



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

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

VOL. XLVIII

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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.

W.T.B.T.S.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

THAT for many centuries God, through Christ, has been

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

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

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

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

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

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CONVENTION

Again the friends are reminded that the international convention of the consecrated will be held at Toronto, July 18th to 26th. This will be a wonderful opportunity for encouraging one another in the service, and it is hoped that as many as possible may attend. Arrangements are being perfected for special trains from all parts of the country. Within a short time these trains will be announced in THE WATCH TOWER. Let all the brethren get ready for this convention. All should go who can do so reasonably, and those who cannot do so should encourage others who are going; and let all take the matter constantly before the Lord in prayer, asking that this convention may be a great witness to his Name.

Rooming accommodations will be handled by the SOCIETY'S Toronto office. More detailed information concerning this will be given later.

MEMORIAL REPORTS

Immediately following the celebration of the Memorial each class is requested to report the number partaking. The class secretary should give this attention, addressing the letter or card to Watch Tower Bible & Tract Society, 117 Adams St., Brooklyn, N. Y.

CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

BETHEL HYMNS FOR JUNE

Sunday	5	280	12	58	19	204	26	18
Monday	6	148	13	73	20	74	27	216
Tuesday	7	125	14	235	21	88	28	111
Wednesday	1	115	8	24	15	81	22	316
Thursday	2	287	9	195	16	36	23	223
Friday	3	270	10	314	17	333	24	217
Saturday	4	37	11	72	18	271	25	330

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Son and Servant"	"Servant—Good and Evil"
Z February 1, 1927	Z February 15, 1927
Week of June 5... ¶ 1-25	Week of June 19... ¶ 1-32
Week of June 12... ¶ 26-50	Week of June 26... ¶ 33-61

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII

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MINISTRY OF THE NEW CREATION

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews 3:1.

A MINISTER is one who is clothed with power and authority to represent a higher power or authority, and who attends to the duties of his office and renders service. He is the representative of a government, or power. He is an ambassador performing service in his official capacity. His authority is limited by the commission received from the one appointing him. Ministry means the act of serving in harmony with the delegated power or authority; it is the act of performing the duties or functions of the office of a minister. Ministry of the new creation therefore means the act of serving in harmony with the power and authority delegated to such by the great Jehovah God.

² The mere fact that Jehovah has employed so much time and power in the selection and development of the new creation is proof that he has some important functions for that new creation to perform. It is not reasonable that God has occupied nineteen centuries and more in selecting and developing the new creation merely to get some creatures into heaven to there sing his praises for ever. It is true that the new creation will delight to for ever praise the Lord Jehovah; but it is also manifest that God has some important service for the members thereof to render, both while on the earth in the course of development and after reaching their home of glory.

³ During the greater part of the Gospel Age people have been led to believe that God has been desperately attempting to get some into heaven, and that he has agonized with these that they might reach heaven and escape a fate of eternal torture. Even in these latter years, when Christians have learned that the doctrine of eternal torment is as false as its author the Devil, many of the consecrated have looked upon the heavenly calling from a very narrow and selfish point of view. They have hoped to escape the woes and troubles of the world and then to arrive at a safe harbor in heaven and there, through the endless ages, bask in the sunshine of God's habitation. Little have they thought of

the performance of the commission granted to those who are anointed of the Lord.

⁴ Only as we come to have a clearer vision of the divine plan do we appreciate the fact that the members of the new creation occupy a most blessed and wonderful relationship to God, and that it is the privilege of such to render service in his name as his ambassadors. As a matter of truth the members of the new creation while on the earth have much service to perform, and they will have much more when they reach the heavenly courts. Only those who joyfully serve while on the earth will have the opportunity of serving in the realms of heaven. It is to those who are faithfully and unselfishly devoted to the Lord that are given the exceeding great and precious promises whereby they may be partakers of the divine nature, being given an abundant entrance into the heavenly kingdom.

CHIEF MINISTER

⁵ The fact that the Apostle Paul calls upon the members of the church to consider Christ Jesus is of great importance. The faithful Logos was born into the world as the man Jesus to be the Savior of mankind. He was anointed by Jehovah as Christ Jesus. He was sent forth by Jehovah to represent him. He thereby became the Apostle of God, charged with the ministry of his Word. His testimony was, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) He declared that the Word of his Father is truth.—John 17:17.

⁶ Furthermore, Jesus stated that he was sent to the earth by the heavenly Father. (John 6:57) Nor did he come for a selfish purpose. "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) Nor did he come to magnify his own name. "I am come in my Father's name." (John 5:43) "I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me."—John 5:30.

⁷ As a special Apostle, Jesus was sent forth of God to represent Jehovah as his Minister. While on the earth he served under the direction and supervision of Jehovah. He devoted his time to testifying to the truth. He magnified the name of Jehovah God, and told the people, those who would hear, of the loving provision which God had made for their salvation. He told them how that Jehovah had arranged for reconciliation of fallen humanity to himself. He gave specific instructions to his disciples, and then sent them forth to perform a similar work in his name and in the name of the Father. When he had finished his work on the earth he said: "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." (John 17:8) These are things that we are to consider.

THE MEMBERS

⁸ Addressing himself to those who have been begotten and anointed of the holy spirit, and therefore who are partakers of the heavenly calling, the apostle says: "Consider the Apostle and High Priest of our profession, Christ Jesus." That means that the members of the body of Christ while on the earth are to give attentive heed to the things that Jesus did, and then go and do likewise. The members of the new creation are called to follow in his footsteps.—1 Peter 2:21.

⁹ While on the earth was the Lord Jesus bemoaning his lot and saying in substance that he wanted the toils and sorrows to end that he might get away from the world and go home to rest? He not only did not say such a thing but his course of action indicates that no such thought was in his mind. He came to work, which meant service. He said: "I must work the works of him that sent me." (John 9:4) He came to perform service, and he was always diligently at it. The Father sent him forth, clothed with authority as his Minister, to save and to reconcile the world to Jehovah. After his resurrection, and when he appeared to his faithful disciples, he said: "Peace be unto you: as my Father hath sent me, even so send I you."—John 20:21.

¹⁰ Jesus had been for three and one-half years on earth as the Minister of God, telling the people, those who would hear, about the good news of God and his plan of salvation for the world. Now the members of the new creation were likewise commissioned and were sent forth as ministers of God and of Christ Jesus, clothed with power and authority to proclaim the same message. There is nothing in the commission given to them to indicate that they were to be diligent in developing nice, pious, sanctimonious dispositions in order to go to heaven. It is true that Christians should be nice and pious and happy, but he who meditates alone upon thus developing himself keeps his mind upon himself and not upon the One who has commissioned him to

act. The Lord Jesus had done a specific work. Now the body members must do a like work.

¹¹ Nor does the commission anywhere provide that the new creation shall be singing the plaudits of some others who have been their leaders or teachers. To do so turns their minds away from the Lord. They are not even to hunt for commendation from others for themselves. A true minister of God represents the One who sends him and not himself. He magnifies his Lord and none other. Surely this was the thought in the Apostle Paul's mind in discussing this question: "Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you?" (2 Corinthians 3:1) The apostle recognizes that his obligation was to the Lord, that his recommendation is from the Lord, and that his approval must be by the Lord.

¹² To wear an ecclesiastical coat, manifest a pious face, and sit on the platform and fold one's hands and apparently pray to be seen of men, and that men might commend him, was not in the apostle's mind. The apostle was honest with himself and frank, open and honest before God and before men. He recognized his own imperfection and that he looked to and depended upon the Lord. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—2 Corinthians 3:5, 6.

¹³ The argument here is that the members of the new creation do not make the New Covenant, but that they are ministers or servants to the spirit of that covenant. What is the spirit of that New Covenant? It is the reconciliation of the human race to Jehovah. The members of the new creation are made ministers in connection with that work. There is a preliminary work of testifying to be done, and there is a later work of teaching to be done.

¹⁴ Then the apostle compares the ministry of service of the covenant made at Sinai with that of the New Covenant. The law of that covenant at Sinai was written upon stone, and he who served as the mediator could not be looked upon by the Israelites because of the shining of his face. Therefore Moses wore a vail over his face in time of service. That Law Covenant was a ministration of death, because the Israelites could not keep it. The ministration of the New Covenant is of life; for that covenant will bring life to the obedient ones of the human race because of the merit of Christ and the perfect ministration by the Lord Jesus Christ. Those who are serving in the spirit of the New Covenant are privileged to behold with unveiled face the glory of the Lord, and as they thus continue faithfully to do they grow in the likeness of the Lord.—2 Corinthians 3:6-18.

¹⁵ But the conclusion must follow that those who are begotten of the holy spirit, and who are not willingly and joyfully performing the commission or ministry committed to them, cannot grow in the likeness of the Lord. It is while giving due consideration to what Jesus Christ the High Priest did, and beholding with an open face his glory, that Christians, joyfully performing their duties and obligations, continue to grow in his likeness. That this has to do with the ministry committed to the new creation is clearly proven by the apostle's argument.

¹⁶ Continuing, Paul says: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." (2 Corinthians 4:1) Otherwise stated: Seeing that there has been committed to us this commission, and that we rely not upon self but upon the Lord; and realizing that we have received mercy from the Lord God, we faint not. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Corinthians 4:5, 6.

EARTHEN VESSEL

¹⁷ In this same connection, and continuing his argument, the Apostle Paul says: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Corinthians 4:7) In discussing the work of the new creation, *STUDIES IN THE SCRIPTURES*, Volume Six, page 71, paragraph one, says:

¹⁸ The work of these "new creatures" in the present time, as has already been shown, is a two-fold one. Their begetting of the holy spirit constitutes them priests, but it is only their minds that are begotten; their bodies are still of the earth, earthy; and hence, as the apostle declares, we have this treasure (the new nature) in earthen vessels, that the glory may be of God and not of us. (2 Corinthians 4:7) The newly begotten mind or will is all there is at present to represent the new nature and all there will be until the first resurrection. That new will, developed in character, shall be provided a suitable body; etc.

¹⁹ If the foregoing statement is the correct interpretation of the apostle's words, then the new creature is merely something inside of something else called a vessel. Is not that exactly the difficulty that nominal Christendom got herself into by teaching that man has a soul within him and that this soul is immortal and cannot die? Every creature must possess some kind of mind, but the mind is not the creature. The apostle plainly says: "If any man be in Christ he is a new creature" and not merely that his mind is begotten. The new creature is composed of a mind, will and heart, together with the human body or organism, all of which devoted to the Lord constitute the new creature in Christ.

²⁰ This creature yet on earth has something to do.

We must bear in mind that the Apostle Paul, in 2 Corinthians 4:7, is discussing the ministry or service of the new creation. To say that he was speaking about a new creature being inside of an earthen vessel is entirely foreign to his argument. His entire argument is that God has committed to the new creation a ministry, that this constitutes a commission to do certain things, and that this *commission* is a wonderful treasure, a valuable thing, and indeed the most important thing that the creature could have. The Lord has committed this valuable thing, to wit, the service or ministry of the New Covenant, to the new creation. The commission carries with it the interests of the Lord's kingdom. In the parable this valuable thing is represented by goods or talents committed to the members of the Christ body.

²¹ The new creature yet on earth has an earthly organism; therefore this treasure, to wit, this commission or ministry of reconciliation, is given to him while in this earthen vessel that the excellency of the power may be of God and not of man. This is the commission spoken of by the Prophet Isaiah in 61:1, 2. When the apostle says that this treasure or commission or ministry is possessed or held in earthen vessels he states the reason why, to wit, "that the excellency of the power may be of God, and not of us." He would not have any one to believe that he was going about proclaiming his own message of salvation, saying, This is from me; behold how wonderful I am to tell you how you can be saved! On the contrary he was magnifying the name of Jehovah and telling the people that this excellent means of bringing life to the human race is from God.

²² Taking advantage of man's weakness the Devil has time and again injected the thought into the minds of many that they, as ministers, are wonderfully wise and greatly to be honored and praised because they tell the people how they are going to be saved. Such want the glory and not the Lord, and they fall. This scripture has been woefully misunderstood. It seems quite apparent that the apostle here is saying that the one who is in Christ is a new creature; that such new creature consists of mind, will, heart and organism; that the treasure or valuable thing that the new creature holds is the commission or ministry given or granted unto him by the Lord; that he who holds this commission is a weak earthen creature or vessel; and that the Lord God has so ordained it to the end that no man shall boast, but that it may be seen that the excellency of the power is from Jehovah.

²³ The Apostle Paul, like the other ministers while in the flesh, was weak and was the target of the Devil's assaults. But he, like other faithful ministers, went forward in the work. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. . . . For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."—2 Corinthians 4:10, 16.

²⁴ There is but one creature. The outward man is that which others see, the inward man is that which God sees; both making up the creature. While the creature is laying down his life, his organism is dying in the service day by day; but his mind is being transformed and he is growing more like the Lord.

²⁵ Proceeding with his argument the Apostle Paul says: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (2 Corinthians 5:15) The one now brought into Christ is a new creature, a part of Christ; and with him everything has become of and for that which is new. No longer is he a part of the Devil's organization, serving it; but having become a new creature he is now made the ambassador of Christ. As such ambassador there is committed to him the ministry or service of reconciliation.

²⁶ In proof that this is the apostle's thought or argument he continues: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Corinthians 5:18-20.

²⁷ In these verses last quoted the argument is that all things proceed from Jehovah; he has reconciled us to himself by Jesus Christ; and because we are in Christ he has committed to us the ministry of reconciliation; that God is in Christ reconciling the world to himself; and since we are in Christ as new creatures we are ambassadors for Christ, the Head of the new creation; and as such we have a service to perform.

PRESENT DUTIES

²⁸ What then is the purpose in selecting the new creation and keeping some of the members for some time on the earth? Is it merely that they shall grow like the Lord Jesus? That is one of the purposes, of course; but that takes place as the result of their doing something else. To get that result they must do what Jesus did when he was on earth. Heaven is the ultimate and eternal abiding place of the faithful, but no one can be crowned with that honor and glory unless he makes the race lawfully. That means that he must run according to the rules of action which the Lord has prescribed. (2 Timothy 2:5) The laws or rules of action governing the new creation require activity in service while on earth. To such has been committed the ministry of reconciliation. These have been commissioned to do a work, and they must serve in that capacity and do so joyfully. Those who have the spirit of the Lord will do so.

²⁹ Israel after the flesh, once the typical people of God, were cast off. The new creation, the antitypical people of God, are now of the royal priesthood and have become the people of God. Why has the Lord thus called them out of darkness and made them his people? "That they should show forth the praises of him who hath called them out of darkness into his marvellous light." (1 Peter 2:9) They are not to show forth the praises of themselves, nor the praises of men. This has been one of the hard lessons for consecrated people to learn.

³⁰ All the members of the new creation, being in Christ, are in his army, under his command, and must be workers together with him in the ministry of reconciliation provided by the commission. Such is the argument of the Apostle Paul as he continues to present this subject: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed."—2 Corinthians 6:1-3.

³¹ The apostle then proceeds to show the necessity of these ministers' cleansing themselves from all filthiness of mind and flesh and wholly devoting themselves to the Lord and his cause. He says that the duty of members of the new creation is to be entirely and completely separated from everything pertaining to the organization of the enemy, the Devil, and to serve the Lord with singleness of purpose. "Ye are the servant of him whom ye serve," and the Lord having appointed these ambassadors or ministers, they must serve him joyfully in order to be pleasing to him.

³² Furthermore, it will be observed that verse two of this passage (2 Corinthians, chapter 6) is a quotation from the prophecy of Isaiah 49:8, which shows that the commission and the command that God gives through the prophet applies to the new creation while on earth. The command is there written: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isaiah 49:8, 9.

³³ This prophecy shows that the Lord has selected the new creation to do a specific work on the earth, and amongst other things they are to proclaim the message concerning the establishment of earth's government and to carry the message of comfort to the prisoners and tell them to get out of darkness and show themselves. He has provided the radio, the printing presses and other means for those who are his ambassadors, that they may go forth and do his work.

ENLARGEMENT OF SERVICE

³⁴ The Lord appearing at his temple, the actual number of ministers becomes less; yet the scope of the work is enlarged. Prior to his coming to his temple all of the kingdom interests, represented in the parable by "his goods", were committed to all his servants collectively; and the amount of kingdom interests committed to each one respectively was represented by the "talents". All the talents combined represent all the goods, all the kingdom interests. The measure of the spirit of the Lord possessed by each one determines the amount of kingdom interests committed to such an one.

³⁵ When the Lord conducts his examination of his servants he finds a faithful and an unfaithful class. He directs that all the talents, all the kingdom interests, be taken from the unfaithful and given to the faithful ones. Thereafter to the faithful ministers is committed all of the Lord's goods. In order to remain in that class one must continue faithful. If he becomes unfaithful he drops out. That class constitutes the "faithful and wise servant".—Matthew 24: 45.

³⁶ Such, in order to prove finally faithful, must continue in the faithful performance of the duties laid upon them by virtue of their commission or ministry. They must serve the Lord, and serving the Lord does not mean to idly meditate upon getting away from the earth and going to a place of rest. Service means *work*. The new creation is the workmanship of God, created unto good works, which works must be performed. (Ephesians 2:10) Such are engaged in a good work and must be perfected while faithfully continuing therein. (Hebrews 13:21) "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Ephesians 2:10.

³⁷ Jehovah God is the great Master Workman. His commission to the workers or ministers requires that they show forth his praises by now declaring that he is God, and that the day is at hand when he will vindicate his holy name. (Isaiah 61:1,2) To this end he says to them: "Ye are my witnesses, that I am God." (Isaiah 43:10,12) Only those who are of the new creation, and who trust implicitly in the Lord, will do this work. They will take a real delight in it. These are the servants or ministers of the Lord; and they are "wise" because they have chosen the Lord's way; but they must continue faithfully to the end.

³⁸ These servants are buffeted and assaulted by the enemy and his agencies, but in the strength of the Lord they go on. They are determined to proceed in the strength of the Lord. The prophet of God puts into their mouths these words: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as

the learned. . . . For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." (Isaiah 50:4,7) Undoubtedly this prophecy applied to Jesus when he was on earth, and now it applies to the members of his body.

³⁹ These members of the new creation are now exalted and highly honored because of the favor from the Lord of being his witnesses. They realize that they hold from him a commission to do his work. They possess this treasure, to wit, the ministry, in earthen vessels; and knowing that their strength comes from the Lord their high honor does not make them dizzy. They know that Jehovah is the only true God, and that their feet are in a sure place as long as they follow his direction and in the way that Christ has trod. The Psalmist said for them: "As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places."—Psalm 18:30-33.

⁴⁰ A hind is a sure-footed creature. It climbs to the highest and most rugged parts of the mountain peak, and looks over the precipice with calmness and serenity, and is not at all confused. This beautifully illustrates the faithful and true Christian who is honored now by the Lord. He sees that he is highly honored and exalted by the Lord by being made a witness for Jehovah; but this does not cause him to topple over, for he trusts not in man but in God. He looks down from his exalted position upon the elements of the earth warring with each other and marks the oncoming of the forces of the Devil for the great battle of Armageddon. He is calm, trustful and serene, and his feet are sure and steadfast like the feet of a hind. He realizes that everything that is committed to him is in a weak and earthen vessel, yet he knows that his strength comes from the Lord and that he is under the shield and protection of Jehovah God.

⁴¹ These faithful ministers must now go forth and tell the peoples and nations of the earth the good news that the King has come and that the kingdom is being set up. (Matthew 24:14) In doing so they are prompted by love, and fear not. (1 John 4:17) God speaks to them through his prophet and gives them full assurance and comfort: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42:1, 6, 7.

FUTURE VISION

⁴² God has called the members of the new creation to the obtaining of the glory of Jesus Christ, the Head of that creation. (2 Thessalonians 2:14) Their obtaining of that glory in the future depends upon their faithfulness in the performance of present duties and obligations. To such Jesus says: "Be thou faithful unto death, and I will give thee the crown of life" (Revelation 2:10); "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) The new creation is "the seed of promise" concerning which God gave promise to Abraham long centuries ago. (Genesis 12:3; Galatians 3:16, 27-29) That "seed" or new creation is the means to be used by the Lord in bringing the peoples of earth back to him that they may enjoy the blessings that he has reserved for those who obey him.

⁴³ Now the end of the world has come; and as soon as the testimony concerning the same has been given God will destroy the Devil's organization in a time of trouble such as never was, and it shall be the last. That will be a demonstration of God's power that will get for him an everlasting name in the minds of men. Now Jehovah has placed his King upon his throne, and commands all the rulers and peoples of earth to hear and obey him. The message of that fact must be delivered by the witnesses of God, who are members of the new creation. To his beloved Son Jehovah says: "Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm 2:8) The members of the new creation shall share in that inheritance. "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans 8:16, 17.

⁴⁴ During the reign of Christ the regeneration work of the human race will progress. In that time all the peoples of earth must have an opportunity to receive the benefits of the ransom sacrifice through the New Covenant. All the nations will be represented under the twelve tribes of Israel. Jesus spoke to those who were his faithful followers and gave them assurance as to what should be their work during that period of regeneration. He said: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matthew 19:28.

⁴⁵ Briefly summing up, we see that everyone who is in Christ Jesus is a new creature; that to Christ, Head and body, has been committed the ministration of reconciliation; that it is God who offers this commission or grants this authority; that he selects the members of the body from amongst sinful men; that these, when justified, begotten and anointed in Christ, are caused to sit with

him in a heavenly condition, performing the duties of ministers of the new creation while on earth; and that when their work is done here it shall continue in the Millennial Age; and that when it is done there it will not even stop then; the new creation will be for ever of the royal priesthood, pictured by Melchizedek, and will be the active agent of Jehovah in carrying out his purposes in the ages to come.

⁴⁶ Concerning this the apostle says: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus." (Ephesians 2:6, 7) It is now our privilege to give careful consideration to Jesus Christ, the Apostle of God and High Priest of our profession; and blessed are we if we give diligence and with joy follow in his footsteps.

QUESTIONS FOR BEREAN STUDY

What is meant in the Scriptures by the terms "minister" and "ministry"? Why is God selecting a new creation? What misconception has prevailed regarding this matter? ¶ 1-4.

Why did Jesus have a period of ministry preceding his death on the cross? Did the giving of the ransom necessitate such a ministry? What other ministers does Jehovah have on earth, and of what does their ministry consist? ¶ 5-8. Was Jesus striving to leave the earth and get to heaven when he was here in the flesh? Is growth in piety to be the chief concern of Christians this side the veil? How have the minds of many Christians been turned to themselves and away from the Lord? ¶ 9-11.

Read 2 Corinthians 3:5-18 and explain the argument. How may a Christian grow in the likeness of the Lord? ¶ 12-14. Show the connection between the foregoing argument of the apostle and that which follows in the next chapter, especially verses 1, 5, 6. ¶ 15, 16.

How has 2 Corinthians 4:7 been interpreted in times past? What does the new creature consist of? After reviewing the apostle's entire argument foregoing, what do we now see to be the "treasure in earthen vessels"? ¶ 17-20.

What is God's purpose in giving us this "treasure" while we are in these earthen vessels? How has the Devil caused many to overlook this important point? Briefly summarize the above-mentioned argument of the apostle, and show how he himself conformed thereto. ¶ 21-24.

Explain 2 Corinthians 5:15, 18-20. ¶ 25-27.

What is the Lord's purpose in having representatives in the earth, and what does he expect of each one? ¶ 28-31.

What does Isaiah 49:8, 9 declare, and why does Paul in 2 Corinthians 6:2 quote from this prophecy? ¶ 32, 33.

In the parable of the talents, what distinction should be made between the "talents" and the "goods"? Who constitute "the faithful and wise servant" (Matthew 24:45), and why? Why does the apostle say that we are created "unto good works"? ¶ 34-37.

Read and apply Isaiah 50:4, 7. How are the members of the new creation now especially honored and exalted? Why are their feet said to be "like hinds' feet" (Psalm 18:33)? ¶ 38-41.

On what does our future glory depend? What will that glory comprise? Briefly summarize the principal facts considered in this article. ¶ 42-46.

ANNUAL REQUEST FOR PILGRIM VISITS

THE visit of the Pilgrim brethren results in a double blessing. It blesses him who serves and blesses them that are served. It is in obedience to the apostle's admonition concerning the assembling of ourselves together. The Lord has blessed this branch of the work, thereby stamping it with his approval. The class that fails to have these visits misses a blessing. The SOCIETY routes the Pilgrims, however, in harmony with the requests; and this request is expected to be made once annually.

Classes and isolated friends who desire a continuance of the Pilgrim visits are requested to renew their applications at this time. It is urged that these renewals be sent in promptly; and the Secretary of each class should take it upon himself to present this matter to the class at the first opportunity. The class will then take a vote on the matter and instruct the Secretary to renew the request by answering the questions given below. Prompt attention to this matter is desirable.

In making these requests use postal cards, for convenience in our files. The questions herewith set forth should be answered, numbering your answer to correspond with the number of the question. The question itself need not be repeated. Please write the names distinctly.

In giving the name of the Secretary or any other address, do *not* give a post-office-box address only, but give the street and number also. Telegrams and other messages cannot be delivered when sent to a post-office-box address.

Because of the importance of the time, there is now an increased desire on the part of the public to hear the truth. Therefore we urge the friends to arrange for at least one public meeting during the visit of the Pilgrim. To this end a good, well-located, reputable hall should be provided, special efforts being made for the public witness Sunday afternoon or evening, as it may be convenient to the class. Remember, dear brethren, the blessed privilege we have to be coworkers with the Lord in the proclamation of the message now due. Hence we ask your cooperation with us and with the Pilgrim brethren in this behalf.

The friends everywhere take pleasure in entertaining

the Pilgrim brethren as servants of the Lord. **These do not expect luxurious entertainment, but only wholesome food and a comfortable room where the necessary rest can be had. They travel at the expense of the SOCIETY; hence are its representatives.**

We ask you to answer the following questions, which information is needed for our immediate guidance in preparing the Pilgrim routes:

- (a) State number of Bible Students in your class who are in harmony with the work of the SOCIETY.
- (b) Are weekly meetings held?
- (c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home. Notify us of changes.)
- (d) At what hours are the Sunday meetings held?
- (e) Was a vote taken on the Pilgrim invitation?
- (f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?
- (g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
- (h) Give name and address of one member of class (other than Secretary) whom we may notify regarding Pilgrim visits.
- (i) Give the name of proper railroad station at which the Pilgrim is to stop.
- (j) How many miles from station is the meeting place?
- (k) If at a distance from railroad station, does some member of the class have a conveyance to transport the Pilgrim?
- (l) Give full name and address of Class Secretary (always notify us of changes).

The SOCIETY desires to serve all the classes, regardless of size, insofar as it is possible; and believing that all the consecrated desire the visits of the Pilgrim brethren we are pleased to have the information requested in order to facilitate our routing of these brethren. Where there are isolated friends, only one or two, and you desire a Pilgrim visit, please send in your request; and if possible the Pilgrim will call on you when passing your way.

Great care is used in selecting brethren for the Pilgrim service. In a special sense they are representatives of the WATCH TOWER BIBLE & TRACT SOCIETY, as it represents the Lord. They therefore represent the kingdom now so close at hand. Their duties are to assist friends in spiritual matters, to advise, aid and comfort them, serving their interests as new creatures. They come prepared to hold one meeting each week-day, and two on Sunday.

GOOD HOPES FOR 1927-1928

THE work of the WATCH TOWER BIBLE & TRACT SOCIETY is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that

hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the SOCIETY that you hope to give so much, enables us to outline the work, based upon what is expected.

Since a large portion of such donations is used to defray the Pilgrim expenses, we have thought it wise to let the notice for Pilgrim requests and the "Good Hopes" notice appear in the same issue of THE WATCH TOWER.

Upon receipt of this issue of THE WATCH TOWER kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following:

"By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the

amount of \$..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me."

(Signature) _____

Kindly address this card to the
WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
117 Adams Street, Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted to us.

PETER TEACHES GOOD CITIZENSHIP

(TEMPERANCE LESSON)

—JUNE 19—1 PETER 2:11-17; 4:1-5—

"Love worketh no ill to his neighbour."—Romans 13:10.

THIS lesson is listed by the Sunday School committee as one for instruction in good citizenship, and with special reference to the temperance question. The Scripture passage chosen for study is from Peter's first epistle, in which he writes of the personal conduct of the Christian and his relationship to those who are in authority in the world's affairs. The passage is taken by some as if in it Peter wrote to instruct the disciple how to be a good citizen, caring for the interests of the community in which he lives. It must, however, be stated that the passage does not support that interpretation. Peter wrote to those called strangers and pilgrims (1 Peter 2:11), by which terms he designates the true disciples of Jesus. These pilgrims are those who travel through the course of this present evil world (Galatians 1:4) while yet not of it, and who, so far from being citizens in the world, are aliens in it, strangers to its polity; just as, on the contrary, the men of the world are aliens and strangers from God's covenants.—See Ephesians 2:12.

* That the disciples of Jesus are called to stand apart from the world is clear from the Master's words when, in his last prayer, he said of them, "They are not of the world, even as I am not of the world." (John 17:16) It is not a question of the Christians' living apart from the sinful practices of human nature, but rather of their relationship to the world's organization that is here involved. Nor can Jesus be understood to mean

merely that his disciples in standing apart from the world must not approve of the world's ways; that would be self-evident. Nor can he mean that they should not love the men of the world, for should they fail to do that they could not be disciples of him who gave his life for all men. The matter is clear when it is seen that the world as such is in opposition to God and to righteousness, and that its organization is under the control of Satan, "the god of this world." (2 Corinthians 4:4) Every disciple of Jesus is called to separate himself from it.

³ In this matter as in almost every phase of Jesus' teaching, whether of doctrine or of practice, the common conception of his words is very different from the thought which they were really intended to convey. In Jesus' day, and when the apostles were proclaiming his message and calling as many as had ears to hear to discipleship, the world was frankly pagan; and the distinctions between the life and outlook of the Christian and his pagan neighbor were then easily seen and could easily be maintained, though this meant suffering on the part of the disciple.

⁴ Nowadays the situation is very different; for, through neglect to follow closely in the teaching of Jesus and the apostles, and because of the wrong lead which has been given by the clergy class, the barriers between the avowed follower of Christ and the world are broken down or hardly recognized. Hence only by putting

aside the teachings of Christendom and going directly to those of the Master can the truth now be discerned.

⁵ The simple fact is that nowadays a very considerable proportion of the pagan world is accepted as part of Christendom. Christendom indeed is an accepted piece of self-deception, for no so-called Christian country conducts its business on any other than pagan principles. In this respect each is just as pagan as Rome was in the days of Christ. No "Christian" country seeks to know the will of God when considering its policies, or takes any account of the teachings of Jesus Christ in its dealings with the subjects of the country, or in relation to other countries whether professedly Christian or not.

⁶ Organized religion, that is, that which is represented by the various churches, has fallen before the idea of counting certain "civilized" countries as Christian nations. The attitude of these churches toward the general community of each of these "Christian" countries is that of considering even those who pay little or no attention to the clergy or to religion as nevertheless Christians, but ignorant and needing educating; or as those who, knowing the ideal, do not live up to their knowledge. Hence it is that nowadays the common conception of a Christian's obligation to his neighbor, to the community in which he dwells, and to the country in which he lives, is that he should by all possible means seek to be a social help to his neighbor, to seek the interests of his country, and generally endeavor to make the world a better place in which to live. This course of conduct is called "practical Christianity", and in the present day it is considered the chief thing which the Christian should set before himself. But today's study does not teach that.

⁷ Peter's instruction in today's lesson may be in a measure illustrated by Moses' declaration to the king of Edom when he requested that monarch's permission for the Israelites to pass through the country of Edom. He told the king that Israel would be careful to remember that they were only travelers passing through, sojourners for a few days; and that they would pass through the land, keeping themselves as travelers who had respect to the customs of the people and the laws of the land by whose courtesy they were allowed freedom of the road. In like manner, to the disciple of Christ the world is as Edom. Its laws and customs are those of another people. The Christian, for the time of his consecrated life, must live with his fellows with whom he desires to be at peace.

⁸ The question raised by the title of our study is, Should the Christian enter into the policies of the alien land, its laws and spirit, and seek to reform or better them; or shall he continue as one apart? The golden text of our lesson says, "Love worketh no ill to his neighbour." But to seek to live an honorable life and to be helpful to one's neighbor as occasion may call are very different things from seeking to be conformed to and to

acknowledge the world's organization, entering into it and seeking to amend it. The true follower of Christ can never conform to the things of this world (considered as an organization of men with varying forms of government) when once he realizes that the world, in its arrangements of whatever kind, is really opposed to the will of God.

⁹ In giving his guidance to the Christian, Peter exhorts him to abstain from all fleshly lusts. He says that they war against the soul. They are destructive to a disciple's life; for whatever form such lust or desire may take, indulged in, it means that the Christian weakens himself for his pilgrim journey. He is thereafter less able to resist the temptations which come from the alien world in which he dwells, less able to resist the onslaughts of Satan, the great ruler of the country through which he walks. Peter would have the disciple see that his behavior is always seemly amongst the Gentiles; he would have him of good report, of good repute.

¹⁰ Peter knew by experience that however careful the disciple may be in his deportment or manner of life, he still would be considered an evil-doer by non-Christians amongst whom he must live. This was often in evidence in the early days of the church, for when in those earliest days after Pentecost the apostles preached Christ they were considered by the leaders of Judaism as hurtful to the interests of the people and of the nation.

¹¹ In this they were treated like their beloved Master. The leaders of the Jews were decidedly of the opinion that Jesus should be treated as an evil-doer, for his teaching was hurtful to their authority with the people. And when they in council were seeking his death the high priest, saying more than he understood, showed that it was "necessary" that Jesus should die; their national interests were endangered because their own agitation against him might bring harm to themselves in the eyes of the Romans.—John 11:49-51.

¹² The Jews of Thessalonica said of Paul and his companions, "These that have turned the world upside down are come hither also" (Acts 17:6); and the owners of the demon-possessed woman of Philippi, the victim of their cupidity, declared that Paul and his companions were agitators against the Roman power; and without examination the governors scourged and imprisoned them accordingly. (Acts 16:23) Yet Peter urges the Christian so to live that though men of evil mind speak of him as an evil-doer his traducers "may glorify God in the day of visitation". (1 Peter 2:12) Undoubtedly Peter referred to the words of Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:16.

¹³ We ask, What is this day of visitation wherein men will thank God for the witness to righteousness and truth given by the lives of the true disciples? There are two occasions in the New Testament which speak of God's visitation to Gentiles, and both instances are

associated with Peter. The first was when at the close of the general apostolic council in Jerusalem James said, "Simeon [Peter] hath declared how God at the first did visit the Gentiles to take out of them a people for his name." (Acts 15:14) The other is in the passage before us.

¹⁴ The first reference was to the call of the Gentiles into the fellowship of Christ, which brought Gentile and Jew onto one common ground in their standing before God—"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Ephesians 2:15) The second text refers to the time of the second advent of Christ, when there is in Christendom a condition which corresponds to that of Jerusalem, when Jerusalem perished because Israel knew not the time of their visitation.—Luke 19:44.

¹⁵ The time has now come for God to visit the Gentile peoples who have professed Christianity. Even as at Jesus' first advent some who were faithful to the Lord realized that God had visited his people and forthwith put themselves under his care (Luke 1:78), so now many have realized the fact that God has again visited the Gentiles; and undoubtedly many more are about to come under his care, helped thereto by the consistent lives and faithful witness of God's true people.

¹⁶ God's first visitation was to gather out his "little flock", to whom Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The second visitation will gather to God that greater number who the Scriptures show will come to God in the time of trouble which accompanies those days of his visitation.

¹⁷ Peter's words, "Honour all men. Love the brethren" (1 Peter 2:17, R. V.), tell the disciple that he is not to confine all his thought and care and respect to his brethren in the faith. On the other hand, he is not expected to give the wealth of his love and care to those who are not of the faith. He is in this to be a follower of his Master, who himself followed the example of God,

who is generous to all, both to the just and to the unjust.—Matthew 5:45.

¹⁸ The disciple is to fear God with a reverential fear, remembering that he is under authority; and, though God is his Father in heaven, the disciple of Christ may take no liberties because of that. He is to be submissive to organized authority, whether of kings, governors, or magistrates; but in this submission he is always to remember that he is consecrated to God. Peter, who thus enjoins submission, himself withstood the authorities at Jerusalem when they bade the apostles "that they speak henceforth to no man in this name". Peter turned their command back on them, saying, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts 4:8-19.

¹⁹ Summarizing, we may say that the disciples must eschew both the sinful ways of the world and the world itself, as such; he must recognize and realize that he who is a friend of this world is the enemy of God, because this world lieth in the wicked one; its god or chief ruler being Satan, whom Paul speaks of as "the god of this world".—James 4:4; 1 John 5:19; 2 Corinthians 4:4.

QUESTIONS FOR BEREAN STUDY

To whom are the words of today's study addressed? In what sense is a true Christian "not of the world"? ¶ 1, 2. Why has it been difficult for the truth on the foregoing point to be discerned? How has the word "Christian" been misused by organized religion? What do the churches mean by "practical Christianity" and is it Scriptural? ¶ 3-6.

How is Peter's instruction in today's lesson paralleled by an occurrence in the Old Testament? Should Christians seek to reform the ways of the world? Explain Peter's words in this regard. ¶ 7-9.

Can a Christian avoid being classed as an evil-doer? Cite examples in substantiation. ¶ 10-12.

What did Peter mean by "the day of visitation"? What two visitations are mentioned in the New Testament, and to what do they refer? ¶ 13-16.

What other principal instructions are contained in today's lesson, and how should these admonitions be understood? ¶ 17-19.

REVIEW: LIFE AND LETTERS OF PETER

—JUNE 26—READ 1 PETER 5:1-11—

"Come ye after me, and I will make you fishers of men."—Matthew 4:19.

WE SEE Peter first when he was brought to Jesus by his brother Andrew on the day when Jesus, coming from the wilderness of temptation, arrived where John was with his disciples, and which was the first day of Jesus' ministry. Jesus saw in Peter that which would make him one of the most useful servants of the work which Jesus had come into the world to do.

² Jesus at once gave Peter a new name. He said,

"Thou shalt be called Cephas" (John 1:42), which means a stone; his name Peter meaning the same. (See Matthew 16:18.) Simon means, One who hears and obeys; but Simon was too liable to get unbalanced, and a hardening process was necessary to fit him for his Master's service. The warm-hearted young fisherman loved Jesus from that moment; and Jesus, who was truly human, loved with the love of one who sees good

and wants to help. Jesus saw in Peter that which Peter would like to feel in himself, but which others had not discerned.

³ It was a considerable time afterwards, when Jesus called Peter and Andrew and James and John to leave their occupations to join him in his work, that he said to them: "Come ye after me, and I will make you to become fishers of men." (Mark 1:17) The circumstances of the call disclosed some of Peter's characteristics. There were seen his generosity in the immediate response to Jesus' request for the use of the boat, his self-assurance, his impulsiveness, his lowliness of mind, and his readiness to respond to Jesus' invitation to follow him.

⁴ Peter never showed ambition to be a leader. Nevertheless such a man as he, full of energy and with an ever active mind, must almost certainly become such. It was because he was so active in mind and desirous of serving that Jesus was able to use him. Some of the other apostles likewise did not show ambition to be leaders, but neither did they show activity. They were chosen for their other qualities. Peter was forward in disposition, but he never sought office or power. If he had much curiosity, it was not simply that he might know things. He was ever ready to learn; and, though not a great thinker, he always wanted to coordinate things.

⁵ Peter was one of the three who were specially chosen to be with the Lord on certain important occasions. Early in Jesus' ministry these three (Peter, James and John) saw the daughter of Jairus raised from the dead. Apparently it was necessary that these should have their faith definitely set. Very many of the things reported in the Gospels arose out of something said or done by Peter, or out of some question which he raised. In other words, much of the instruction given in the Gospels by the Lord to the church is through Peter. He was essentially a man of action. The studies of the past quarter have touched only a few of the greater things recorded.

⁶ As has been pointed out before in this journal, the Lord used the life and disposition of Peter as a means to bring out things necessary for the church. Peter's love for the Master was constant, though through his self-sufficiency his earnestness could have been dangerous. He was ready to defend his Lord in times of danger, as was seen in his attack on the crowd which would have taken Jesus away from Gethsemane. His earnest desire to be with the Lord was shown in his readiness to leap into the storm-tossed sea when Jesus appeared walking on the water. His was not a calculated faith; it was just a living, loving confidence, a firm belief in and reliance upon his Master.

⁷ Peter's suggestion when on the Mount of Transfiguration, that they should build three tabernacles, is usually thought of as being evidence of his desire to continue to enjoy such happiness. But it was more probably

made because he delighted to see his Master have such glory put upon him, and he would have it continued. There is no evidence in anything that has been recorded of Peter that he ever sought things for himself alone.

⁸ There is then little matter for surprise that it was Peter who was first to make the great acknowledgment that Jesus was the Christ. (Matthew 16:16) It was his love which saw that. Love is sometimes said to be blind; it is true also that genuine Christian love is clear-sighted; and though the declaration that Jesus was the Son of the living God was made by the holy spirit, yet Peter made it because he was the clearest-sighted of the apostles. There is no reason for thinking that Peter was chosen to declare this truth because he was chosen to be the leader of the church; rather the truth is that he was made leader of the church because he was the quickest learner—he was blessed accordingly.

⁹ It seems, therefore, all the greater surprise and pain and sin that such a one who had been so near the Lord, who loved so warmly and with such purpose, should fail so sadly in a time of testing. There were two great failures in the lives of the apostles. Peter turned away from the Master, Judas betrayed and sold him. But from what different motives these failures came! One was calculated, base, mean, with the thought of money and gain. Judas would be a landed proprietor at the cost of his Master's life. The contrast between the two can be seen by trying to think of Peter as selling his Master for money. Peter could not have done that.

¹⁰ What then was the cause of Peter's sad failure? The answer must be seen in his self-confidence. So self-confident was he that he was ready to direct his Master's affairs. Peter was a ready learner, yet thoughtless and impulsive, lacking control. He would tell Jesus that he must not sacrifice himself; on his own authority he would tell the tax gatherers that his Master would pay tribute; he would tell his Master that the Mount of Transfiguration was the best place for him. All this meant that to be brought into a place of usefulness Peter must either go through many lessons or else be subjected to one great one such as would break down his self-confidence.

¹¹ We may properly say that when Peter failed he was brought into a place of great temptation; but it would be better to say that he came there by an action of his own. The Lord did not make him go to the high priest's palace. What was it which caused him and the others to flee from Jesus when Jesus was in danger? The answer must be that it was fear of hurt or of losing his life. What was it then which caused him to deny that he was a disciple of this man? He was afraid of hurt coming to himself. It could hardly be imagined that he was ashamed of Jesus, although perhaps he was momentarily ashamed of being counted religious.

¹² Peter's breakdown came through trusting in himself. The wonderful exhibition of love and self-control which Jesus showed after Peter had sinned against him

Irresistibly draws to Jesus everyone who knows of it. Jesus knew how badly Peter had fallen down, knew he had denied having anything to do with him, or even that he knew him. When Jesus passed where Peter was he looked at Peter; and as their eyes met, Peter did not see reproach but warning, and that which made him realize that after all Jesus was still his Friend.

¹³ When Peter went out into the night it was probably about the same time that Judas also went out, finding that his plans had miscarried; but the one went out to let free the floods of a broken heart, while the other went to shut off his remorse in blackness of darkness for ever. Peter was soul-sick, and it may be said that the first healing act of Jesus after his resurrection was that of healing Peter. Though Peter was not restored to his place till two or more weeks had passed, yet when Jesus met Peter on the morning of the resurrection he gave that contrite disciple immediate assurance of his love for him. And Peter understood; he showed no lack of confidence as he met with the other disciples soon after.

¹⁴ Jesus apparently delayed in his appointment to meet his disciples in Galilee. Probably this was chiefly to test Peter. And Peter, still impulsive, said, "I go a fishing." There was no reason for the fishing expedition save that Peter wanted something to do; he found it hard to do nothing. The Lord arranged that the disciples should catch no fish that night, as if to show that Peter's business should have been to wait, and that if the others had wanted to do something he ought to have guided them to patience; for, if successful, they might have been tempted to go back to their various occupations, though Peter, perhaps stronger because of his experience, might not have been so tempted.

¹⁵ But the fishermen caught nothing, the Lord showing them that obedience is better than doing something to fill up time. The Lord then took Peter aside and, appearing to doubt Peter's sincerity, gave him a sore time. The Lord wanted him to see that his own word to his Master was not reliable. Peter had vowed that he would be faithful even though the others should fail. He must therefore learn not to trust in his own strength to keep his word. Peter there learned the lesson, never to be forgotten. He was converted.—Matthew 26:33; Luke 22:32.

¹⁶ After Jesus' ascension Peter assumed a shepherd's care over the little flock of disciples. After a few days' interval he took the leadership of the company; he stood up in their midst and said that it seemed evident that the place of Judas must be filled; he now took the lead. Of two disciples who had been with the Lord from the first, one was chosen by lot and was henceforth counted as one of The Twelve.

¹⁷ On the fiftieth day, as they were met together early in the morning, the holy spirit fell on them, not as on Jesus at Jordan in the form of a dove, but as tongues of fire on the head of each, and with the sound of rush-

ing mighty wind. This manifestation, and the apostles' immediate ability to speak in other tongues, caused a commotion in Jerusalem; and a great crowd gathered. Peter addressed the people, showing that these things were in fulfilment of prophecies and were proof that God had once again visited his people. He told the people that this promise was unto as many as would accept Jesus; and that day 3000 persons believed.

¹⁸ Soon after this Peter with John performed a notable miracle; a lame man, cripple all his forty years, was healed in the most public place of the city. The stir which this caused gave Peter another great audience. Seizing the opportunity he told the people what they had done in crucifying Jesus of Nazareth, and boldly called upon them to repent. He said that the miracle was typical of the times of restitution which God had foretold, but that these times could come only when Israel was ready. Convinced by the miracle, and realizing that Peter and those with him were simple, honest men, the people believed them; and 3000 more were added to the church that day.—Acts 2:41.

¹⁹ The rulers could not stand this; for they wanted the people neither taught nor healed. They arrested Peter and John, and thus began the persecution of the church. Instead of stopping the work the action of the rulers gave the apostles just the stimulus they needed. Now the apostles saw that they were privileged to suffer with Jesus, a token to them that God was accepting their services; they thanked God and took courage.

²⁰ Peter's position in the church as leader was confirmed by the painful affair of Ananias and his wife Sapphira. Both these lost their lives because they agreed together to deceive the church. Peter, led by the holy spirit, saw it necessary to administer a warning against confederacy to hypocrisy. Peter continued to be the chief figure in the church, and the earlier portion of the Book of Acts is mainly a record of his doings.

²¹ After a period of three and one-half years, when as yet Peter had no idea that the Gentiles were to be allowed to share in the privileges of the church, he was both made aware of that fact and made the instrument of their admission. Told after a vision that he was to accompany some men, he found himself in a company of Gentiles who were waiting for a blessing from God. While he was speaking to them, the holy spirit fell on them as it had fallen on the company in the upper room at the first. Thus Peter was used to open the kingdom to all believers, to Gentiles as well as to Israel.—Acts 11:15.

QUESTIONS FOR BEREAN STUDY

When is Peter first seen in the New Testament? What did Jesus see in Peter, and what new name did the Master give him? ¶ 1, 2.

When did Jesus say, "I will make you fishers of men"? How were Peter's characteristics disclosed at the time of this call? How is Peter especially honored in the Gospels? ¶ 3-5.

How was Peter's great love for Jesus constantly and oftentimes impulsively manifested? ¶ 6-8.

What were the two great failures in the lives of the apostles, and in what respects do they basically differ? What caused Peter's fall? ¶ 9-12.

What was Jesus' first act of healing after the resurrection? When and why did Peter say, "I go a fishing"? What lesson was given him in the events which followed? ¶ 13-15.

How was Peter's leadership in the church manifested after the ascension? What occurred on the fiftieth day thereafter? What great miracle did Peter and John perform, and with what results? ¶ 16-19.

How was Peter's position in the church tragically confirmed? What special privilege was given him about 36 A. D.? ¶ 20, 21.

INTERESTING LETTERS

FINDS YEAR BOOK A BLESSING

DEAR BRETHREN:

We think the YEAR BOOK is wonderful—so interesting, inspiring and helpful to us. Any account of the Lord's marvelous work would be that, so words seem redundant. You may be interested, however, to hear this experience:

An old friend (a retired clergyman) who has read much of our literature but who has not seemed to "get anywhere", asked the first of the year if I could get him a calendar having a scripture for each day, and readings each week in connection with the year's S. S. lessons. As I had none, I showed him our YEAR BOOK, and he let us order one for him.

He has just dropped in to tell us that nothing he has ever read has opened his eyes as much as has this YEAR BOOK. He manifestly appreciates the truth more since having thus seen 'what God hath wrought' in this end of the age. He said that he feels like Agrippa, "almost persuaded." The "ecclesiastical mind" is so strange that we know not how much that may mean; but it is interesting to thus recognize the power and possibilities of the book, even over those who have not yet accepted present truth.

Yours in him,

M. L. JENKINS.

SOWING BESIDE ALL WATERS

DEAR BROTHER RUTHERFORD:

We are sending you this letter for the encouragement of yourself and of the dear pilgrims and colporteurs who have visited and labored among us. We are a little class of five, situated upon a narrow peninsula, on the most easterly point of the rugged coast of Newfoundland where, summer and fall, the great Atlantic Ocean is constantly sending on shore its angry billows which give no safe anchorage for mariners; where there are no trains nor electric cars; and where winter and spring, the giant Arctic ice floes, with their huge icebergs driven by the fierce north-east gales, often block the coast, making it impossible for the most powerful ice-breaker to come within sight of us. Yet the truth has reached us here in this cold and isolated spot. We often wonder how it came about. But we cannot think it was by chance. There must have been some here whom the Lord wanted; so he made it possible for the gleaners to get here.

The first pilgrim that came here was Brother A. H. Macmillan. He brought to us the great message of hope. Crowds gathered to the hall to hear him—some out of mere curiosity, but some were really hungry for the truth. Some of us even had a slight knowledge of it before he came; and as we listened to his wonderful message our hunger was appeased.

The next pilgrim you sent here from Canada was Brother Young; then came Brother Roberts and then Brother Cutforth, and lastly Brother Reed. We also had three colporteurs come and labor among us—Sisters Mason, Whitmore and Dowden. All those dear ones did much for us, to help us to come to an accurate knowledge of the truth. As they were each returning home we accompanied them into the ship and gave them a fond farewell. We may never see those dear ones again in the flesh, but we want to assure them of our deep Christian love for each of them. Their words continue with us. They are like hands of benediction resting upon us continually.

We have now been ten years in the truth, and it becomes more precious to us every day. We have read your articles

as they have appeared in THE GOLDEN AGE and THE WATCH TOWER from time to time: and we feel sure that you, dear brother, are the Lord's choice for supervising the work of the church on this side the veil. We have sometimes been almost discouraged; but THE WATCH TOWERS have reached us on time, and the wonderful food which they contain gives us renewed strength and courage.

We sometimes have public meetings here, giving the witness as opportunity permits. We realize how wonderful it is to be ambassadors for Christ, and to tell the poor, groaning creation of the incoming kingdom. The signs of the times surely indicate that the old world is ended, and that its institutions are rapidly passing away. But without doubt there is much more to be done before we are all gathered home. We want to gird up our loins and be sober unto the end, doing joyfully each day with our might the work which the Lord gives us to do.

Yours in his service,

LUMSDEN (Newfoundland) ECCLESIA,
Wesley Howell, Secy.

APPRECIATING THE SERVICE

DEAR BROTHER RUTHERFORD:

We wish to assure you of our continued love and that we have a greater desire than ever to serve our heavenly Father. We are ever ready and willing to cooperate with the SOCIETY to the best of our ability, not only during 1927 but as long as there is work for us to do.

We appreciate the increased light at this time, as it shines more and more through THE WATCH TOWER. Truly we are thankful for this "meat in due season". It also causes our hearts to rejoice as we see the results of the radio. We know that this is Jehovah's own way of reaching some whose ears and doors have heretofore been closed to the kingdom message.

Daily we remember you at the throne of heavenly grace and pray for you continued guidance, knowing that Satan has special targets at this time. But if the Lord is for us "who can be against us?"

Your fellowservants,

BRIDGEPORT, (Conn.) ECCLESIA.
Sr. Theo. Rees, Secy.

LOVE AND LOYALTY

DEAR BROTHER RUTHERFORD:

The Morgantown class unites in this expression of love and good wishes to you and to all who are at headquarters, all of whom we love although some may not be known to us personally.

Our hope and prayer is that we might manifest more and more faithfulness and loyalty to the Lord by active service in the field. We appreciate your effort through THE WATCH TOWER to call attention to this essential feature of the Christian's work at this time. As a class we stand loyally for the channel which we believe the Lord is using in directing the kingdom work upon earth.

May the Lord's richest blessing be your portion, and his loving care and protection be over you while you faithfully perform the duties devolving upon you at this time. We remember you at the throne of grace daily.

With much love and best wishes,

MORGANTOWN ECCLESIA.—W. Va.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Belvidere, Ill.	June 1	Lima, O.	June 7, 8
Marengo, Ill.	" 2	Marion, O.	" 9, 10
Elgin, Ill.	" 3	Akron, O.	" 12
Chicago, Ill.	" 5, 6	Youngstown, O.	" 13, 14

BROTHER H. E. PINNOCK

Pease, Minn.	June 1, 2	Detroit, Minn.	June 8
Onamia, Minn.	" 3	Mahnomen, Minn.	" 9, 10
St. Paul, Minn.	" 5	Ersline, Minn.	June 12, 14-17
Glenwood, Minn.	" 6	Bagley, Minn.	June 13
Parkers Prairie, Minn.	" 7	Kennedy, Minn.	" 19, 20

BROTHER J. A. BOHNET

Walhalla, Mich.	June 2	Otsego, Mich.	June 9, 10
Marquette, Mich.	" 3	Kalamazoo, Mich.	" 12, 13
Grand Rapids, Mich.	" 5, 8	Lacota, Mich.	" 14
Muskegon, Mich.	" 6, 7	South Haven, Mich.	" 15

BROTHER G. R. POLLOCK

Bellingham, Wash.	June 5	Spokane, Wash.	June 10, 12
Everett, Wash.	" 6	Walla Walla, Wash.	" 13
Wenatchee, Wash.	" 7, 8	Pendleton, Ore.	" 14
Soap Lake, Wash.	" 9	Weiser, Ida.	" 15

BROTHER C. W. CUTFORTH

Whitney Pier, N. S.	June 1	Hazelbrook, P. E. I.	June 6, 7
Pictou, N. S.	" 2	St. Peters Bay, P. E. I.	" 8, 9
Charlottetown, P. E. I.	" 3	Amherst, N. S.	" 10, 12
Alberton, P. E. I.	" 5	Springhill, N. S.	" 13, 14

BROTHER V. C. RICE

Gadsden, Tenn.	June 1	Springfield, Tenn.	June 10
Guthrie, Ky.	" 3	Louisville, Ky.	" 12
Nashville, Tenn.	" 5, 9	Jefferson, Ky.	" 13
Lebanon, Tenn.	" 6	Shelbyville, Ky.	" 14
Milton, Tenn.	" 7, 8	Frankfort, Ky.	" 15

BROTHER H. H. DINGUS

Atlanta, Ga.	June 2	Rockmart, Ga.	June 8, 9
Columbus, Ga.	" 3-5	Lafayette, Ga.	" 13
Raymond, Ga.	" 6	Chattanooga, Tenn.	" 14, 15
Rome, Ga.	June 7, 10, 12	Normandy, Tenn.	" 16, 17

BROTHER W. J. THORN

Plainfield, Pa.	June 1, 2	Rheems, Pa.	June 9
Harrisburg, Pa.	" 3, 5	Lancaster, Pa.	" 10, 12
Hanover, Pa.	" 6	Downingtown, Pa.	" 13, 14
York, Pa.	" 7, 8	West Chester, Pa.	" 15

BROTHER G. H. DRAPER

Wellington, Kan.	June 1, 2	Protection, Kan.	June 8, 9
Hardtner, Kan.	" 3, 5	Pratt, Kan.	" 13, 14
Anthony, Kan.	" 6	Hooker, Okla.	" 15
Wichita, Kan.	June 7, 10, 12	Arlington, Kan.	" 17

BROTHER J. C. WATT

Stoughton, Mass.	June 1	Quincy, Mass.	June 9, 10
Brockton, Mass.	" 2	Boston, Mass.	" 12
Plympton, Mass.	" 3	Williamantic, Conn.	" 13, 14
Plymouth, Mass.	" 5, 6	Norwich, Conn.	" 15, 16
N. Duxbury, Mass.	" 7, 8	New London, Conn.	" 17, 19

BROTHER M. M. FRESCHEL

Little Sioux, Ia.	June 3	Sumner, Ia.	June 12, 13
Omaha, Neb.	" 5, 6	Elma, Ia.	" 15, 16
Marengo, Ia.	" 7, 8	Waucoma, Ia.	" 17, 19
Readlyn, Ia.	" 9, 10	Waukon, Ia.	" 20, 21

BROTHER R. G. GREEN

Cruce, Okla.	June 1	Tulsa, Okla.	June 8
Comanche, Okla.	" 2	Springfield, Mo.	" 9, 10
Chickasha, Okla.	" 3, 5	St. Louis, Mo.	" 12
Oklahoma City, Okla.	" 6, 7	Terre Haute, Ind.	" 13, 14

BROTHER M. L. HERR

Sault Ste. Marie, Ont.	June 2, 3	Superior, Wis.	June 9, 10
Sault Ste. Marie, Mich.	" 5, 6	Duluth, Minn.	" 12, 16
Marquette, Mich.	" 7, 8	Two Harbors, Minn.	" 14, 15

BROTHER H. S. MURRAY

Hattiesburg, Miss.	June 1	Weathersby, Miss.	June 8, 9
Lucedale, Miss.	" 2, 3	Jackson, Miss.	" 10, 12
Laurel, Miss.	" 5	Vicksburg, Miss.	" 13, 14
Cohay, Miss.	" 6, 7	Meridian, Miss.	" 15

Following is a list of radio stations over which the message of God's kingdom is broadcast regularly.

WBBR, New York, N. Y.; 416.4 meters; 1000 watts;
Schedule effective until May 26, 1927:
Sunday 10-12, 2-4, 6-8:30; Monday, Wednesday, Friday
2-4, 6-8; Tuesday, Thursday 2-4, 11 p. m. - 1 a. m.

WORD, Chicago, Ill.; 275.1 meters; 5000 watts;
Sunday 10-12, 2:30-5, 7-10; Tuesday 3-4, 7-10; Wednesday
7-10; Thursday 7-10; Friday 7-10; Saturday 7-10.

WHK, Cleveland, Ohio; 273.6 meters; 1000 watts;
Sunday 10-11:30, 7:30-9; Monday 7-8:30; Thursday
7:30-10.

KFWM, Oakland, Calif.; 325.9 meters; 500 watts;

Sunday 9:30-11, 1-2:30, 7:30-8; Monday 8-10; Tuesday
2-3, 8-10; Wednesday 2-3; Thursday 8-10; Friday
2-3; Saturday 8-10.

CKCX, Toronto, Ont.; 291 meters; 1000 watts;

CHCY, Edmonton, Alta.; 517 meters; 250 watts;

CHUC, Saskatoon, Sask.; 330 meters; 250 watts;

CFYC, Vancouver, B. C.; 411 meters; 500 watts;

KPES, Seattle, Wash.; 500 watts;

WLSI, Providence, R. I.; 441 meters; 500 watts;
Sunday 6:30-7:30 p. m.

WCAH, Columbus, Ohio; 500 watts;