



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

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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 (ecclesiastism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 55.

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

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

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HYMNS FOR JULY

Sunday	1 315	8 281	15 148	22 307	29 127
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IN L.E. KINEMO KIT

Many of the friends are writing the Society concerning the Kinemo Kit moving picture machine. This is to advise all that the Society has nothing to do with furnishing either the machines or the film. The Society has not taken any orders for this machine or film and will not do so. Many report that they have sent orders to the Kinemo Kit Corporation, and have received neither machine nor film, and are not able to get a response from the order. Why this is so we are unable to say.

CONVENTIONS

For convenience of our friends we are announcing now the conventions expected to be held during the year, a more extended notice of which will be given later.

Portland, Me.	June 29 - July 1
Truro, N. S.	July 6-8
St. John, N. B.	July 8
Toronto, Ont.	July 27-29
Winnipeg, Man.	August 5-5
Edmonton, Alta.	August 10-12
Tacoma, Wash.	August 16-19
Los Angeles, Calif.	August 31 - September 3

IBSA. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

CHAPTER XIV: *The Kingdom of God*

CHAPTER XV: *The Day of Jehovah*

Week of July 1 . . . Q. 59-64 Week of July 15 . . . Q. 8-14
Week of July 8 . . . Q. 1-7 Week of July 22 . . . Q. 15-21
Week of July 29 . . . Q. 22-29

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PRIVILEGES AND DUTIES OF ELDERS

"Take heed therefore unto yourselves, and to all the flock, over the which the holy spirit hath made you overseers, to feed the church of God, which he hath purchased with the blood of his own."—Acts 20:28.

THE presumption must be indulged that every new creature in Christ desires to render the most efficient service possible to the cause of our King. Frequently it is true that not the most efficient service is rendered, because of carelessness or of lack of consideration of the position one occupies in the body of Christ.

"Sometimes one thinks more highly of himself than he ought to think; while another may have such a small opinion of himself that he almost entirely neglects opportunities that come to him of rendering unto the Lord his reasonable service. We should try to get the proper view of our relationship to our Lord and to the work he is now doing. St. Paul desired to impress upon each one the proper view to take of himself. '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.

"One who thinks of himself soberly and properly will not be heady, self-centered, self-important, or egotistical; but he will realize that all he has or hopes to have is a gracious gift from the Lord. If his faith in the Lord and his arrangement is strong, then he will have a proper appreciation of himself and of the position he occupies in the body of Christ. Faith means to know God's will as expressed toward us through his Word and his dealings with us, and then to rely confidently upon his promises. If we know that we are new creatures in Christ, then we should rely confidently upon the Word of the Lord addressed to the new creation. If from the evidence we are convinced that the Lord Jesus is present and has taken unto himself his power and reigns, and what is his will concerning the new creation at this time, then we should confidently rely upon his Word relating to this particular time. If in the body of Christ, we may know that the Lord has something for us to do now. A sober consideration of our relationship to the Lord will lead us to ask: What will the Lord have me, as a member of his organization, to do?

"One may be inclined to reason thus: I am so insignificant,

so unimportant, that there is nothing that I can do in the Lord's arrangement. Another may reason: I am so very important that I can look after the Lord's work; and no one else is really so important as I, nor can do it so well as I can.

"Neither one of these is thinking soberly, but both are thinking in the extreme. We do not place ourselves in the body of Christ. 'God hath set the members every one of them in the body, as it hath pleased him.' (1 Corinthians 12:18) No one member of the body can properly say: I have no need of any other member. Nor can one properly say: There is nothing for me to do. The proper thought is this: Since my Father has set me in the body and given unto me a measure of faith to know and to rely upon his Word, then there is some reasonable service which I can render unto him; and that I must do and will do joyfully, not that I can bring profit to my Lord, but I can thus prove my love and loyalty to him.

"The motive prompting the action of each and every member must be unselfish love for the Lord, his body members, and his cause; otherwise service rendered will not be pleasing to the Master, nor will such service be profitable to ourselves. The relative importance of members of the body is not to be considered by us; for all are important, otherwise the Lord would not have set them in the body. Each one in the body of Christ is entrusted with certain interests of the Lord's kingdom. The degree of responsibility may differ, because of the interests committed to one or the other. Let each one settle this once for all, that as surely as he is a member of the body of Christ, just so surely the Lord has delivered unto him some interests of the kingdom, and that his final reward will be in proportion to his faithfulness in caring for these interests.

OVERSEERS

"The organization of the Lord on earth is his church, being one body composed of many members. Some of these have positions of honor and some of less honor. Both St. Paul and St. Peter specifically state that the elders are made overseers of the church. Surely such is

a position of honor, and one so honored should think soberly concerning himself. An overseer is one who is appointed to watch and direct the action of an organization, in order to make sure that the affairs of that organization are carried out in conformity to the announced plan or design. He acts in the capacity of a guardian or adviser, exercising watchful supervision. This office implies that he is personally present, giving careful personal attention to the duties laid upon him.

⁸An elder is therefore in a sense the administrator of the affairs of the ecclesia; hence he has an increased responsibility, which should never make him heady; but thinking soberly of his position, it should make him calm and trustful in the Lord.

HOW MADE OVERSEERS

⁹No brother can constitute himself an overseer of the ecclesia. No brother can voluntarily assume to direct the affairs of the church. How, then, can he properly undertake the duties of that position? St. Paul answers: "The holy spirit hath made you overseers." Then would it not be proper for every one who is begotten of the holy spirit to assume the office of an elder and voluntarily undertake to perform the duties of that position? No, indeed. Everything in the Lord's arrangement is orderly. Every ecclesia is the judge of its own affairs. It becomes the duty and privilege of the ecclesia to place in the position of teachers such as it may choose, being guided by the Scriptural qualification.—1 Tim. 3: 1-7.

¹⁰When the ecclesia comes together and sincerely asks the Lord by his holy spirit to direct the action of the body in the selection of servants, and then a brother is set before the ecclesia and a vote is taken, the brother receiving the required number of votes should be regarded as the Lord's choice; and all who have the spirit of the Lord will gladly acquiesce in the choice. The holy spirit operating in the anointed in this manner constitutes the brother the overseer of that particular ecclesia.

NOMINATION

¹¹Who, then, should exercise the privilege of nominating or placing before the ecclesia those who are to be voted upon? This is the privilege of any member of the ecclesia, aside from the chairman. The brother who occupies the chair has the duty of preserving order, receiving the nominations, placing the motions before the body, and rendering the decision. It would be manifestly improper, then, for the brother occupying the chair to make a nomination. If his advice is asked by the body, he may give that—as to whether or not a brother is qualified. But to attempt to dictate to the ecclesia who are to be the servants is lording it over God's heritage, and is condemned by the Scriptures.

¹²If the Lord's children have full faith and confidence in him and believe that he will direct them, then never would they resort to electioneering beforehand, nor

attempting to influence any brother or sister to vote for or against a brother for a position in the church.

DUTIES

¹³One of the important interests of the Lord's kingdom which he committed into the hands of his servants is that of safeguarding the welfare of his flock, who are prospective members of his kingdom. Such interests are mentioned by the Lord in the parables as his pound, his talent, his goods. At the day of accounting, the reward received by the servants will depend upon their faithfulness in carefully attending to these interests so committed to them. By virtue of the position in which he is placed, the elder is made, by the operation of the holy spirit, the overseer of the affairs of the ecclesia; and it becomes his solemn duty to take this oversight and watch with care, and supervise and plan and direct the actions of the ecclesia, to the end that the work of the church may be carried out according to the divine program. The elder must now remember that he is clothed with the responsibility of looking after the Lord's interests and not after his own selfish or personal interests. It is no part of the duty of his office for him to attempt to shine before men, that he may have the plaudits of men; but it is his duty to please the Lord by feeding the Lord's flock. The flock does not belong to the elder, but it does belong to the Lord. The elder does not provide the food that the flock is feeding upon. The Lord does that. It is the duty of the elder to show God's flock where to feed, and upon what to feed; and to pass that food to the flock in an orderly manner.

BEREAN LESSONS

¹⁴One of the orderly ways which the Lord has provided for the dispensing of the food to his flock is through the Berean lessons. The ecclesia as a whole either designates the number of Berean studies to be held during the week, or else delegates to a committee of the elders this duty. In any event, it becomes the duty of the elders to advise the class as to the number and character of studies to be held.

¹⁵When an elder has been appointed to lead a Berean lesson, in what order should he proceed? He should say to himself in substance: The Lord has laid upon me the duty of directing this Berean lesson. This is one of the interests of his kingdom, delivered into my hands. Can I be faithful to the Lord and at the same time neglect properly to prepare for and carefully to direct this meeting?

¹⁶Such consideration would be thinking soberly. His duty, then, is to make careful preparation before the date of meeting. This preparation does not mean that he is to prepare a speech to be delivered at the meeting. But it does mean that he is to study the lesson carefully, that he may be able briefly and clearly to state the points at the proper time and to enable others of the class to grasp them.

HOW CONDUCTED

¹⁷There is great profit in a Berean study properly conducted. For an elder to make a long speech at the beginning of the meeting, or at any other time during the meeting, is a serious mistake. He must remember that he is there to feed the flock, in order that the flock may be able to grow; and that one of the best ways for them to grasp and appreciate the truth is to have opportunity to speak out their views on the questions. Every one in the class should be given such an opportunity. If the elder should occupy a major portion of the time in speaking, then he denies the members of the class this opportunity of being fed and of growing, and thereby defeats the very purpose of the Berean study. We suggest the following as a good way to conduct a Berean lesson:

¹⁸Open the service with a hymn, followed by prayer. The leader should then briefly state the points covered in the previous lesson, that the present lesson may be better appreciated. He should be able to make this statement in not longer than three minutes. The leader should then read the first question and call upon some member of the class to answer. If the question is an important one, two or three or more may be called upon to express their views. Then he should say: Is there any one else holding a different view? If so, let him state it. If not, then let the leader briefly sum up the answers to the question, covering not more than a minute in so doing. Then let the leader call upon some member of the class who can read fluently to read the answer or comment that is set forth in the book or volume being studied at the time. Let this comment of Brother Russell be the conclusion of the discussion of the question under consideration. The leader then may ask: Is there any other question directly related to the one just discussed, which any one would like to propound? Should any one in the class ask such a related question, the leader should call upon one or two to express their views upon the question asked, and then open the question for general discussion, provided it is an important question. Then the leader should request the person propounding the question to express his views; and following this, the leader should briefly state his own view. Then pass quickly to the next printed question.

¹⁹The leader should never permit trivial questions to be discussed. He should keep strict order and permit only one person to speak at a time, and not permit one person to do all the answering. Questions not pertinent or germane to the subject under consideration should not be permitted. The questions should be confined to the lesson. If a trivial or unimportant question is propounded, the leader should kindly and in a very few words dispose of it and pass on to the next point. Much time is often wasted by unprofitable discussion on minor details. Remember always the importance of practical results; namely, the growing in knowledge and the

fruits of the spirit. The leader should kindly and lovingly, yet firmly, perform his duties, and encourage the class to cooperate in helping one another to understand and to preserve the peace and unity of the class.

²⁰These are merely suggestions, given by way of advice, and are not arbitrary, of course. But if such order is preserved, better results will be had.

PRAYER AND TESTIMONY MEETINGS

²¹These meetings are especially for the spiritual upbuilding of the flock. The elder should be there promptly on time, and the service should open with song and prayer. More than one may be called upon to offer prayer at the beginning if it is thought best. All ecclesias are considering the same text each week. The leader, then, should read the text or call upon some one to quote it, and then give a brief comment on the text, about the length of that which is given in THE WATCH TOWER. This comment should never exceed five minutes. If the leader takes longer than that, he denies members of the class the opportunity of performing their part. "By love serve one another." Should there be as many as thirty persons in the class (each one presumably desiring to give a testimony), if the leader occupied a good portion of the time many of these would be denied the opportunity. The leader should suggest to the friends to have in mind the text of the week and to strive to have their testimonies in harmony with the thoughts of the text, and that each one should make his comment brief, in order that all may have an opportunity to participate.

²²To grow in the likeness of the Lord we must feed upon his Word. Hence the importance of confining the testimonies to the thought expressed in the text. Testimonies concerning troubles and unimportant experiences are not profitable. Some elders have the thought that it is necessary to make a comment at the end of each testimony. We believe that not only is this unnecessary, but that it is not for the best interests of the class. Of course we can lay down no fixed rule, but merely give advice. Let us have in mind that these meetings are really for the purpose of feeding the flock of God, that they may thereby grow strong. Hence it is the duty of the leader to direct the thoughts of the class to the food that is set forth in the Word.

NEGLECTING MEETINGS

²³Suppose an elder has been assigned to lead a meeting and neglects to attend that meeting and neglects to provide a substitute. Is such conduct excusable? Let each elder placed in that position answer the question himself by asking another question, thus: Can I look my Lord in the face and say: Dear Master, you delivered into my hands certain interests of your kingdom by appointing me to lead a meeting and thereby feed some of your sheep. I was tired, did not feel like going to the meeting; and really, I was so absorbed in other

matters that I did not provide a substitute. I took it for granted that the sheep could take care of themselves. Do you think the Lord would say: 'Well done, good and faithful servant'? Or do you think he would say: 'You slothful and negligent servant, if you regard your responsibility so lightly in feeding my flock, you should at least have made it known to me that some one else might have fed them.'

²⁴Not even an earthly business man would excuse his servant or employe who neglected the duties imposed upon him. May we expect the Lord to approve his servants who do not take to heart the interests of his sheep and faithfully look after those interests? Thinking soberly, the leader should say: My Lord has assigned me to this duty. I cannot afford to neglect it. My love for him will not permit me to do so. My love for his flock impels me to do what I can for them.

TOO MUCH PREACHING

²⁵At times temptation comes to the elder to devote all of his time to preaching to the class or the public, to the exclusion of Berean lessons. The result is that the class does not prosper. Nothing helps a class to grow so much as giving each one something to do. Let us get everybody to work if we want to help each one grow. A reasonable amount of preaching is entirely proper and approved of the Lord; but when done to the exclusion of individual participation in study, the interest of the flock is not properly cared for. Few persons can sit for an hour and follow the speaker on every point; but if a person is in a Berean class and expecting momentarily to be called upon to give answer to a question, and participating in the discussion, he is on the alert, watchful, and ready to participate, and hence grasps every point made. Experience has demonstrated that the classes which have many Berean studies make the greater progress.

SERVING OTHER CLASSES

²⁶An elder's first duty is to serve the class which has elected him as its elder and over which the holy spirit has thus made him overseer. The Lord has placed upon him the responsibility of looking after the interests of that particular flock. It is his first duty to see that that flock is properly cared for and looked after. We believe that if the elder fully appreciates this and realizes his responsibility to the Lord he will hesitate to respond to a call to serve another class by preaching to them until he knows that some one is going to serve the class that he is elected to serve. It is not improper for an elder to respond to another class and serve them when his time is not occupied with the class by which he is elected. But let him remember that his first duty is to look out for the spiritual welfare of the class that elected him.

²⁷The elder's duty is not confined to giving discourses and leading Berean lessons, praise, prayer and testimony meetings. The Lord has shown his approval of preach-

ing the gospel through the printed page, and of having this placed in the hands of the people by going from door to door and speaking to them. As overseers and advisers of the flock of the Lord, it is part of the duty and privilege of the elder to take the lead in this work. A good leader never asks others to do something he would not himself do. He should be an example to the flock, go before, as the Good Shepherd leads his sheep, and participate in the work that they are asked to participate in. He should go out with others of the class and demonstrate to them the great privilege of service by calling upon the people at their doors. He should make it a point to attend all the service meetings possible, unless unavoidably prevented, and there to encourage all the others of the flock to engage in some part of the work.

SERVICE

²⁸The spiritual growth of the flock depends in some degree at least upon diligence. (2 Peter 1:10) The Apostle expresses it, that it is necessary for each one to have such diligence. (Hebrews 6:11) This diligence applies to the performance of reasonable service. The proper oversight of the flock of God, therefore, means that the elder as overseer will study and plan to keep the various members of the flock busily engaged in the Lord's service. Give everybody something to do and encourage him to do it; and the minds of the various members will be fixed upon the Lord's Word and a marked growth will be observed.

²⁹It would be manifestly wrong to discourage the deacons, but the elders should encourage the deacons in their service; and while the deacons are not to participate in the elders' meetings, they should be invited to sit in those meetings as observers and thus learn, that they may make progress and develop, in order that in due time they may be advanced to positions of service. Do not keep them back because they happen to be youthful; but remember that Timothy was quite a young man when the Lord put him into the service. It is especially a part of the duty of the elders to see that every one in the ecclesia has something to do and to encourage each in doing it, to the Lord's glory.

CONSULTATION

³⁰Where there is a number of elders in the ecclesia there should be regular meetings of the elders, at which the spiritual welfare of the class should be discussed and considered, and ways and means provided for the advancement of the spiritual interests of the ecclesia. The elders, knowing that the holy spirit has made them overseers of the flock, well know that the Lord, through the operation of his spirit, will direct them in the way that they should go, in looking after the spiritual welfare of his flock, provided they are diligent in seeking to know his way.—Proverbs 3:5, 6.

³¹For elders to consult together is not only good, but it is vitally necessary to the peace and progress of the

ecclesia. Where each elder of an ecclesia has the spirit of the Lord and is trying to develop the fruits and graces of the spirit and to aid others to do so, he will see eye to eye with others of like spirit; and a proper consideration of the affairs of the church being had, these matters will be presented to the ecclesia in unity and much trouble be thereby avoided. Where the spirit of the Lord is, there will be peace. It is almost certain that if the elders are united in spirit and in action and moved by the holy spirit, no serious trouble will ever arise in an ecclesia.

³²One of the solemn duties of the elders, then, is diligently to work for the peace of the ecclesia. To this end they should be examples of the flock and to the flock.

TEST OF LOVE

³³The position of an elder is not easy to fill and to fill properly, because the adversary has placed many temptations in the way of the Lord's servants. All the members of the ecclesia should have proper respect for their elders, pray for them, encourage them, and help them; and where the elder strives to be an example to the flock, this is usually the result. An ecclesia should never aid the adversary in developing in an elder ambition; for ambition often leads to pride, and pride is an abomination in the sight of the Lord. Sometimes an elder is tempted to devote all of his time and energy to public speaking, to the neglect of the spiritual welfare of the flock of God. This may lead to an ambitious desire to receive the plaudits of men; hence the approval of men is courted. This tendency should be watched carefully, and each member of the flock should help the brother safeguard himself in this respect.

³⁴There are other earthly things that tend to turn the elder away from his real duties as overseer of the Lord's flock; hence here is a real test of his love for the Lord. This is not said in criticism, but rather as a suggestion, to enable some to avoid these snares of the adversary.

³⁵There was a time when St. Peter thought more of the approval of the world than of his duty to the Lord, which led him to a denial of the Lord. Later he repented. After the resurrection the Master reproved him gently by asking him, "Peter, lovest thou me more than these?" And St. Peter answered: "Yea, Lord, thou knowest that I love thee." And the Lord said unto him: "Feed my lambs." A second time the Lord propounded the question, and the same reply was given by St. Peter; and again the Lord said: "Feed my sheep." The third time Jesus said unto him: "Lovest thou me?" to which St. Peter answered: "Lord, thou knowest that I love thee." And Jesus answered him: "Feed my sheep."

³⁶The feeding of the Lord's sheep, then, is clearly demonstrated by these words as a test of our love and devotion to the Lord. Paraphrasing his language, the Master said: "Peter, you say that you love me. The proof of that love is that you will keep my commandments. My commandment is that you shall love my

sheep and show that you love them by feeding them. Some of these are young and weak. They need special care. They are members of my flock and I love them; and if you really possess that love that is distinctive of my Father's house, then you will want to feed my flock."

³⁷St. Peter never forgot that lesson; and afterward, writing under inspiration of the holy spirit, he exhorts his brethren to feed the flock of God and to take the oversight of them willingly, prompted wholly by unselfish love.—1 Peter 5:2.

³⁸On another occasion Jesus said: "If ye love me, keep my commandments." (John 14:15) One of the commandments and obligations specially laid upon the elders, then, is to feed the Lord's flock; hence we show our love for the Lord in proportion as we show our devotion in looking after the spiritual interests and welfare of his flock, our brethren. The Lord grants this privilege to the elders for their special benefit. He commits this interest into their hands that they may have the opportunity of proving their loving and loyal devotion to him.

BLESSED PRIVILEGE

³⁹Sometimes a boy, who afterward becomes a Christian, is reared on a farm where sheep are raised. It is his duty to feed his father's flock and care for them. Sometimes on a cold and stormy day, a little lamb is found away out from the fold, weak and suffering. The lad quickly reasons thus: "This is my father's little lamb and I must hasten and bring it in out of the storm, warm it and feed it, and return it to the fold." The lad delights in doing this because he has learned to love the lamb for the reason that he loves his father and wishes to please his father, to whom the flock belongs. He regards his position as tender of the sheep as a blessed one, and is anxious to do it faithfully, that he may receive the approval of his father and at the same time do some good to the flock.

⁴⁰The church is the flock of God, our heavenly Father. The Chief Shepherd is the Lord Jesus, who feeds and leads his flock into green pastures and prepares them for his kingdom. The feeding of his flock, therefore, constitutes a large part of his kingdom interests. To each one of his servants he gives something to do, by committing to them some interests of his kingdom. To the elders he specially says: "You are overseers of my flock. Look well to my little lambs; feed my sheep. I commit this interest to your hands. You may see one discouraged, out in the storm, chilled, and its love growing cold. It is your privilege to hasten to that one, to encourage, to comfort, to warm its heart, to feed it, and bring it again into the fold. Your love for me will be demonstrated by your faithfulness in the performance of this duty."

⁴¹Sometimes we see some of the younger brethren struggling, trying to grow in the knowledge of the Lord and the fruits and graces of the spirit, and having a

desire to be advanced, that they might serve more faithfully and effectually. It is not improper for them to have such a desire. St. Paul says: "This is a true saying, If a man desire the office of a bishop [elder] he desireth a good work." (1 Timothy 3:1) To discourage a younger brother who is trying thus to advance would be very wrong. It would show a lack of love for the Lord and his sheep. Rather should the elders encourage them and set a proper example before them.

⁴²What a blessed privilege the elder as overseer enjoys in looking out for the spiritual welfare of God's flock! What could bring greater joy to the heart of such a one than to know that he is being directed by the Lord in serving his flock! And where love is always the motive prompting the action, the elder grows more in the likeness of the Lord. He loves the flock more; and the dear sheep love him more, even as they should. Jesus loves him more, because of his faithfulness. The Father himself loves him more, because he is showing his love for the Father's flock. Blessed is the privilege of one who is commissioned to feed the flock of the Lord.

FAITHFULNESS REWARDED

⁴³That which is pleasing to the Lord is loving, faithful devotion to the interests of his kingdom. The chief interest of that kingdom is the caring for those who will compose the kingdom class. To the elders a goodly portion of the interests of the kingdom has been committed, because they are made overseers of the flock. St. Peter, in the performance of his duty as a bishop or elder sincerely desired to help his brethren to have a proper appreciation of their privilege. Hence he exhorts them, saying, 'My brother elders, feed the flock of God which is among you. Brother Paul has told you that the holy spirit has made you overseers of God's flock. Now take this oversight willingly and not by constraint. Do it not for pecuniary gain, nor for the approval of men; but do it joyfully, prompted always by that unselfish love that characterizes the house of God. Do not lord it over the flock of God, because that would be showing the wrong spirit; but be examples to the flock in word, in action, in service, in loving devotion; and when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away. Do not seek the honor of men, but wait for the Lord to bestow that honor which shall be everlasting.'

⁴⁴The Chief Shepherd is now taking account with his servants, ascertaining how well they have looked after his kingdom interests. Let each of us as elders examine ourselves and ascertain if we have been feeding the Lord's flock faithfully, prompted wholly by love. If we

find ourselves somewhat short, and are inclined to be discouraged and cast away our confidence, remember that the Lord brings these things to our attention in order to give us the opportunity of doing better; and then resolve to become more diligent and careful and faithful henceforth in performing these duties. May we not yet redeem some of the time?

⁴⁵God's organization is small in number, but strong in the Lord and in the power of his might. Satan's army is pressing hard against them. But if united in the spirit of the Lord, they are invincible to any foe that may come against us. Let all the elders, then, and all the members of the flock of God, be drawn closer together in the bonds of heavenly, family love, dwelling together in peace and holiness; and be diligent now in looking well to the interests of our King. So doing we may now enter into the joy of our Lord, and ere long receive that full reward and that honor which endureth forever.

QUESTIONS FOR BEREAN STUDY

What will help us to render more efficient service to the Lord? ¶ 1, 2. Believing that the Lord is present, what is the attitude of faith? ¶ 3. Realizing we are in the body of Christ, what thought should we bear in mind? ¶ 4, 5. Since kingdom interests are placed in our hands, what is the prompting motive of activity? ¶ 6. What are the duties of an elder, and how should an elder conduct himself? ¶ 7, 8. Do elders choose themselves? If not, why not? ¶ 9, 10. Who does the voting? What are the chairman's duties? ¶ 11. What is the meaning of "electioneering," and should it be indulged in? ¶ 12. What is one of the most important interests of the kingdom, and how is the obligation met, and by whom? ¶ 13. What is the best method of dispensing food to the flock? ¶ 14. By what means may the elder best serve the interests of the class? ¶ 15, 16. Does the flock prosper best if the elder predigests all the food dispensed? ¶ 17. Outline an orderly way of conducting Berean studies. ¶ 18. Is it orderly for a person to reopen a question after the leader has summed it up, preparatory to passing to the next question? ¶ 19. Who decides whether a question is trivial, irrelevant, or not germane? Is the class expected to assist the leader in preserving the peace and unity of the class? ¶ 19, 20. What is a splendid method of conducting the prayer meetings? ¶ 21. What is the object of furnishing a weekly text? ¶ 22. Is it inexcusable for an elder to neglect to attend the studies to which he is assigned and not to provide a substitute? ¶ 23, 24. Which classes prosper most? State the philosophy of the matter. ¶ 25. What is the elder's first duty? When may he serve other classes? ¶ 26. What is a further duty of the elder, and how may he be an example to the flock? ¶ 27. What things are necessary for spiritual growth? ¶ 28. How may deacons be encouraged, and chiefly by whom? ¶ 29. In what way is it profitable for elders to hold meetings of consultation? ¶ 30-32. Why should elders be prayed for and encouraged? How may they be protected from the adversary? ¶ 33. In what way may the elders (and all the class members) be kept in the love of the Lord? ¶ 34-38. What is the delight of the lad who finds a lamb strayed from the fold? ¶ 39. What is the lesson to be drawn? How does it apply? ¶ 40. What benefits should accrue to the active younger brethren? ¶ 41. If all the brethren should advance to eldership would this be an occasion of rejoicing on the part of the elders? ¶ 42. Based upon love, what was St. Peter's admonition, and why? ¶ 43. What should we do if we find ourselves coming short in serving the kingdom interests? ¶ 44. What reasons are there for a unity of action, a shoulder-to-shoulder movement among God's people, especially at this particular time? ¶ 45.

"Not now in columned shade or flame
Our steps, O Lord, thy glory leads,
But signs divine thy will proclaim;
Thy banner still thy church precedes.

"Thy light is on our pathway shed,
Thy counsel on our hearts impressed;
And, by thy guiding spirit led,
Thy watching host move on or rest."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 20

"For this cause was the gospel preached also to them that are dead, that they might . . . live according to God in the spirit."—1 Peter 4: 6.

WE CANNOT live according to God in the flesh, but we can live according to God's rules of righteousness in the spirit. Our flesh is weak, and we make many mistakes. To live according to God would mean to live in harmony with his rules governing the new creation. But thanks be to God that he does not judge us according to the flesh, but according to the sincere desire of the heart. The heart being that faculty of the being which induces our action, then, we see that the motive prompting the action is the real basis for God's judgment of us.

Suppose we are in the Lord's service that we may thereby receive the approval of men, and we take pleasure in having the plaudits of men regardless of whether we do good or not. That is not living according to the spirit. Suppose we are in the service of the Lord because of a sincere desire in our heart and a pure love for the Lord and his cause, that we may honor his name and do good to others in his name. That is living in the spirit, according to God's rules. We are sure to make mistakes; but if we are living according to God in the spirit, then he covers our mistakes with the mantle of love, manifesting his strength in behalf of us, as long ago he said: "The eyes of the Lord run to and fro throughout the whole earth, to show his strength in the behalf of them whose heart is perfect toward him."—2 Chronicles 16: 9.

Hence let us not look at our brother's mistakes or brood over our own imperfections or shortcomings. Let the Lord do the judging of our brother; and let us see to it that we are active and diligent in doing what we can to the praise of our Lord, and that this action is prompted by love, and that we have a pure heart toward our Lord and toward all. Thus striving to live in the spirit according to God's holy rules, the transformation will be complete in his due time; and we shall enter into his presence, there to behold his face and to gain knowledge in his temple forever.

TEXT FOR JUNE 27

"Walk in the spirit, and ye shall not fulfil the lust of the flesh."—Galatians 5: 16.

WALKING in the spirit represents the new creature going forward. He should never go backward. The desire and hope of the new creature is, to be completely transformed into the likeness of God's dear Son, Christ Jesus. To be thus transformed he must walk in the same general way that Jesus walked.

The law or rule of action governing the new creation is summed up in one word, *Love*; that is to say, if we have a heart filled with love all of our actions will be in harmony with God's law governing the new creation. The very opposite of love is hatred. The flesh tends toward the latter rule. St. Paul in the context points out the eternal warfare between the flesh and the spirit. He enumerates the works of the flesh, that we might avoid them. How can we overcome these evil tendencies and be coworkers with God in the transformation work? The Apostle answers: "Walk in the spirit, and ye shall not fulfil the lust of the flesh." That means to use the faculties with which we were endowed according to the law of Christ.

There is a tendency in some classes to indulge in envy and strife; and confusion is the result, even as St. James said: "For where envying and strife is, there is confusion and every evil work." (James 3: 16) To walk according to the law of Christ governing the new creation is to apply our knowledge according to the divine standard—the exercise of heavenly wisdom. Such wisdom is first pure. That means pure in thought, word and action. It is peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. Following in this course, we shall be walking in the spirit. As we thereby behold the image of the Lord in his Word, we shall be reflecting that same image while we are being transformed into his likeness.

GREAT MEN AND WOMEN OF THE OLD TESTAMENT

—JUNE 24—

This lesson is a review of lessons which have appeared in THE WATCH TOWER during the last quarter. The review is lengthy, and as this issue of THE WATCH TOWER is somewhat crowded, and most of our readers are readers also of THE GOLDEN AGE, the review will appear in the June 6th issue of that journal. We trust that this will be satisfactory to our readers.

"Worthy the Lamb who was slain to redeem us,
Washing our sins in his own precious blood;
Worthy the Lamb who has come to receive us,
Making us meet to be children of God.
Worthy forever the Lamb that was slain.

"Worthy the Lamb who from every nation,
Out of each kindred and people and tongue,
Gathered us, loved us, and gave us salvation.
Worthy the anthem adoringly sung:
Worthy forever the Lamb that was slain."

JOHN THE BAPTIST

—JULY 1—THE GOSPELS—

JOHN'S PREPARATION FOR HIS MINISTRY—CAST INTO PRISON AND MURDERED—HERALD OF JESUS, AND PROPHET—THE PROPHETIC DAY NOW HERE.

"Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people."—Luke 1:68, R. V.

OUR lessons for the next quarter are studies in the lives of the Great Men and Women of the New Testament. The first is a survey of the life of John the Baptist. John, though of New Testament days, really belongs to the Old Covenant; he is the link between the old and the new, between "the law and the prophets" and the gospel of Jesus. Our Lord's testimony concerning him is: "Among them that are born of women there hath not risen a greater than John the Baptist." Although John belonged to the old dispensation, he is most closely associated with the new; for God made him the forerunner of Jesus the Messenger of the Covenant. For more than four hundred years, since the days of Malachi and Nehemiah, God had not spoken to Israel. During that period the Jews had suffered many vicissitudes at the hands of the Persians, the Greeks, the Romans, and through the ambition of the Herods. The Maccabees (B. C. 175) had endeavored to bring about such a revival of national fervor as once again to establish a Jewish kingdom; but the movement, notwithstanding the desires of the leaders to restore the worship of Jehovah, was not of God.

²When the time foretold by Daniel (Daniel 9:25) was drawing on, and Messiah must make his appearance; and as God had said the Messenger of the Covenant should himself have a messenger, a forerunner (Malachi 3:1), it was necessary that two children should be born in Israel, one to be the precursor of the other. Exactly on time the angel Gabriel appeared to Zacharias the priest, as he was performing his duties in the temple. Calling him by name, the angel told him that a son was to be born to him who should be separated to God from birth, who should prepare the way of the Lord and make ready a people prepared for the Lord. (Luke 1:13-17) Zacharias and his wife Elizabeth, both aged, were walking before the Lord blameless. By faithfulness to God they had escaped the corruption of formalism and hypocrisy which had eaten into the life of Israel, particularly into the priesthood. But they were childless; and since they were keeping their hearts right before the Lord they must often have wondered why he had not given them that blessing in Israel, nor heard their prayer for a son. Now, when the angel spoke to Zacharias, he was slow to believe and wanted confirmation. As a sign that the word was from God, he was told that he should be dumb until the child was born.

³Of the mother sufficient is revealed to show that she was an unusual woman, and a sterling character. We have already remarked that it is written of her that she "lived before the Lord blameless"; and both humility and greatness are shown in her reception of Mary of Nazareth. Also she had the wisdom and understanding to perceive, and the largeness of character to acknowledge, that the honor which was given to her young cousin was greater than that which had been given to her. The child born of these two faithful souls was the forerunner of God's only-begotten Son, made flesh.—John 1:14.

JOHN'S PREPARATION FOR HIS MINISTRY

⁴How long the time during which John was under his parents' care we do not know, but it is to be inferred from Luke 1:80 that they died while he was young. Perhaps the young boy would sometimes go up to Jerusalem from the home in the hill country of Judea, when his father went to perform his course of service. Zacharias would instruct his boy in the history of his people; but the boy had no affinity

with the city. He preferred the solitary places. The disposition born in him was suited best by the wilderness; and evidently the holy spirit so guided his life that he should get a wilderness experience. As a youth he was "strong in spirit" (Luke 1:80) and could not be idle; and while there he would surely gain a true insight into the condition of things in Jerusalem and Judea.

⁵Apparently doing nothing, he was being prepared for an active ministry. As he did not show himself to Israel until he was thirty years of age, it is certain he must have overcome many temptations to enter into some form of activity. His strength of spirit would make him feel the possibilities of service; and in the restraint of waiting for the command to go, something of the greatness of his character is seen. John learned obedience by the suffering of waiting, and that he who obeys best serves best. The true servant is quick to go when the order is given; but he as patiently waits for his orders, lest he should disarrange his master's plan for him.

⁶In due time the word of the Lord came to John; how, we do not know. He was instructed to go into all the country about Jordan (Luke 3:2) and preach the baptism of repentance for the remission of sins; to declare the coming of the Lord (Luke 1:76), and to say that he was fulfilling the prophecy of Isaiah. (Isaiah 40:3,4) Besides this, he was given a sign which should designate to him the One for whom he was the herald. (John 1:33) He urged the people to repentance, and gave instruction to all classes as they asked counsel of him what they should do; he told them of the One mightier than he who should come. Multitudes of people were baptized as they confessed their sins; but to the Pharisees and Sadducees who came he said: "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matthew 3:7) After he had immersed Jesus, John boldly declared that the One for whom he was forerunner was present. He said: "There standeth one among you whom ye know not; he it is who coming after me is preferred before me." (John 1:26-27) From that time he pointed his disciples to Jesus; and some of them, particularly Peter and Andrew and James and John, joined themselves to Jesus.

⁷John continued his work; for there seemed no immediate reason for discontinuing it, even though Jesus had been pointed out as the Lamb of God. After some months John's disciples reported to him: "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." (John 3:26) This looked as if Jesus was taking up John's work and, in a measure, competing with him. This was also reported to Jesus, who immediately left Judea with his disciples and returned to Galilee. He would not permit the thought of competition to remain, nor would he interfere with John's ministry. He recognized that John's work was given of the Father, and that it must go on or cease under the guidance of divine providence.

CAST INTO PRISON AND MURDERED

⁸John had caused a great commotion amongst all classes. Not only did the leaders of the people go out with the multitudes to hear him, but Herod sometimes called for him. John was as fearless in the presence of Herod as in the wilderness, and spoke as plainly to him as to the publicans and soldiers. He told Herod that his marriage with

Herodias was illegal. Herod told his wife, and for her sake had John cast into prison. John was not in absolute loneliness there; for his disciples were permitted to be with him at least occasionally. They told him of the work of Jesus in Galilee, and John seems to have been puzzled.

⁹Conscious of the rightness of his mission, John had expected that Jesus would early begin to work to establish the kingdom of God, and he probably also expected a work of judgment to begin (Malachi 3:2,3); and Jesus seemed only to be continuing to preach and to work miracles. John sent two disciples to see Jesus and to ask him whether he really was the expected one or whether another was to be looked for. (Matthew 11:3) The disciples were told to stand by Jesus, and the same hour Jesus worked many miracles. John's disciples were sent back to tell him of these things and to show him that another part of Isaiah's prophecy (Isaiah 61:1) was due to be fulfilled. John had seen that he himself was the voice of Isaiah 40:2,3; but he had not perceived the further ministry ere the kingdom of heaven could come. He was satisfied.

¹⁰How long John was in prison we do not know. Evidently Herod resisted requests by his wife to have him slain. But on a day when Herod had a birthday-supper party Salome, the daughter of Queen Herodias, danced before him; and in his thoughtless, perhaps partly intoxicated excitement he promised her whatever she should ask. After conferring with her mother she made request for John the Baptist's head to be served on a charger. Herod was sorry for this happening, but his weakness and the women's wickedness overcame his sorrow, and John was murdered.

¹¹The testimony of Jesus concerning John is that there had been no man born who was greater than he. He was not a reed shaken by the wind; neither the favoring wind of seeming prosperity nor the chilling winds of adversity moved him. Nor was he a man arrayed in soft raiment, such as dwell in kings' palaces and change with every whim of their master; but was sturdy, and bold, and grand. No man in God's service rose to a greater height of faith than John. His assurance of his position, and his faith in God which enabled him to declare that the Messenger of the Covenant of God was then present and was to be found in his cousin Jesus of Nazareth, were profound. He did not wait to see whether or not Jesus would do things which agreed with his ideas before declaring that Jesus was the One—the Lamb of God. A certain sign was given, and it was sufficient. Without hesitancy he made his declaration. Well would it be with all the Lord's servants if they would act whenever the Lord manifests his time has come. It was one thing to proclaim the Messenger of God near at hand, but an altogether different thing to declare despite all appearances that the Messenger was present in the despised Nazarene. In these days there have been many who would say that the kingdom is at hand, but who fear to declare that the King is present setting up his kingdom and that it is so close that millions now living will never die but will pass into it.

HERALD OF JESUS, AND PROPHET

¹²John had great courage and boldness, as well as faith. Indeed, he needed all these qualities to enable him to stand alone in his message, to protest against the prevailing hypocrisy, to declare his mission as forerunner and himself "the voice" of Isaiah's prophecy, and also declare the presence of the Messenger of the Covenant. John always realized his position. He was a herald, a voice, a preparer, to make ready a people for the Lord. (Luke 1:17) He was not a reformer in the true sense; he never made profession that he was sent to reform Israel. He dealt with those who

came to him, but did not attempt to interfere with any. He made no attempt to retain followers, nor to establish a school—though some persisted in making him their teacher or head (Acts 19:3), nor had he special principles of truth to set forth and establish. A man of strong character was necessary to do such a work as this, well knowing that it must be but short and temporary in character, and then apparently fail. In doing this great thing, our Lord said, John was greater than a prophet; for he was also God's chosen messenger, preparing the way before the Lord. When his work was finished God had a better end for him than going into retirement. He suffered unto death for his fidelity to God, and thereby won a better resurrection.—Hebrews 11:35.

¹³According to the angel's declaration John was to do his work in the power and spirit of Elijah. (Luke 1:17) Jesus said of him: 'If ye will receive it, this is Elias who was to come.' (Matthew 11:14) It is evident therefore that a close connection exists between the work of Elijah and that of John. Both came out of the wilderness to witness against the evil of their day: Elijah, to destroy Baalism; John, to proclaim the advent of the Messenger of the Covenant, to tell that the axe was laid to the root of the trees and that the chaff was to be burned with unquenchable fire. Both men made an endeavor to bring the hearts of the people back to the promises, and to restore them into the fulness of covenant relationship with God. John said plainly that kinship with Abraham would not avail, that nothing but harmony with God would suffice; for God was able to raise up children of Abraham out of the stones.—Matthew 3:9.

¹⁴John only partly fulfilled Malachi's prophecy; for Elijah in antitype was to do his work just previous to the coming of "the great and dreadful day of the Lord," which is at the time of the second advent. That which John did was an intervening type or miniature of that which the great Elijah was to do, and serves as an illustration of that work. Both prophecy and type foretell and meet in the present days of the church's work and experience.

THE PROPHETIC DAY NOW HERE

¹⁵The great and terrible day of the Lord is now upon us. God, as foretold, sent his Elijah to declare the truth and to prepare the way of the Lord. Those who have received the word have had their hearts turned to the promises of God. The way of the truth has been leveled for God's people. Not a hill of doctrinal difficulty, nor a valley of uncertainty as to God's purposes or plans now exists; the way of truth is plain and easy. And now God is removing the great hills and mountains of the kingdoms of this world; and the valleys of terror and want and poverty are soon to be filled, so that the redeemed will find a highway for their easy advance to the blessings of Zion. (Isaiah 35) And the declaration of the truth is helping the people to understand. The voice of the herald has again been heard, preparing the way of the Lord, and preparing the hearts of all who will listen.

¹⁶This work, which was prefigured by Elijah's on the great day when the name of Jehovah was exalted and the prophets of Baal were disgraced and slain, and by John's when he boldly declared to the people the presence of the Messenger of the Covenant amongst them, and that their day of wrath was fast coming upon them (Matthew 3:7), is the greatest work that the church of God has been called to do. Now also great faith and a loyal spirit are necessary to hold the truth, and great clearness of sight required to be faithful to the Lord. But the truly consecrated, walking in the light, are today as boldly proclaiming the fact that the kingdom of heaven is at hand, and that the returned

Jesus is establishing his kingdom as either Elijah and then Elisba or John did their work in their day. And they have the added joy of knowing that soon all flesh together shall see the salvation of God.—Isaiah 40:5.

¹⁷Apparently a wilderness experience is a necessary preparation for this great work. Elijah came out of Gilead when he appeared to Israel; John was in the wilderness till the day his ministry began; and the church was in the wilderness till the time came when she must be prepared for her witness.

QUESTIONS FOR BEREAN STUDY

To what age does John the Baptist belong, and what did Jesus say of him? ¶ 1.
What two children were born about the same time, and why? How is it shown that both these children were gifts from God? ¶ 2.
How was loyalty to God and humility of heart shown by Elizabeth? ¶ 3.
How were the days of John prior to his ministry probably spent? ¶ 4.

How and why did John overcome many temptations? In what did he chiefly suffer? ¶ 5.
How and when did John start his ministry? What and to whom was his message, and how did it culminate? ¶ 6.
In what way did Jesus show loyalty to God respecting John's ministry? ¶ 7.
What classes were stirred by John's preaching, and why was he cast into prison? ¶ 8.
What was John's expectation; why disappointed; how satisfied? ¶ 9.
What were the circumstances around the beheading of John? ¶ 10.
What commendation did Jesus give of John and how was John's faith demonstrated? ¶ 11.
Was John a reformer? a teacher? Was he a reprover? a "voice"? a herald? Was his ministry a long one? What made him greater than a prophet? ¶ 12.
How are the works of Elijah and John related? ¶ 13.
In what way do Elijah and John typify the experiences of the church? ¶ 14.
Has Elijah finished his work? How is the world being prepared for the highway of holiness? ¶ 15.
What message must the church proclaim today, and what is their added joy? ¶ 16.
What similar experiences had Elijah, John, and the church? ¶ 17.

MARY, THE MOTHER OF JESUS

—JULY 8—THE GOSPELS—

MARY EXPOSED TO PUBLIC GAZE—JOSEPH AND MARY RETURN TO NAZARETH—MARY A GOOD INSTRUCTOR—MARY'S SUFFERING AT CALVARY.

"Thou shalt call his name Jesus; for it is he that shall save his people from their sins."—Matthew 1:21, R. V.

OUR lesson is of Mary the mother of Jesus, the lowly maiden of Nazareth made great by reason of the high honor conferred upon her in being chosen of God to be the mother of his dear Son made flesh and in being worthy of a high place among women of true and noble character. Mary was of Israel's royal line. Of her parents and immediate progenitors we know nothing, and probably should not have heard of her but for the fact that God's due time for the birth of the promised child had come, and that Mary was chosen to be the mother. Because of this she is called blessed among women.—Luke 1:28.

²The Roman Catholic church has claimed immaculateness for Mary, of course wholly without warrant. But it must be true that God, working out his plans, had arranged to have at that time in David's line a maiden who was worthy of the honor of being the mother of his Son, and who was ready to do his will. God required a good woman rather than a clever one, a woman who had a loyal and devout heart rather than of great natural ability, one who as a true daughter of David would seek to honor David's God. Excellent qualities are seen in the first records we have, when the angel Gabriel was sent to her. She listened with wondering fear as the angel spoke to her, questioning what was meant by the unusual salutation, as the angel said: "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." (Luke 1:28) Such blessedness could only mean motherhood; and immediately the angel went on to tell her that she should become the mother of the one who should be called the Son of God.—Luke 1:30-35.

³The angel told Mary about Elizabeth, and answered her question, "How shall this be?" Mary immediately discerned what this involved; but she was the handmaid of the Lord, and gladly accepted the will of God. Her self-sacrifice and submission and humility reveal her as great in spirit, great through gentleness, great through humility. Almost immediately she hurried away to Elizabeth in Judea, the only one who she thought could understand; and in this she shows energy and activity of mind. The greetings of the two women as they met reveal their high appreciation of

the honor bestowed upon them. Elizabeth told Mary how she rejoiced with her; and Mary, filled with the holy spirit, praised God for all he was about to do for his people Israel.

⁴Mary's song (Luke 1:46-55), commonly called the Magnificat, has been used in church worship in common with our Lord's prayer. But, like that prayer, the song has been little understood.

⁵Mary saw herself as a lowly maiden exalted, and in this that God would bring down the mighty from their seats. Guided by the holy spirit, she speaks of the birth of her son as bringing a time of judgment as well as one of blessing. Mary's song is much like Hannah's, with which it compares. (See 1 Samuel 2:1-10) Though spoken under the guidance of the holy spirit, it reveals a close knowledge and a deep understanding of the Scriptures and of the Abrahamic hope for Israel, and reveals much studious devotion.

MARY EXPOSED TO PUBLIC GAZE

⁶The fellowship enjoyed by these two holy women during the three months spent in Elizabeth's home must be looked upon as a gift from God; and as God uses human means for his purposes it must be considered as having much to do with the pre-natal development of their children. Of the wonderful night in Bethlehem when her child was born, little is said about Mary. How much she suffered through the enforced measure of publicity—no doubt part of the plan of God for her, that the birth of this child should be at least partly a public matter—we may not know. From a human point of view she might have expected something much better than she received; but there is no sign of any murmuring or complaining.

⁷The coming of the shepherds with their wonderful story of the angels and their song would be a delight to her, and would serve instead of a fine room and conveniences. She listened, and kept all things she heard, and pondered them in her heart. She was watching every indication of God's providence concerning her child. On the eighth day the child was taken into the temple at Jerusalem for circumcision, and to present him to the Lord according to the law, and to offer the sacrifice which the law provided. As Joseph and Mary offered only a pair of turtle doves, it

seems evident that they were quite poor. It is unthinkable that they could have been well-to-do, as some have supposed, and yet bring only the poorest allowable offering to the Lord. (Leviticus 12:8; Luke 2:24) It was then that Simeon took the child in his arms and blessed God because his eyes had seen the salvation of God. Simeon blessed the parents, and said to Mary the mother: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea, a sword shall pierce through thy own soul also." (Luke 2:34,35) Returning to Bethlehem they lived there for a time until after the visit of the magi from the East, who brought offerings of gold, frankincense, and myrrh, which were accepted.

⁸Immediately Joseph was warned by God in a dream to take the young child and his mother and go into Egypt, and to stay there until he was told to return. The offerings of the wise men were now found of service. Without doubt it was the gold the wise men gave in their gifts which enabled the little family to travel to Egypt and spend a time there. When Israel first came out of Egypt they asked and received from the Egyptians gold and silver and clothing in plenty, in return for labor unpaid and for houses and material left behind, all of which value the Egyptians pressed upon Israel to buy their freedom from the plagues. Without doubt it was by that wealth the tabernacle of God was adorned. And now when the little family must go into Egypt God again used the riches of the world for his own purpose. He has made and will continue to make the things of this world serve his purposes. The silver and the gold are his, whoever holds them.—Haggai 2:8.

JOSEPH AND MARY RETURN TO NAZARETH

⁹We do not know how long Joseph and Mary stayed in Egypt; but when the danger from Herod was past, Joseph was told by an angel to return with the young child and his mother to the land of Israel. He expected to go back to Bethlehem; but, being somewhat doubtful, he was guided by God and settled again in Nazareth, that in later years the young child might have the opprobrium of being called a Nazarene—a despised one.—Matthew 2:19-23.

¹⁰Little is said about the life in Nazareth: indeed, with one exception, the Scripture is silent about the whole period from infancy until Jesus presented himself to John at Jordan when he was thirty years of age. The exception is the incident of Jesus' first visit to Jerusalem, the city of his fathers, where his heavenly Father had placed his name. (Deuteronomy 14:23) The light we get on Mary's life after the infancy of Jesus is chiefly reflected from that which shines on her son, and this visit to Jerusalem tells us much about her. She had accompanied Joseph there yearly at the Passover season, showing devotion on her part, as well as some purpose of character; for these visits to Jerusalem were not obligatory upon the women of Israel.

¹¹It was when Jesus was twelve years of age, and had then become a son of the law, that he was first taken to Jerusalem. It is easy to imagine the joy and wonder of his young heart and mind. Many things would disappoint him, but he would get the best out of what there was to interest or instruct him. The temple would excite his interest; and there, for the first time, he had opportunity of meeting with those who were educated and who professed to know the things of the Law. The days would pass quickly. Being an unusual boy he would leave his parents early and probably meet them only at evening; and the city was too small for a boy to get lost, also he was well able to look after himself. So when Joseph and Mary started homeward on the eighth day they supposed Jesus was in the company. At night they missed him. They returned to Jerusalem and

sought earnestly for him. On the third day they came upon him in the temple courts calmly sitting in the midst of the doctors, hearing, and asking and answering questions. They were amazed at this; but his mother chided him for giving them trouble and sorrow. There is a measure of rebuke in Jesus' answer; they ought to have understood where he would be—in his Father's house.

¹²Jesus must have told his parents during the previous days of the many hours he had spent in the only place that mattered to him. But that Jesus did not merely mean that they ought to have understood they would find him there is shown by their being puzzled by his words. His mother kept these sayings in her heart. Why he had not gone with them does not appear; but it is certain that at this time Jesus realized some measure of separation from them, and his words imply that he would have them understand it. They all returned to Nazareth, and he was subject unto them. Not until eighteen years had passed is there anything on record of any further observations on his part.

MARY A GOOD INSTRUCTOR

¹³That Jesus at twelve years of age could take his place with the doctors of the Law and hold his own with them so much as to surprise them is not to be attributed solely to his perfection of nature. Much credit must be given to Joseph and Mary, but probably it was his mother who helped him most. The simple record that Jesus was subject to his parents is intended to show that there was no estrangement in the family life after the incident in Jerusalem, and also to show that the mother exercised her parental care over her unusual son.

¹⁴Mary is next seen at the marriage in Cana of Galilee, after Jesus had begun his ministry. Jesus and his few disciples were also invited. The wine ran short; and his mother said to him, rather abruptly: "They have no wine." Here again Jesus speaks to her with a measure of rebuke, as if she would interfere in his ministry. Her words and Jesus' answer imply a suggestion on Mary's part that Jesus should do something. Did she expect a miracle? He had not yet used any of that special power which later he put forth so freely. Mary knew that her son must begin the ministry for which he had come into the world, and she would expect him to eclipse any wonderful works which the prophets Elijah or Elisha had done. Probably she thought of the oil which had been multiplied by Elisha (2 Kings 4:1-7), and that on her suggestion Jesus would increase into sufficiency what little wine was left at the feast. His mother would help him to begin his ministry by showing that he had miraculous powers. But she was not under the guidance of the holy spirit, and could not act other than according to the natural mind.

¹⁵Satan could use Jesus' mother in tempting him to work his first miracle according to the flesh and not according to the spirit. Hence Jesus' rebuke. His words clearly imply that he would have his mother understand he was no longer under the relationship which had existed, that she must not now in any way try to regulate his life. The incident shows that Mary was of an observant and practical turn of mind and a somewhat commanding disposition, such a one as would guide her family aright to the best of her ability. Our Lord's example reveals another new relationship besides marriage of which it is true to say: "For this cause shall a man leave his father and mother." Consecration to God, following in the footsteps of Jesus, is a reason for such separation—not indeed to indifference to earthly relatives, even as Jesus showed by his care for his mother at his end; but separation from undue responsibilities and tutelage such as parents so often claim and would enforce too long.

MARY'S SUFFERING AT CALVARY

¹⁶But though Jesus could not act on his mother's suggestion, he did nevertheless in his own time miraculously provide the company with wine. This first miracle is no doubt symbolic; but it was intended to further his ministry, to manifest forth his glory, and to help his disciples to believe in him. He could do what his mother desired, but it must not be done from the motive which prompted her—a human motive. The spiritual motive must rule or there would be no advantage either to himself or to his Father.

¹⁷When next Jesus' mother is mentioned, she is seen in a position which calls for some measure of sympathy. Jesus was so busied by the calls of his ministry he had not time to eat. His people thought he was not quite balanced in mind, and his mother went with her other sons to take him home to care for him. (Mark 3:21, 31-35) His brethren did not believe in him (John 7:5), and his mother was uncertain about him.

¹⁸Mary was at Calvary when her son was crucified. Nothing is said of her agony, but the sword must have pierced her soul. (Luke 2:35) There was pain to be suffered as well as joy to be gained in her service for God. Jesus had consistently shown that spiritual relationship with him and doing the will of God was greater than any human relationship (Luke 11:27, 28; Mark 3:31-35); but at the end he showed how he cared for his mother. (John 19:26, 27) After the resurrection Mary was amongst the number who waited for the holy spirit (Acts 1:14); and we may think of her as the one actual link between the old dispensation as represented by those with whom she was early associated, and the new life under the spirit, when her son was now made the Lord of glory.

¹⁹In Mary's life story there is more of motherhood than in any other Bible story. In her purity and devotion and in her watchful care she is an example for all upon whom this responsibility comes.

QUESTIONS FOR BEREAN STUDY

Who was the mother of Jesus; where did she live; and of what tribe was she? ¶1.
 Was Jesus' perfection derived from his mother? Why was she called "blessed"? ¶2.
 What are some of the characteristics of Mary's greatness? ¶3.
 What is the Magnificat, and is it understood? ¶4.
 What are the points of comparison between Mary's and Hannah's songs? ¶5.
 In what way was Mary filled with the holy spirit? ¶3, 5.
 How did the Father bless Elizabeth and Mary? Was Mary's submission to publicity willing? ¶6.
 How was Mary repaid for her poor quarters in the stable? Were Joseph and Mary rich in gold and silver? What was Simeon's prophecy? ¶7.
 After the visit of the magi, what was Joseph warned to do, and how was God's providence manifested? ¶8.
 On returning from Egypt where did Joseph's family reside, and why? ¶9.
 How much is known of Jesus as a youth? ¶10.
 What did Jesus do at the age of twelve, and what were the family's experiences at this time? ¶11.
 What was Mary pondering in her heart, and what was she being taught? ¶12.
 Where did some of the learning of Jesus come from, and why was Jesus subject to his parents? ¶13.
 Where was Mary next seen? What did she do? Was she expecting Jesus to do something unusual? Was she measurably right? Why was she mildly rebuked? ¶14.
 Did Mary have executive ability? Is she excusable for seemingly taking the initiative in respect to suggesting Jesus' course? ¶15.
 Did Jesus show superior wisdom in waiting for the spirit's guidance, rather than being moved through sentimentality? ¶16.
 Where is Mary next seen, and is this an occasion of sympathy for her? ¶17.
 Is the prophecy of Luke 2:35 sufficient evidence that Mary had agony at Jesus' crucifixion? Was Mary a member of the early church? ¶18.
 What is the outstanding characteristic of the life story of Mary? ¶19.

INTERESTING LETTERS

HEARTY GREETINGS FROM ABROAD

BELOVED IN THE LORD:

By the grace of the heavenly Father we were privileged to attend a spiritual feast, having met together December 24th to 26th, 1922. We were abundantly blessed. Thirty-five were immersed—thirteen sisters and twenty-two brothers.

Those present related sad experiences which they went through on account of their faithfulness to the Lord. It must sadly be admitted that the Roman clergy is one of the causes. The authorities are mild and tolerant. Jezebel caused Ahab to be proud to the extent of making him cruel, and it is now evident that the antitype is here in exact detail. Toward the end of the convention all present unanimously voted that the following resolution be forwarded to you, with the request that it be inserted in the WATCH TOWER in every language:

"We, all partakers in the one calling in Christ Jesus, gathered here at this spiritual banquet, send to all the brethren in the United States, especially to Brother Rutherford and the workers at Bethel, hearty brotherly greetings. We thank God first, and then you, dearly beloved, for the assistance that you render. You have an interest in our prayers; and we desire that you remember us, who labor here under oftentimes difficult conditions. Oh, that we might some day all be gathered at that great spiritual feast in heaven! Earnestly we petition God through our Lord and Redeemer Jesus Christ, that it might be so. Amen."

After singing "God be with you till we meet again," we parted with the blissful hope in our hearts that the time will come when we shall be forever with the Lord.

C. KASPRZYKOWSKI, Poland.

GOD'S HARMONY IN "THE HARP"

DEAR BROTHER RUTHERFORD:

In connection with THE HARP OF GOD I have noticed something which seems to me to be a remarkable corroboration of your identification of the Ten Strings and which I would like to submit for your consideration. But first of all, I would like to tell you how much the brethren in London appreciate THE HARP and how grateful we feel to the Lord, and to you through him, for this wonderful setting forth of the truth. Surely the Lord has richly blessed us in these last days!

The point of corroboration is this: That the Ten Strings, as named in THE HARP, are in accordance with the laws of the musical scale. The first and most important note in the scale is the key-note. Everything depends upon having that correct. If the key-note is wrong, everything else will be wrong, too. THE HARP gives that key-note, string number one, as Creation—Adam created perfect. On that correct key-note the whole scale is built, the whole wonderful scheme of salvation is based. If we were to start our scale with man as climbing up from monkeyhood, or from some common ancestor of both, what sort of music would we get from the Restitution string! But no; THE HARP takes its key-note from the Word of God, and all the other strings fall into their proper places.

The next most important note in the scale is the fifth, or dominant, as musicians term it. Similarly, THE HARP gives the fifth string as The Ransom—the most important doctrine of the Bible. Did that merely happen so?

But now comes in a remarkable consideration: The key-note and the fifth make perfect harmony, very strong—but

very unsatisfactory! For the purpose of illustration, let us take the scale of C, no sharps and no flats. The fifth will be G. Sound C and G together and note the effect. What is the matter? Why, musically speaking, it needs the addition of the third, E. Now play C, E, and G together, and note the difference. The effect is now satisfactory. THE HARP gives string number three as The Abrahamic Promise. C and G played by themselves represent the gospel of Christendom. They recognize that Jesus Christ by the grace of God tasted death for every man; but that is the end of the matter, as far as they are concerned. If people *won't* listen, they must take the consequences! But how different is the music when we use the third string!

If now we add String 8, The Lord's Return, and String 10, Restitution, we have the same beautiful harmony extended and intensified. Musically that will correspond to sounding C, E, G, C, and E together. Try it on your instrument.

Now we must notice another feature: These ten strings include three "octaves," C (strings 1 and 8), D (2 and 9), and E (3 and 10). Do the strings as given in THE HARP comply with this law? Let us see. Number 1, C, Man Created Perfect—"The first man Adam was made a living soul" (1 Corinthians 15:45); number 8, C, The Lord's Return—"The second man is the Lord from heaven." (1 Corinthians 15:47) Could there possibly be a more perfect octave? Now let us take number 3, E, The Abrahamic Promise, and number 10, E, Restitution. That also is an absolutely perfect octave. The third octave is not quite so inevitable, but still good: Number 2, D, God's Justice Manifested, man sentenced to death; number 9, D, Glorification of the Church—some members of the human race placed forever beyond the possibility of death.

The scale also includes a secondary harmony, 1 C, 4 F, 6 A, 8 C. As given in THE HARP that means "Man Created Perfect," "Birth of Jesus," "Resurrection," "The Lord's Return." Quite obviously these are all in harmony, steps in the great plan. But let us sound on an instrument the notes C, F, A, C, and note the effect. It is quite good, but inconclusive; the ear cannot rest on it; something must follow to give full satisfaction. Just so we see that the Birth of Jesus and his Resurrection, while being important steps in the plan, are not ends, but means *to* an end. The birth of Jesus was in order to enable him to give himself a ransom, a corresponding price. "A body hast thou prepared me. . . . Then said I, Lo, I come . . . to do thy will, O God." (Hebrews 10:5,7) Also the Birth (String 4) and Resurrection of our Lord (String 6) were in order to enable him to carry out the Abrahamic Promise (String 3) and Restitution (String 10). "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) Let us now sound the two chords one after the other: first, 1 C, 4 F, 6 A, and 8 C, and then 1 C, 3 E, 5 G, and 8 C, and note how the ear finds rest and satisfaction in the latter chord, as the heart does in the doctrines represented by it.

In music a discord is often used in order to prepare for and to heighten the effect of the following harmony. Let us see if THE HARP will enable us to do that. Let us take the introductory chord above referred to, 1 C, 4 F, 6 A, and 8 C, and then add to it the discordant note 2 D, and notice how poignant is the expectancy of the result—1 C, 2 D, 4 F, 6 A, 8 C—sound them all together. Something *must* follow. Yes, and it surely will. Now sound the original chord 1 C, 3 E, 5 G, 8 C, and see the wonderful satisfaction **it** gives. This discordant note, number 2, D, according to

THE HARP, is Divine Justice Manifested, the death penalty inflicted. Truly earth's music was turned to mourning! But the permission of evil, the memory of earth's dark night of sin and sorrow and death, will serve to heighten the joy when the morning comes! The sense of expectancy is heightened and rendered most intense and inevitable by adding the octave of the discord, that is, 9 D. The chord is now 1 C, 2 D, 4 F, 6 A, 8 C, 9 D. Play them together, and then we *know* what must come. It can no more be avoided than an avalanche! Here it comes: First 1 C, 2 D, 4 F, 6 A, 8 C, 9 D, and then 1 C, 3 E, 5 G, 8 C, 10 E. How glorious and satisfying is the effect of the contrast! So that which the ninth string represents, the Glorification of the Church, must be followed by Restitution—no power in the universe can prevent it! "He *must* reign till he hath put all enemies under his feet." (1 Corinthians 15:25) "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Revelation 21:4) Who put all that into the musical scale? Surely it can only be the divine Author of both the Bible and the Book of Nature—who is now giving us the key!

One more thought: Sound in the harp, pianoforte, violin, and some other instruments is produced by the vibration of the strings; and these vibrations are most complicated. The main, fundamental note is produced by the vibration of the string as a whole—say C. At the same time, the string is also vibrating in two equal segments, producing the octave of the fundamental note, C; it is also at the same time vibrating in three segments, giving a sound twelve notes above the fundamental, G; also in four, giving the double octave, C; in five, giving E; in nine, D; in ten, E; the sounds rising higher and higher, extending over three and one-half octaves; F, A, and B being represented still higher up. The string is vibrating in all these different ways at once—and in many others as well, at least seventeen ways altogether. Thus all the notes of the ten-stringed harp are sounding together on the *lowest* string.

The existence of some of these *overtones* may easily be demonstrated by anyone, thus: With the left hand hold down a low C on the pianoforte, *without sounding it*. Then with the right hand strike the C and G in the first octave above, and the C, E, and G in the second and third octaves (eight notes in all), and lift up that hand, still holding down the low note with the left. It will then be found that the notes of all the eight keys that were struck are sounding on the low string, having been set in motion by the vibration of the upper strings. To prove that it is really the bottom string that is producing the notes, raise the left hand, and the sounds will at once cease. Let us now reverse matters by holding down as many of the higher keys as possible and striking the low note. It will then be found that the upper strings are sounding—set in motion by the complicated vibrations of the *low* string. (The corresponding notes with a black key, say F sharp, would respond still better.)

Thus does the musical scale corroborate the words of its divine Author: "Known unto God are all his works from the beginning of the world" (Acts 15:18), or as it is expressed in THE HARP of God (paragraph 11), "Jehovah . . . is so wise that he knew the end from the beginning, and outlined all of his great plan to the very minutest detail."

Praying the Lord's continued blessing on the SOCIETY'S work.

Your brother in Him,

J. H. EYLES, England.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Tell City, Ind.	June 14	Mayfield, Ky.	June 22
Owensboro, Ky.	" 15	Evansville, Ind.	" 25, 26
Beech Creek, Ky.	" 17	Boonville, Ind.	" 27
Guthrie, Ky.	" 18	Montgomery, Ind.	" 28
Hopkinsville, Ky.	" 19	Washington, Ind. June 29, July 1	
Ladueh, Ky.	" 21, 24	Bicknell, Ind.	" 2

BROTHER J. A. BOHNET

Bowie, Tex.	June 13	Lubbock, Tex.	June 22
Stoneburg, Tex.	" 14	Plainview, Tex.	" 24, 27
Wichita Falls, Tex.	" 15	Floydada, Tex.	" 25
Leetia, Tex.	" 17	Looney, Tex.	" 26
Abilene, Tex.	" 19	Snyder, Tex.	" 28
Merkel, Tex.	" 20, 21	San Angelo, Tex.	" 29

BROTHER B. H. BOYD

Roland, Ia.	June 13	Burlington, Ia.	June 24
Des Moines, Ia.	" 15, 17	Muscatine, Ia.	" 25
Indianola, Ia.	" 18	Iowa City, Ia.	" 26
Chariton, Ia.	" 19, 20	Marion, Ia.	" 27
Albia, Ia.	" 21	Cedar Rapids, Ia.	" 28
Keosauqua, Ia.	" 22	Oxford Jct., Ia.	" 29

BROTHER A. M. GRAHAM

Prince Albert, Sask. June 10, 11		Clair, Sask.	June 19, 20
Wakaw, Sask.	" 13	Wadena, Sask.	" 21
Rosedale, Sask.	" 15	Kamsack, Sask.	" 24
Regina, Sask.	" 17	Yorkton, Sask.	" 26
Quill Lake, Sask.	" 18	Bredenbury, Sask.	" 28, 29

BROTHER M. L. HERR

Walla Walla, Wash.	June 17	Rosalie, Wash.	June 24
Dayton, Wash.	" 18	Lonevah, Ida.	" 25
Poulsbo, Wash.	" 19	Latsh, Wash.	" 26
Colac, Wash.	" 20	Snohomish, Wash.	" 27
Moscow, Ida.	" 21	Colville, Wash.	" 28
Oakesdale, Wash.	" 22	Danville, Wash. June 29, July 1	

BROTHER W. M. HERSEE

Wilkie, Sask.	June 10, 11	Prince Albert, Sask. June 22, 24	
Biggar, Sask.	" 13	Wakaw, Sask.	" 25
Milton, Sask.	" 17	Rosedale, Sask.	" 27
Edam, Sask.	" 19	Thetford, Sask.	" 29
N. Battleford, Sask.	" 20	Humboldt, Sask.	July 1

BROTHER R. HOWLETT

London, Ont.	June 1-3	Hamilton, Ont.	June 25
Lindsay, Ont.	" 5	Beaconsfield, Ont.	" 26
Cameron, Ont.	" 6, 7	St. Catharines, Ont.	" 27
Haliburton, Ont.	" 8	Welland, Ont.	" 28
Toronto, Ont.	" 10	Niagara Falls, Ont. June 29, July 1	

BROTHER W. H. PICKERING

Mansfield, O.	June 17	Omaha, Neb.	June 24
Ft. Wayne, Ind.	" 18	Nebraska City, Neb.	" 25
Chicago, Ill.	" 19	Lincoln, Neb.	" 26, 29
Clinton, Ia.	" 20	Beatrice, Neb.	" 27
Cedar Rapids, Ia.	" 21	Wymore, Neb.	" 28
Des Moines, Ia.	" 22	Lincoln, Neb.	July 1

BROTHER G. R. POLLOCK

Cheyenne, Wyo.	June 8, 10	Colorado Springs, Col. June 18	
Sterling, Col.	" 11	Basalt, Col.	" 20, 21
Ilaxton, Col.	" 12	Grand Junction, Col.	" 24
Denver, Col.	" 14	Farmington, N. Mex.	" 27
Cripple Creek, Col.	" 15, 17	Farmington Glade, N.M. " 28, 29	

BROTHER B. M. RICE

Green Bay, Wis.	June 17	Black River Falls, Wis. June 24	
Seymour, Wis.	" 18	Osseo, Wis.	" 25
Black Creek, Wis.	" 19	Marshfield, Wis.	" 26
Plover, Wis.	" 20	Wathes, Wis.	" 27
Stevens Point, Wis.	" 21	Unity, Wis.	" 28
Tunnell City, Wis.	" 22	Junction City, Wis.	" 29

BROTHER V. C. RICE

Falls Creek, Pa.	June 15	Bradford, Pa.	June 24
Clarion, Pa.	" 17	Salamanca, N. Y.	" 25
Clarington, Pa.	" 18	Onoville, N. Y.	" 26
Brockwayville, Pa.	" 19	Warren, Pa.	" 27
De Young, Pa.	" 20	Oil City, Pa.	" 28
Brigantia, Pa.	" 22	Meadville, Pa.	" 29

BROTHER C. ROBERTS

Whiteland, Ind.	June 14	Crawfordsville, Ind. June 22	
Indianapolis, Ind.	" 15, 17	Danville, Ill.	" 24
Terre Haute, Ind.	" 18	Logansport, Ind.	" 25, 26
New Goshen, Ind.	" 19	Kokomo, Ind.	" 27
Clinton, Ind.	" 20	Leoti, Ind.	" 28
New Richmond, Ind.	" 21	Wabash, Ind.	" 29

BROTHER R. L. ROBE

Picayune, Miss.	June 14	Baton Rouge, La. June 21, 22	
Shoel, La.	" 15	Gulport, Miss.	" 25
Folsom, La.	" 17	Lyman, Miss.	" 26
Bogalusa, La.	" 18	Weatherby, Miss.	" 27
Zona, La.	" 19	Leoti, Ind.	" 28
New Orleans, La.	" 20, 24	Vosburg, Miss.	" 29

BROTHER O. L. SULLIVAN

Freedom Station, O. June 14, 15		Salem, O.	June 24
Kent, O.	" 17	East Palestine, O.	" 25
Hudson, O.	" 18	Columbiana, O.	" 26
Canton, O.	" 19, 20	Leetonia, O.	" 27
Louisville, O.	" 21	Lisbon, O.	" 28
Alliance, O.	" 22	Wellsville, O.	" 29

BROTHER W. J. THORN

Swalwell, Alta.	June 10, 11	Taber, Alta.	June 21
Rosedale, Alta.	" 12, 13	Row Island, Alta.	" 22
Bainree, Alta.	" 14	Medicine Hat, Alta.	" 24
Macleod, Alta.	" 15, 17	Calder, Sask.	" 26
Lethbridge, Alta.	" 18-20	Horse Butte, Sask.	" 28

BROTHER T. H. THORNTON

St. Johns, Nfld.	May 25, 27	Stellarton, N. S.	July 2, 3
Sydney, N. S.	June 1, 2	Pictou, N. S.	" 4
Whitney Pier, N. S.	" 25, 26	Truro, N. S.	" 6-8
North Sydney, N. S.	" 27, 28	Amherst, N. S.	" 9
Glace Bay, N. S. June 29, July 1		St. John, N. B.	" 10

PRAYER-MEETING TEXTS FOR JULY

JULY 4: "Fervent in spirit; serving the Lord."—Romans 12:11.	
JULY 11: "The unity of the spirit."—Ephesians 4:3.	
JULY 18: "The fruit of the spirit is love."—Galatians 5:22.	
JULY 25: "The fruit of the spirit is . . . joy."—Galatians 5:22.	

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Richmond, Va., June 10.	W. B. Sutton, 3519 Carolina Ave.
Trenton, N. J., June 17.	Mrs. M. Glover, 33 Sanhican Drive
Portland, Me., July 1.	Mrs. Wilma H. Smith, 32 Bowers St., South Portland, Me.
Truro, N. S., July 6-8.	F. M. G. Turner, Box 642
St. John, N. B., July 8.	J. H. Emery, 242 Union St.