of Jehovah God in the creation of all things that were created.—John 1:1, 2; Revelation 4:11; Proverb 8:22.

21 It is written: "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that he by the grace of God should taste death for every man." (Hebrews 2:9) The one providing the redemption for man of necessity must be a man, not more nor less; otherwise he could not be an exact corresponding price. That Jesus *was* a man is further testified to by the apostle: "For there is one God, and one mediator between God and men, the *man* Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Timothy 2:5, 6.

22 To provide the ransom price such man must be without sin. But how could he be without sin if brought forth from an imperfect woman? The answer is that Jesus was not begotten of imperfect man but begotten in the womb of Mary by the power of Jehovah. (Matthew 1: 18) Hence he was born holy, complete, harmless, without sin or iniquity, or otherwise imperfect. The birth of this wonderful Child was necessary in order for God to fulfil his promise concerning man's redemption. (Hosea 13:14) It was necessary for that Child to be born perfect and grow to manhood's estate in order that he might be the Redeemer. The hope of man for life is entirely dependent upon this great and wonderful event. Without the birth of the perfect One the ransom sacrifice could not have been given.

WHY A JEW

[23] Was it necessary for the Redeemer to be born a Jew, and if so why? A perfect man had sinned and was sentenced to death. A perfect man must become the voluntary substitute for the condemned man in order that the one sentenced and his offspring might be released from that judgment and the effect thereof. Under the rule laid down by Jehovah, namely, "a life for a life," a perfect man could have provided the ransom price regardless of whether he were a Jew or a Gentile. But since Jesus was born a Jew there must have been a good reason therefor. There was more than one good reason for this.

[24] Abraham is the father of Israel. To Abraham God made promise, saying, "In thy seed shall all the families of the earth be blessed." The Redeemer therefore must be of the "seed of Abraham" in order to meet this promise of God. Jacob was the grandson of Abraham; and God also caused a prophecy to be made at the time of Jacob's death, 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.

[25] Moses was a Jew and a natural descendant of Abraham; and God caused this prophecy to be written concerning Moses and his antitype: "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."—Deut. 18:15, 18.

[26] David was a direct descendant of Abraham; and God made promise to David that the Redeemer must be from the house of David and that this descendant of David should for ever sit upon the throne. All of these prophecies must have a fulfilment. God never fails to carry out what he says. "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isaiah 46:11) "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah 55:11.

SENTENCE AND REDEMPTION

[27] The statement is often made that the Jews were under a double sentence, (1) by reason of the sin of Adam, and (2) by reason of their failure to keep the law covenant. It has been difficult to understand how one could be under sentence to death and then again be sentenced to death. The difficulty has arisen from confusing the terms sentence and condemnation. When a man is tried in a proper court with competent jurisdiction, and found guilty, the judgment of the court is then entered against him, sentencing him to the punishment. It is the sentence or judicial determination, made and entered on record against the one personally involved, that is carried out. Condemnation means disapproval or that which is wrong and not approved because imperfect.

[28] When Adam sinned he was required to appear before Jehovah. He had a hearing before that great court, was judged and found guilty; and the judgment or sentence of death, and expulsion from Eden to enforce that judgment, was then and there entered against Adam. (Genesis 3:17-19) None of his children were yet born, and therefore they could not be on trial and could not be sentenced. Later they were born; and being born of parents who were under sentence of death and therefore imperfect, these children came forth imperfect, unrighteous, wrong, therefore disapproved or condemned in the sight of Jehovah. It is proper therefore to say that all of Adam's posterity were born under *condemnation*, even though they were not under sentence. In agreement with this it is written: "Behold, I was shapen in iniquity, and in sin my mother did conceive me."—Psalm 51:5.

[29] All the Jews were descendants of Adam and therefore came into the world under condemnation; they were wrong, disapproved, and were without right to life, just as were all other peoples. God then made a covenant or contract with the nation of Israel, acting through Moses as the mediator. And when Moses laid before the Israelites the terms of this contract, "all the people answered together, and said, All that the Lord hath spoken we will do." (Exodus 19:8) The Lord God stated to the Jews: "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them."—Leviticus 18:5; Romans 10:5.

[30] As descendants of Adam, neither the Jews nor other peoples were under sentence of death by reason of Adam's sin; but they were disapproved, condemned, because born imperfect, and therefore were without the right to life. This disapproval or condemnation was the result of Adam's sin by inheritance. Had the Jews been under a sentence of death, as was Adam, they could not have entered into a covenant with God. Until the value of a perfect human life is substituted for Adam it will be impossible for him to enter into a covenant with God; for he is under a sentence of death. But a condemned person or people might enter into a covenant with Jehovah through a mediator, which mediator must have the approval of God. The law covenant was made with Moses as mediator for the nation of Israel.

[31] If the people of Israel could not make the covenant direct with Jehovah how could they enter into a covenant with Jehovah through Moses as mediator, seeing that Moses was also an offspring of Adam and therefore born disapproved or under condemnation? The answer to that question is given by the Apostle Paul. Moses had faith in God and in the coming of Messiah, and because of his faith God counted this unto him for righteousness or justification, and by reason of his faith God could deal with him as a righteous man and thereby

make him the mediator. It was true that Moses was not actually perfect; but God counted him so by reason of his faith, that he might make of and with him a type of the great Mediator to come.—Heb. 10:1; 11:23-29.

32 The law covenant provided a penalty for failure to keep its terms. That penalty the nation of Israel agreed to. (Exodus 19:8) The law provided that any one guilty of a wrong that was punishable by death should be hanged on a tree, and counted accursed by Jehovah for that reason. Other violations of the law brought upon them severe penalties. (Deuteronomy 21:22, 23; 27:1-26) The Jews broke every statute of the law covenant, therefore under the contract or covenant they were subject to the penalty agreed upon. They slew the prophets of God and were guilty of death. Agreeing to the penalty of the law, which they did, was equivalent to a judicial determination or sentence against them.

33 A perfect man, Jew or Gentile, could provide redemption from the condemnation resting upon the Jews by reason of Adam's sin. No man, however, could relieve them from the disability resulting from a violation of the law covenant, which entailed upon them a penalty to which they had agreed, unless that man was born under the law. Jesus was born a Jew, born under the law. He kept that law perfectly, because he was a perfect man and was always in harmony with Jehovah. He did not gain anything for himself by keeping the law; but he did prove that the law is honorable and right, and that a perfect man can keep it, and that God was dealing sincerely with the Jews when he told them that he would give them life if they could keep the law.

34 Note now the argument of the Apostle Paul: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4:4, 5) Being made of a woman, that is to say, being a man born of woman, the death of Jesus would have provided a ransom price for all, removing from all the disability resulting from Adam's sin. But being born of a woman, and also being born a Jew under the law, and dying upon the tree or cross, as or in the place of a sinner, Jesus thus met all the requirements of the law and the penalty imposed by the law covenant, being acceptable instead of or in the place of the Jews as a nation or people. (Galatians 3:13) Jesus therefore by his death on the cross provided the price to remove the disability upon the Jews and upon all men, thereby making it possible for the Jews as well as the Gentiles to become the sons of God by faith in Christ.

35 The law covenant served as a schoolmaster or tutor to lead the Jews to Christ and to prove to them that it was utterly impossible for them to get life by their own efforts. It also for ever stops the mouth of every human being, be he Jew or Gentile, from claiming that it is possible for man, by his own efforts, to obtain life everlasting. Every member of the human family who will receive life upon any plane must receive it by reason of his faith in the blood of Jesus shed for him, and render full obedience to the law of God.

36 Answering therefore the question, Why must the Redeemer be born a Jew? (1) Because God had said that a descendant of Abraham and a descendant of Jacob, through the house of David, would be the Redeemer; and God must keep his word. (2) The One thus born to redeem the human race was born a Jew not only that he might redeem mankind from the disability resulting from Adam's sin but that he might remove the disability resting upon the Jews by virtue of their violation of their law covenant. This is not a double *sentence*. Their condemnation through Adam is not a sentence. But the condemnation resulting to the Jews under the law covenant bears a close resemblance to a sentence for the reason that the Jews, acting through their mediator, had agreed to the penalty imposed for a violation of the law; and this penalty must be met before the account can be squared. Behold the economy of Jehovah in thus arranging that by the death of his beloved Son all these disabilities could be removed.

GOVERNMENT

37 The Jews had tried to establish a desirable government, but had failed. For a long time they were in bondage to other rulers. God had promised by the prophets that a Messiah should come. The Jews were anxious for the coming of the promised Messiah that they might be relieved of their burdens. They knew nothing about the necessity for a ransom sacrifice. Isaiah the prophet therefore prophesied, saying, "Unto us [Jews, and afterwards to the Gentiles] a child is born, unto us a son is given."

38 When the time came for the fulfilment of this part of the prophecy the Child born could and would prove that the law covenant would give life to any who could keep it, and further prove that only a perfect man can keep the law covenant, and therefore that the Jews could not get life under the law covenant because they could not keep it. This Child now born, being the Son of God, was therefore perfect and able to do the will of God perfectly. God clothed him with power to save to the uttermost.

39 The Prophet Isaiah says further: "And the government shall be upon his shoulder." Thus he states that this mighty One would bear up the government; and then in other parts of his prophecy he proceeds to tell the Jews and all who would hear and believe that this mighty One not only would be the Governor but would rule in righteousness and bring blessings to the people.

40 The Jews looked upon Moses as a great leader, upon David as a great king, and upon Solomon as the wisest man of all time; but now says Isaiah the prophet unto them concerning this Child about whom he prophesied: "His name shall be called Wonderful," meaning thereby that his name would become marvelous, that he

would be the worker of miracles, that his fame would spread throughout the whole universe and that his greatness would far exceed that of any one else. The prophet then adds that he shall be called "Counseller", which means that he would guide the people aright, advise them and teach them to go in the right way, and would lead them into life and happiness. He then adds that he would be called "The mighty God". The Jews would thereby understand that their magistrates before had been called gods or mighty ones, but now this Child when born would be One who would receive all power and authority to act for and in their behalf.

41 Then the prophet also says that he shall be known as "The everlasting Father". Father means giver of life; and those understanding the prophecy would know that this mighty One would be clothed with power and authority to grant life everlasting to those who would obey. In harmony with this Jesus afterwards said: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Then adds the prophet that he shall be known as "the Prince of Peace". The word prince means governor or lord. This mighty One, then, is to be the rightful Governor of the earth. Unto him shall the gathering of the people be, and under his righteous reign peace shall be established and never end.

42 It was a great privilege enjoyed by Isaiah the prophet to be permitted to foretell the birth of the Redeemer and earth's rightful Governor. Had he been able then to comprehend the full import of his own words he would doubtless have been overwhelmed with joy. Even greater than his was the privilege of the angels to announce the birth of this mighty One. The Apostle Peter clearly intimates that the angels themselves did not understand the full meaning of the birth of the Master. (1 Peter 1:12) But they knew that it was the outworking of God's plan in behalf of mankind, and probably understood that it was the beginning of the fulfilment of the prophecy uttered by Isaiah. What they did know thrilled their hearts with joy and they sang praises to Jehovah God. It was a still greater favor which the disciples of Jesus enjoyed by being permitted to walk with him and for three and one-half years talk with him and hear the gracious words that fell from his lips. They greatly rejoiced when they learned that he was the Messiah and the Redeemer.

43 But now a much greater favor is conferred upon the truly consecrated saints of God on earth in being permitted to know that this great and mighty One has taken his power and begun his reign, and in being permitted at this time not only to speak of his birth but to tell forth the goodness of God and that it now is the time for the beginning of the fulfilment of prophecy which in God's due time will result in the complete establishment of peace on earth and good will to men.

44 These saints, now enjoying the privilege of being of the temple class, can to some degree appreciate the joy that thrilled the heart of the Lord Jesus Christ when he began operations to establish his kingdom in 1914 and, further, when he came to his temple in 1918. It was then to the faithful ones that he said: 'You have been faithful over a few things; I will make you ruler over many. Enter into the joy of your Lord.' Those who have now entered into the joy of the Lord appreciate the fact that the joy of the Lord is their strength.

45 Blessed is the privilege of the saints now! As these now look upon the works of Jehovah and his beloved Son Christ Jesus, and know that Christ Jesus is earth's rightful Governor and that he has taken his power and begun his reign, they lift up their voices in song, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Revelation 15:3.

QUESTIONS FOR BEREAN STUDY

What particular incident has been given undue prominence in connection with the birth of Jesus, and why? When was Jesus born? ¶ 1-3.

Why did Jehovah cause the Bible to be written? ¶ 4, 5.

What is meant by the statement, "Unto *us* a child is born"? Explain Isaiah 8:18. ¶ 6, 7.

What prophecy did the angel give to Mary the virgin? To whom did the angels make announcement of our Savior's birth? Why did they not make their announcement to the "wise men"? Why is the visit of these wise men mentioned in the Bible? ¶ 8-11.

Why did the angel say to the shepherds, "Fear not"? What prophecy was then made unto them? ¶ 12-14.

How has Satan confused the minds of many concerning the reason for Jesus' birth as a human being? What was the reason for it? ¶ 15-17.

What does the word ransom mean? What is the incarnation theory, and why do we know that Jesus was not an incarnated Logos? ¶ 18-20.

Explain Hebrews 2:9. How could Jesus be perfect, seeing that he was born of an imperfect mother? ¶ 21, 22.

What prophecies had foretold that Jesus would be born a Jew? ¶ 23-26.

Were the Jews under a double sentence? What is the difference between sentence and condemnation? Was Adam sentenced? Were his children sentenced or merely condemned? ¶ 27, 28.

How could God consistently enter into a covenant of life with Israel? Could he have made such a covenant with Adam after he had sentenced him to death? ¶ 29, 30.

How could Moses, being imperfect, be approved by Jehovah as a mediator? When Israel violated their covenant with God what position did this place them in before him? ¶ 31, 32.

Could the Jews have been redeemed by the death of a perfect Gentile? What is St. Paul's argument in Galatians 4:4, 5? ¶ 33, 34.

What purpose did the law covenant serve? Summarize the reasons why the Redeemer must be born a Jew. ¶ 35, 36.

Were the Jews anxious for the coming of the Messiah? Why? What did Jesus' keeping of the law prove to them? ¶ 37, 38.

Explain the entire text of Isaiah 9:6, especially the titles therein given. ¶ 39-41.

How does the privilege of the Prophet Isaiah, and that of the angel who announced the Child's birth, compare with the privileges of the King's witnesses on earth today? ¶ 42-45.

THE CHRISTIAN OVERCOMING TEMPTATION

——JANUARY 30—LUKE 4:1-13; 1 CORINTHIANS 10:12, 13——

"In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2:18.

THE golden text for this study calls attention to the fact that Jesus is able to succor his followers who are tempted, because he himself was tempted and suffered thereby. Today's reading (Luke 4:1-13) is Luke's account of Jesus' temptation in the wilderness, where he was led by the spirit in order to be tempted of the Devil. The Bible reveals that all intelligent creatures, whether angels or men, are, each in his own season, to be subjected to temptation; for God will have their loyalty to him and their love of righteousness, and therefore their love for God, demonstrated by test.

[2] Virtue—strength and purity—is not mere innocence; it is that which has been tested by evil and has rejected it, and which is determined at all costs to preserve its purity, its loyalty to righteousness and to God. It is chiefly for this reason that Satan, the great enemy of God, has been allowed so much power; only an evil spirit could become the tempter of the angels. Since the fall of Satan all temptation comes through an individual. We must conclude that before he fell there had been no sin, no transgression amongst the angels, in thought or deed.

[3] The *principle* of evil, the opposite of good and virtue, must, of course, have always existed, and the possibility of accepting it must have been present to all the angels; for they were not incorruptible. It pleased God to elevate Satan to a position of privilege, and to give him a glory which was commensurate with that position. Satan, comparing himself with his fellow Son of the Morning, began to feel pride. He fell before it, and it may be said that thenceforth Lucifer, "son of the morning," became the positive source of all temptation and the personification of sin, as in due time the faithful Son of God became the personification of loyalty and truth.

[4] The Bible shows that God will have all men subjected to the temptation of this evil spirit, Satan. In the Revelator's vision Satan is shown as being loosed from his prison at the end of the millennial reign of Christ in order that he should go abroad amongst the then gathered and restored masses of humanity to tempt them; they must be tested as to whether or not they have true loyalty to God and to righteousness. Also Satan is to have that last exhibition to demonstrate to angels and men for all ages that he is an evil spirit, one that would seek to destroy all mankind when in the enjoyment of the happiness which they will then have as the restored family of God, and that he would waste all God's creation in order to injure God and to please himself. None but a most malignant evil spirit could attempt to do what Satan will do.—Revelation 20:7, 8.

[5] It should not be thought that the human family in its fallen condition, forgetting God and thus sinning against him, has done all the wickedness which human history might record at the direct instigation of the Devil. Man has been subjected to the fallen flesh with its natural tendency to evil. The five senses of the imperfect human body do not naturally tend to elevate the mind, but rather to lower it and to corrupt it because of the law of sin which works through them. Also the mind becomes depraved and the heart turned from God; and Satan has used these things to bring mankind more completely under his control.—See Romans 8:2; 1 John 5:19.

[6] While it is true that angels and men, each in God's own time and way, are subjected to temptation, nevertheless the Christian is made the special subject of temptation. Although he comes under the care of God and is removed from Satan's power, yet in a usual way he is allowed to become the object of Satan's attempts to destroy him. But while Satan seeks his destruction, the temptation by which he seeks to accomplish his purpose becomes under God's providence the means of demonstrating the love and loyalty of the disciple, and strengthens him in his course. Thus God makes the wrath of Satan to serve him.

[7] There is a special reason why the Christian should be put to the test of Satan's direct attack. It is because he is called to be the seed of the woman which is to bruise the serpent's head. When Satan tempted Eve and brought her downfall, God said to the serpent (and he spoke to the Devil, who for God's purpose was not yet exposed as the author of the temptation), 'her seed . . . shall bruise thy head.' (See Genesis 3:15.) Satan, who had used the serpent, knew very well that this was a prophecy which meant hurt to him.

[8] Of all the sons of men, till Jesus came, there was none who could withstand Satan. Without doubt he was divinely prevented from interfering with Jesus as a boy, but furthermore he saw in him One amongst men who had not moral taint. When Jesus presented himself to his Father at Jordan, Satan saw there a man sinless and set for the service of God. He would know that this One was in some way to be the Seed who should crush his head. Knowing that Jesus was dependent upon his Father, and that his continued sinlessness depended upon loyalty to God, Satan therefore determined to destroy Jesus. He knew that if in the least measure he could create in Jesus a desire for self-gratification or for ambition, his object would be accomplished; and Satan would know that if this One failed, who had been so long faithful to God, it was hardly possible that God could find another to stand when his first-born Son had fallen.

[9] God determined to have his Son openly challenged to demonstrate that a sinless *man*, with a knowledge of the Word of God and with love for and loyalty to God in his heart, could successfully rebut the temptation of the adversary. Hence it was that Jesus was led up by the spirit into the wilderness that he might be tempted of the Devil.

[10] There are three avenues by which Satan may approach the human citadel: He may come (1) by means of indulgence of the flesh, (2) by means of ambition (indulgence of the mind), and (3) by an attempt to sow his own particular sin (pride) in the heart. In the limited way in which he could tempt Eve, he caused her to become convinced that the forbidden fruit was "good for food", was "pleasant to the eyes", and was desirable, because it would "make one wise".—Genesis 3:6.

[11] Jesus was set forth as the loyal Son of God who would not yield to any temptation to satisfy himself, not even concerning his apparent needs, at a questionable cost of going contrary to the will of God. It was necessary, however, that Jesus should be tempted to prove this. Satan, taking full advantage of his opportunity, tempted him by suggesting that he make bread in a miraculous manner in order to satisfy his body's need. In other words, Jesus was tempted to use his special miraculous power on himself. But there was no question of indulgence. He refused to satisfy his need, because God had given him power of the ordinary laws of nature only for his ministry, not for himself personally.

[12] Satan had failed. He then tempted Jesus to leave the narrow pathway which God had set for him. Satan promised him all the glory of the kingdoms of the world if he would worship him, that is, if Jesus would acknowledge Satan as his god; for he was "the god of this world". (2 Corinthians 4:4) Jesus as positively refused to accept this ready way to honor as he had refused to satisfy his hunger, his flesh. He avowed his loyalty to God; he would worship Jehovah alone.

[13] Then Satan tempted Jesus to take his own way—rather to take the way the Devil suggested—in order that he might get a good start to his ministry; he urged Jesus to cast himself down from the pinnacle of the temple. He would have Jesus do a marvelous thing; and he quoted some words of the Scriptures (adding some of his own and omitting others) to show that this was foretold, and that Jesus would thus fulfil a prophecy. The temptation was intended to get pride to lodge in the heart of Jesus. But Satan was repulsed here, also. Jesus said that he would not tempt God; he would not thus take his own way, nor Satan's suggestion. He would honor God in everything.

[14] Any temptation which may come to the Christian will be found to be related to one or another of these three temptations put to Jesus. John speaks of these temptations as the lust of the flesh, the lust of the eye, and the pride of life. (1 John 2:16) God permits Satan to tempt his loved ones, for their probity; their loyalty must be proved. But God, who permits Satan to approach so close to his faithful servants, sees to it that there is no pressure of temptation beyond that which may be borne, nor which is outside that which is common to all. The measure of the grace of God is sufficient for every need, and therefore no disciple need fall before any temptation.

[15] The disciple of Jesus can overcome the temptations of the evil one by copying Jesus' example. There must be unswerving loyalty to God and to the consecration which has been made. There must be, therefore, an entirely unselfish devotion, backed by a knowledge of the Word of God, which is the Christian's shield and is also his "sword of the spirit".

[16] Paul, when writing of these things, indicates that temptation may sometimes be long continued after its pressure has been first felt; but he assures the saints that God will also make a way of escape, "that ye may be able to bear it." (1 Corinthians 10:13) Nor is the follower of Jesus assured of any time when he may be free from temptation while in the flesh. Satan is allowed to attack at unexpected times, by circumstances which apparently arise unusually. He is a fowler with a snare; he is a lion seeking prey; he is a wicked spirit, ever ready to do harm. But the disciple is assured that no temptation shall come upon him which is unusual, in the sense of being something not common to all.

[17] In overcoming temptation prayer is not enough. There must be watchfulness with prayer. The Christian must, as it were, pray with his eyes open; that is, as he waits upon God in prayer he must also watch lest he fall into temptation. No one can overcome temptation by being passive; the active attack of the enemy calls for an equally active opposition. The Devil must be resisted.—James 4:7.

[18] James says, "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." He further says, "Every man is tempted, when he is drawn away of his own lust, and enticed." (James 1:12, 14) There is no sin in the fact of temptation; else Jesus must be accused of sin. The sin is in yielding to it; and the measure of transgression is according to the measure in which lust or desire is allowed to conceive.

[19] A difference must be made between trials and temptations. God not only permits Satan to tempt the followers of Jesus, but will have him do this that the disciple, like the Master, may prove his loyalty in the face of direct temptation to be disloyal, self-indulgent and self-willed. The apostle distinctly says, 'God tempteth no man.' (See James 1:13.) But as certainly as the disciple is tempted of the Devil, so God tries his faithful servants.

[20] God does this in various ways, as when he tried Abraham by keeping him waiting for the fulfilment of

the promise that he should have a son. Sometimes his apparent non-intervention, when his faithful servants are oppressed, becomes a test to them. Sometimes there are burdens of misunderstandings heavy to be borne. But all are intended for the development of the Christian's life, to bring forth strength, as when Job said, "Though he slay me, yet will I trust in him." (Job 13:15) Also see Isaiah 24:15. The trials may become temptations, but only when the Christian fidgets under them and when Satan watching suggests evil thoughts and for the moment gets the mastery.

QUESTIONS FOR BEREAN STUDY

Are all God's creatures subject to temptation? What is virtue and its opposite? Has evil as a principle always existed? When did sin actually invade God's domain? ¶ 1-4.

Are all human sins instigated directly by Satan? Who are special subjects of temptation? and why? ¶ 5-7.

Why could not Satan overcome Jesus as a boy? Why did God later permit him to be tempted? ¶ 8, 9.

What three forms of temptation does Satan use? Explain how he tempted Jesus. ¶ 10-14.

How may we overcome temptation? Are we assured of ever being free therefrom? ¶ 15-17.

Is temptation always a blessing? What is the difference between trials and temptations? How does God try the Christian? ¶ 18-20.

THE PRACTICE OF CHRISTIAN STEWARDSHIP

——FEBRUARY 6—MATTHEW 25:14-30——

"Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."—Matthew 25:21.

OUR lesson is based on Jesus' parable of the talents, one of his best known parables. The evident intention of the Sunday School committee was to draw attention to the responsibilities which fall upon the Christian in respect to his time, his possessions, his money and his natural or acquired abilities, of which he is to consider himself as a steward and for the best use of which he must give an account. This parable has been specially dealt with in THE WATCH TOWER, issue of March 1, 1923, and at greater length than is here possible. There it is shown to have a deeper and a fuller meaning than is usually understood.

2 Today's study provides an opportunity to consider the parable in its setting, showing that fuller meaning, as well as to discuss the Christian's relation to lesser things which lie nearer the surface. In a Christian's life there is nothing of small importance, but the things of daily life which make up the common round of the day are not so important as the Christian's life itself.

3 When Jesus spoke this parable he was giving his last talk to his disciples before entering into Jerusalem to keep the last supper. On his way to the city from Jericho he had discussed with them some of the responsibilities which would come upon them and upon all his true followers. Now as he sat on the Mount of Olives, with Jerusalem before him across the valley of the Kedron, he told of the trouble which in later days would come upon the world. He knew that his going away would be followed by a long-continued absence from his disciples, and he foresaw during that time the great developments of the peoples. He knew that the nations of the world would in the end treat his disciples exactly as Jerusalem was treating him.

4 Jesus there saw the culmination of Daniel's visions of the nations, and knew that then, at the time of his return, would come the great time of trouble of which Daniel the prophet had spoken. He told of the terrible war that would then come, of the famines and pestilences, of the outbreak of lawlessness, and that because of these things the love of many who professed to serve him would grow cold. Then he told that the church would be gathered together, for the hour of its deliverance would have come; and he gave this parable with the purpose of calling the attention of his disciples to their responsibility by reason of their relationship with him; for despite all the dangers to which they might be subject, and the difficulties under which they would serve, there would be opportunities which a good steward would turn to advantage.

5 Jesus was the Lord of the parable, who took a long journey, and who entrusted his interests during his absence to his servants. He went to heaven at his Father's call to receive a kingdom, but he could not return to take the kingdom till the Father's time to establish it had come. On his return, and before the actual setting up of his kingdom would take place, he would meet with his servants to receive from them an account of their stewardship. Each was entrusted with that which was the measure of his ability.

6 It is not at all probable that by "talents" Jesus meant time or money or other things which go with purely earthly affairs; for the ability of the disciple to serve his Master in the interests of the kingdom arises from his consecration, through the joyful submission of his will to God and a loyal devotion even unto death. In proportion therefore that one has the spirit of the Lord does he possess power or ability for the service of God.

7 It should therefore be understood that the talents of this parable are kingdom interests, which used with

ability, loving and joyful submission to the Father's will, are the things which make increase for God and which will enable each steward to show a return to his Lord on the things committed to his hand. In the parable the Lord commends those who have thus made increase for him, and says: "Thou hast been faithful over a few things, I will [in the future] make thee ruler over many things; enter thou [now] into the joy of thy Lord." This commendation and reward were given alike to the one who had five talents and to the one who had only two.

8 The parable thus tells how Jesus will meet with his disciples, the faithful ones, and give them present joy of entering more directly into the service of establishing his kingdom, before the world knows that he has returned to set up that kingdom. They are to share with him in the joy he has in doing the Father's will.

9 This parable, encouraging as it is, disclosing the trust of Jesus in giving his servants such important interests as representing him while he is away, yet is also a sharp reminder of the danger of laxity in this matter. One man who surely felt that he had been unjustly dealt with when the talents were entrusted to the servants, in that only one was given to him, and who in his self-righteousness deceived himself by making himself believe that the talent should not be wasted, was at the end confronted with the fact that the Master expected to have a return in the way of increase, and also with the fact that the others had understood and accepted their responsibilities and, seeking the master's interests, had made increase for him. Not only was the man rebuked, but he had the pain of seeing a fellow servant, of whom surely he must have been jealous, given his own talent to make use of, and himself being considered as wicked and given a portion with the hypocrites.

10 Because those whom the Lord calls to the riches of faith and the joy of his service are poor in this world's goods, it has been suggested that most of the Lord's people are receivers of one talent only; but in the light of the foregoing that view is wrong. The point of the parable is that everyone may make increase for the Lord.

11 This parable of the talents therefore shows that special interests are committed into the hands of the Lord's disciples, those who follow him in the pathway of consecration to God—interests which could never come to them by nature, and which they could never assume; for no man, however worthy, or with whatever good desire he might have, could enter himself as a steward in the household of God. The position of steward is in this respect the same as the call to the priesthood. No man may take such a ministry upon himself. —See Hebrews 5:4.

12 There is, however, another phase of the disciple's stewardship in the things of the Lord. It is in relation to those things which may belong to him by nature, and which he brings to the Lord as part of himself when he is privileged to present himself in consecration. The apostles serve as an illustration. Each of these men, when called into the service of Jesus, had certain natural abilities; and possibly some of them had means, which they manifestly used to help to keep themselves.

13 Neither the Lord nor the disciples appear to have been dependent for daily needs upon the gifts of the people amongst whom they happened to be. When Jesus was traveling north from Jerusalem and came to the well of Sychar, he waited by the well while his disciples went into the city to buy bread. The Gospels do not tell where their small supplies of money came from, but we may suppose that some of the disciples had something which each could present to God as he consecrated himself.

14 Consecration is not a Scriptural word, but it represents a truly Scriptural idea; for just as it was necessary for Jesus to present himself to the Father at Jordan, so his followers must definitely present themselves. This is the meaning of baptism. Consecration is often misunderstood. It is considered as if it merely meant that he who consecrates should give himself to the service of God, and that any things of special value in possession should henceforth be at God's disposal. Consecration to God of course includes such an intention, but the consecration is the giving of *oneself* to God. If that is done, whatever the possessions or natural ability one may have all are carried with the consecration.

15 The Psalmist presents this in a very definite way. Voicing the words of God, he says: "Hear, . . . O Israel, and I will testify against thee." (Psalm 50:7) God's people had been offering many sacrifices, and making much profession of service; but God tells them that he does not need their offerings. They thought that they were giving something of value to God; but he tells them that the cattle on a thousand hills are already his, and that if he wanted a sacrifice not all the wood on the hills nor all the cattle thereon would be sufficient to make an acceptable offering. Then he bids them offer themselves and thus fulfil their consecration vow.—Psalm 50:10, 14, 15.

16 When a lover of God who has seen the truth in Christ accepts his privilege of consecration, he may have little to offer besides his own heart's love and his devotion to God; but that is an offering to God of a sweet-smelling savor. Another may be rich according to the world's standard, and may have much human ability and show many qualifications for service. Barnabas of the early church was comparatively rich; he had lands which he sold. Perhaps Paul was not poor; and he was also well equipped mentally for making his way among men. But the rich or well equipped are no more acceptable to God than the poor man; for they can add nothing to the wealth of God.

17 Consecration then is not a presentation to God of what a man has, but is an offering of *himself*. In accept-

ing him it pleases God to make him a steward of those things which are associated with his natural life, and every Christian thus becomes responsible for good stewardship of all the things he naturally enjoys. The poor man who may have but small mental ability has a stewardship, for there is no wealth comparable to the wealth of a loving heart; and the truth rightly accepted always enriches the mind and makes a man, who ordinarily would have but little opportunity of learning, to become rich in the things which really ennoble and enrich a man.

18 But besides this stewardship there is that which rests upon the church as a whole. In the series of parables recorded in the 15th and 16th chapters of Luke Jesus gives the parable of the Unjust Steward. By it he shows the change of dispensation, and that the Pharisees and scribes, who hitherto had the key of knowledge, a stewardship from God, were about to be deprived thereof, and that it was to be given to others. Those who were to receive that stewardship were his disciples; in other words, the church of God.

19 Thus there are three phases of Christian stewardship: (1) That which is given in the reading for today's study, the entrusting to each disciple of one or more talents, which represent the interests of the kingdom entrusted to each disciple who has the knowledge of the truth—that privilege of service which gives every consecrated one the privilege of being a coworker with God in the closest possible manner; (2) that which is given to each individual as a charge, namely, those things which he brought with him as he presented himself before God, and which are not taken from him but are henceforth to be held in trust as a stewardship, and (3) that which is given to the chruch as a whole; they are made the holders of the truth of God, to be used for him. Each individual who has the truth is jointly responsible with all others for the best interests of that which God has given to all in common.

QUESTIONS FOR BEREAN STUDY

What does the Christian's stewardship primarily involve? When did the Lord give the parable of the talents, and what else did he say on that occasion? ¶ 1-4.

In this parable what is represented by the lord, the servants and the talents? When and how were the servants to enter into the Lord's joy? ¶ 5-8.

What warning does the parable contain? What is the special point of the parable? ¶ 9-11.

How do the Christian's earthly possessions and natural abilities figure in his stewardship? Did Jesus and his disciples depend upon others for their livelihood? ¶ 12, 13.

What does consecration mean? What does the Lord say about earthly sacrifices, and what is taught thereby? ¶ 14-17.

Does the church as a whole have a stewardship, and if so what is it? Summarize the three phases of Christian stewardship as shown in the Scriptures. ¶ 18, 19.

AN INTERESTING LETTER

LIGHT PENETRATING BALTIC STATES

DEAR BROTHER RUTHERFORD:

Loving greetings in our Lord.

As I look back to the London Convention and all it has meant to the church I desire to thank you from the bottom of my heart for the privilege of being there. The Devil tried to prevent its being held at all. and opposed many obstacles to its success. More and more clearly we can see just why; for Jehovah had gathered his people together to clarify their vision and to instruct his servant as to his work. The clarification of Revelation 17:10, the identification of London as the seat of the beast, the disclosing of the work ahead of the church in connection with gathering the great company class and lifting up a standard for the people—all mark the convention as a great milestone on the way to the Heavenly City. The Lord surely guided you in the preparation of the "Testimony" which, presented as it was in the world's most famous hall and published in one of London's dailies, has without doubt caused many to gnaw their tongues for pain.

It was fitting, too, that the DELIVERANCE book was there given out; and I thank you for my copy. It has enabled me to grasp more clearly than ever before the tremendous scope of the Devil's organization, his rank hypocrisy and his arrogant blasphemy. I also appreciate more the privilege that is mine, of being a witness that Jehovah is God. The old truths are so clearly, logically and concisely set forth, and the new light is so incorporated, that the whole shines more clearly even as the beauty of a gem is enhanced by its setting. It will strengthen all the Lord's people and equip them for more effective participation in the work as empire builders. The HARP has had a tremendous circulation, but I predict a still wider one for DELIVERANCE. Without doubt the Lord will use it to enlighten the thousands of his people still in Babylon and to open the eyes of honest-hearted men everywhere. We look forward with joy to putting it out in Scandinavia and the Baltic States.

At the convention, too, you made arrangements for Latvia and Esthonia; and already the Lord's blessing has been manifestly upon them. On July 11th, as reported, we had a small convention of twenty at Riga, when I introduced Bros. Taylor and West. In an hour and a half's service we put out 53 books. Fourteen of us took part. It was quite interesting to use a Lettish canvass. The brethren were very much encouraged and put out a further 330 books in the following two weeks. It was a happy time.

On July 18 and 19 we had a convention in Mazeikiai, in Lithuania. Here ten symbolised their consecration to the Lord in a nearby river. A small Baptist chapel had been placed at our disposal, for the large hall for the public meeting had been cancelled; and here in addition to some thirty friends a further 100 people crowded in. Twenty-one booklets and sixteen WATCH TOWERS were sold. Monday morning was devoted to service, and twenty-two of us sallied forth and sold 174 books and 36 WATCH TOWERS. Additionally thirty more were sold on the train by brethren coming from Memel, so that the convention was responsible for 277 pieces of literature. The testimony meeting was inspiring even if one could not understand the language. The faces were eloquent, and the Lord was there.

On July 25th Bro. West and I had fellowship near Tapa with Bro. Hugo Kose, his wife and his sister-in-law. They have been letting their light shine thereabouts. We walked eighteen miles from Tapa to their home. Now we are in Reval, trying to secure an office; but rooms are very scarce, and Englishmen all deemed to be millionaires. The Lord will help us here also. Brothers Taylor and West are managing fairly well in German and, being young, will soon pick up Lettish and Esthonian.

All Scandinavia has felt the impulse of the London Convention, particularly Denmark, from which nine brethren attended. I think its effect upon the work will be increasingly manifest and will be felt to the ends of the earth. No wonder, then, that the Devil wanted to stop it!

With warm love in our Lord, your brother by his grace,

W. DEY.—*Northern European Office.*

SOME INTERESTING QUESTIONS

QUESTION: In 1 Corinthians 3:17 it is written: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Can anyone defile the temple of God who is not of the temple class?

ANSWER: The answer to the question is, No. Any one who is now of the temple class of necessity must be under the robe of righteousness, having on the wedding garment and dwelling in the secret place of the Most High. While he thus remains faithful to the Lord none could do such faithful creatures harm. But if that one, who is of the temple class, should wilfully sin against light and truth, and repudiate the blood of Jesus Christ that bought him, he would thereby immediately put off the wedding garment, come out from under the robe of righteousness, lose his standing as a member of the temple class, lose his justification, and would ultimately suffer destruction.

When writing to the Hebrews the apostle was more specific about this matter. He said: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Hebrews 6:4-6.

To the same effect the apostle wrote in Hebrews 10:26-31: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Hebrews 10:26-31.

This destruction by the Lord God befalls the one who was once of the temple class but who defiles it in one of the manners above indicated. Anyone who is not of the temple class could not defile one who is of the temple and thereby cause his destruction. So long as one of the temple class remains faithful and true to the Lord he has the assurance of the Lord's protection. It is only when one of the temple class puts himself in the position of sinning against light and truth that he is subject to dire results. This must not be confused with a like result that comes to others who are not of the temple class but who, having once received some light, wilfully and maliciously persecute those who are representing the Lord and because they do represent the Lord. Such a class thus doing will suffer destruction; and they are described by the Lord and symbolized by the goats, in the parable of the "Sheep and Goats" of Matthew 25:31-46.

QUESTION: Do the tabernacle arrangements picture only the earthly pilgrimage of the church?

ANSWER: The tabernacle pictured more than the earthly pilgrimage of the church. The typical day of atonement pictured the Gospel Age. On the typical day the priest slew the animals in the court and carried their blood into the Most Holy, and after the burning of incense he sprinkled that blood upon the mercy seat and before the mercy seat. He thus made an offering for sin, first on behalf of himself and then on behalf of all the people.—Leviticus 16.

The bullock slain in the court on the typical day of atonement represented the perfect man Jesus slain at the time he presented himself to God at the Jordan. Thereafter Jesus proceeded with the performance of his duties until his death and resurrection; then he ascended into heaven itself and there presented the merit of his sacrifice, represented by his life-blood, unto God as an offering for sin. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 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 9:23, 24.

It is therefore made manifest that the sin-offering which the Lord presented in heaven began to be prepared on the earth. His life was poured out on the earth; and the value of that life, represented in the blood sprinkled upon the mercy seat, was presented in heaven itself, before Jehovah, as an offering for sin (1) on behalf of the members of his household and (2) on behalf of all the people. Therefore it was necessary for Jesus to die as a man on earth, and it was necessary for him to be resurrected as a divine creature and have access to heaven, in order that he might appear in heaven itself and complete the sin offering.

On the typical day of atonement the Lord's goat was slain by the high priest in the court, and its blood taken within the Most Holy and there sprinkled on the mercy seat, even as was the blood of the bullock. The Lord's goat pictured members of the body of Christ, which Christ Jesus is offering up as a part of his own sacrifice. When this sacrifice is complete the Lord Jesus Christ will present the merit of his sacrifice in heaven, before the mercy seat of Jehovah, as a sin offering on behalf of the entire human family. Therefore it is plainly to be seen that the tabernacle pictures the course taken by the church from the time of being begotten by the holy spirit until the faithful overcoming members are presented by the Head Christ Jesus, blameless, before the throne of God.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BBOTHER T. E. BARKER

New Haven, Conn.	Jan.	2	Chincoteague, Va.	Jan.	10
Chester, Pa.	"	4, 5	Exmore, Va.	"	11, 12
Wilmington, Del.	"	6	Newport News, Va.	"	13, 14
Chestertown, Md.	"	7	Norfolk, Va.	"	16, 18
Georgetown, Del.	"	9	Currituck, N. C.	"	17

BBOTHER J. A. BOHNET

Los Angeles, Calif.	Jan.	2	Albuquerque, N. Mex.	Jan.	17, 18
Yuma, Ariz.	"	9, 10	El Paso, Tex.	"	19, 23
Phoenix, Ariz.	"	11, 12	Valentine, Tex.	"	20, 21
Deming, N. Mex.	"	13, 14	Barstow, Tex.	"	24
Hatch, N. Mex.	"	16	Abilene, Tex.	"	26, 27

BBOTHER C. W. CUTFORTH

Port Coquitlam, B. C.	Jan.	3	Grand Forks, B. C.	Jan.	11, 12
Penticton, B. C.	"	5	Trail, B. C.	"	14
Vernon, B. C.	"	6, 7	Nelson, B. C.	"	16
Penticton, B. C.	"	9	Winlaw, B. C.	"	17
Rock Creek, B. C.	"	10	Passmore, B. C.	"	18

BBOTHER H. H. DINGUS

Clinton, N. C.	Jan.	2, 3	Columbia, S. C.	Jan.	11, 12
Salemburg, N. C.	"	4	Orangeburg, S. C.	"	13
Hayne, N. C.	"	5, 6	Charleston, S. C.	"	14, 16
Wilmington, N. C.	"	7, 9	Savannah, Ga.	"	17, 18
Florence, S. C.	"	10	Jacksonville, Fla.	"	19, 20

BBOTHER G. H. DRAPER

Hattiesburg, Miss.	Jan.	2	Waynesboro, Miss.	Jan.	10-12
Sumrall, Miss.	"	3	Meridian, Miss.	"	13, 14
Collins, Miss.	"	4, 5	Columbus, Miss.	"	16
Vosburg, Miss.	"	6, 7	West Point, Miss.	"	17, 18
Enterprise, Miss.	"	9	McCool, Miss.	"	19, 20

BBOTHER H. E. HAZLETT

Dayton, O.	Jan.	2, 3	Owensboro, Ky.	Jan.	12, 13
Elizabethtown, Ky.	"	4, 5	Evansville, Ind.	"	14, 16
Cecilia, Ky.	"	6	Providence, Ky.	"	17
Rineyville, Ky.	"	7, 9	Dixon, Ky.	"	18, 19
Beaver Dam, Ky.	"	10, 11	Hopkinsville, Ky.	"	20, 21

BBOTHER M. L. HERR

Marion, Ill.	Jan.	2	Belmont, Ill.	Jan.	11, 12
Carbondale, Ill.	"	3, 4	Robinson, Ill.	"	13, 14
Anna, Ill.	"	5, 6	Lawrenceville, Ill.	"	16
Mounds, Ill.	"	7	Clay City, Ill.	"	17, 18
Ledford, Ill.	"	9, 10	Flora, Ill.	"	19, 20

BROTHER W. M. HERSEE

Windsor, Ont.	Jan.	2, 3	Sarnia, Ont.	Jan.	11, 12
Harrow, Ont.	"	4, 5	London, Ont.	"	13, 14
Leamington, Ont.	"	6, 7	St. Thomas, Ont.	"	16, 17
Chatham, Ont.	"	9	Aylmer, Ont.	"	18
Wallaceburg, Ont.	"	10	Tilsonburg, Ont.	"	19

BROTHER M. A. HOWLETT

Meadville, Pa.	Jan.	2	Negley, O.	Jan.	10
Columbiana, O.	"	3, 4	Lisbon, O.	"	12, 13
East Palestine, O.	"	5, 6	Salem, O.	"	14
Power Point, O.	"	7	Alliance, O.	"	16
East Liverpool, O.	"	9, 11	Louisville, O.	"	17

BROTHER A. H. MACMILLAN

Los Angeles, Calif.	Jan.	2	Dallas, Tex.	Jan.	22, 23
San Diego, Calif.	"	9	Waco, Tex.	"	24
Phoenix, Ariz.	"	16	Brownsville, Tex.	"	26
El Paso, Tex.	"	18	Corpus Christi, Tex.	"	29, 30
Fort Worth, Tex.	"	21, 23	San Antonio, Tex.	"	29, 30

BROTHER H. S. MURRAY

Hurley, Tex.	Jan.	2	Amarillo, Tex.	Jan.	9
Farwell, Tex.	"	3	Newlin, Tex.	"	11
Panhandle, Tex.	"	4	Quitaque, Tex.	"	12, 13
Amarillo, Tex.	"	5	Childress, Tex.	"	16
Dalhart, Tex.	"	6, 7	Electra, Tex.	"	17, 18

BROTHER H. E. PINNOCK

Minneapolis, Minn.	Jan.	2	Fort Wayne, Ind.	Jan.	13
St. Paul, Minn.	"	3, 4	Mansfield, O.	"	13, 14
Waukon, Ia.	"	5, 6	Pittsburgh, Pa.	"	16
Dubuque, Ia.	"	7, 9	Altoona, Pa.	"	17
Rockford, Ill.	"	10, 11	Harrisburg, Pa.	"	18

BROTHER G. R. POLLOCK

Los Angeles, Calif.	Jan.	1, 2	Paradise, Calif.	"	11, 12
Bakersfield, Calif.	"	4, 5	Macdoel, Calif.	"	14, 16
Fresno, Calif.	"	6, 7	Klamath Falls, Ore.	"	17, 18
Sacramento, Calif.	"	9	Ashland, Ore.	"	19, 20
Chico, Calif.	"	10, 13	Medford, Ore.	"	21, 23

BROTHER V. C. RICE

Schenectady, N. Y.	Jan	9	Garrett, Ind.	Jan.	25
Gloversville, N. Y.	"	16	Fort Wayne, Ind.	"	26, 27
Batavia, N. Y.	"	18, 19	Warsaw, Ind.	"	28
Ashtabula, O.	"	20, 21	Goshen, Ind.	"	30, 31
Auburn, Ind.	"	23, 24	Elkhart, Ind.	Feb.	1, 2

BROTHER R. L. ROBIE

Sealy, Tex.	Jan.	2, 3	Orange, Tex.	Jan.	28
Crosby, Tex.	"	23, 24	Port Arthur, Tex.	"	30, 31
Dayton, Tex.	"	25	Beaumont, Tex.	Feb.	1
Devers, Tex.	"	26	Fannett, Tex.	"	2, 3
Beaumont, Tex.	"	27	Galveston, Tex.	"	4, 6

BROTHER W. J. THORN

Titusville, Pa.	Jan.	2	Bolivar, N. Y.	Jan.	10, 11
Oil City, Pa.	"	3, 4	Olean, N. Y.	"	12, 13
Warren, Pa.	"	5, 6	Port Allegany, Pa.	"	14
Bradford, Pa.	"	7	Bradford, Pa.	"	16
Shinglehouse, Pa.	"	9	Kane, Pa.	"	17

BROTHER S. H. TOUTJIAN

Hickory, Okla.	Jan.	2, 3	Idabel, Okla.	Jan.	13, 14
Ada, Okla.	"	4, 5	Valliant, Okla.	"	16
Atoka, Okla.	"	6, 7	Antlers, Okla.	"	17, 18
Durant, Okla.	"	9, 12	Albion, Okla.	"	19, 20
Achille, Okla.	"	10, 11	Fort Smith, Ark.	"	21, 23

BROTHER J. C. WATT

Auburn, N. Y.	Jan.	3, 4	Binghampton, N. Y.	Jan.	11, 12
Elmira, N. Y.	"	5	Oneonta, N. Y.	"	13
Almond, N. Y.	"	6	Bainbridge, N. Y.	"	14
Elmira, N. Y.	"	7, 9	Endicott, N. Y.	"	16
Hammondsport, N. Y.	"	10	Johnson City, N. Y.	"	17

BROTHER J. B. WILLIAMS

Rockwood, Tenn.	Jan.	2	Loudon, Tenn.	Jan.	10
Knoxville, Tenn.	"	3	Morristown, Tenn.	"	11
Tazewell, Tenn.	"	4, 5	Baileyton, Tenn.	"	12
Luttrell, Tenn.	"	6, 7	Greenville, Tenn.	"	13
Knoxville, Tenn.	"	9	Bristol, Tenn.	"	14, 16

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