



# THE WATCH TOWER

and Herald of Christ's Presence

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 (ecclesiasticalism) 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 13:31.

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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### BETHEL HYMNS FOR MAY

|           |       |        |        |        |
|-----------|-------|--------|--------|--------|
| Sunday    | 4 135 | 11 305 | 18 252 | 25 85  |
| Monday    | 5 295 | 12 52  | 19 267 | 26 202 |
| Tuesday   | 6 91  | 13 306 | 20 81  | 27 221 |
| Wednesday | 7 255 | 14 109 | 21 311 | 28 117 |
| Thursday  | 1 190 | 8 303  | 15 331 | 22 330 |
| Friday    | 2 313 | 9 178  | 16 6   | 23 154 |
| Saturday  | 3 24  | 10 286 | 17 326 | 24 208 |
|           |       |        | 25 186 | 31 244 |

### CONVENTION OF COLORED FRIENDS

The Colored friends will hold a convention at St. Louis, Mo., May 29th to June 1st, inclusive. Pilgrim Brother Banks will be in attendance. For further information address Brother W. S. Squire, Jr., 2806-a Morgan St., St. Louis, Mo.

### WATCH TOWER BEREAN STUDY

Quite frequently we have a letter from a class, stating that they have a special Berean study on the leading article in THE WATCH TOWER, and reporting a great blessing from the study. We recommend such a study, believing that it will be helpful to all who participate in it.

### RADIO RECEIVING SETS

A number of friends have written the SOCIETY concerning the purchase of radio receiving sets. This is to advise that the SOCIETY does not manufacture them nor sell them, but several brethren in different parts of the country are doing this and furnishing sets to the friends at reduced rates. The SOCIETY cannot and is not handling them because it cannot engage in any commercial business.

## I.B.S.A. BEREAN BIBLE STUDIES

By means of "The At-one-ment"

STUDY IV: "THE MEDIATOR—THE UNDEFILED ONE"

STUDY V: "THE MEDIATOR—LIKE UNTO HIS BRETHREN"

Week of May 4.....Q. 22-27    Week of May 18.....Q. 1-7

Week of May 11.....Q. 28-33    Week of May 25.....Q. 8-14

Question books on "The At-one-ment," 10c postpaid

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLV

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### THE CHRISTIAN'S STRENGTH

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

**T**HE detailed events mentioned in the Bible in connection with man evidently are recorded for the purpose of encouraging the members of the Church. God has a purpose in everything he does, and there seems to be no other reason why this record is made. In support of this position we have the positive words of the inspired Apostle: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15:4.

"The words of our text were spoken by Nehemiah, a man who served God with a pure and unselfish heart. The circumstances leading up to the utterance of these words are important.

"The name Nehemiah means "comfort of God." His experience shows that he was true to his name. He was a man of strong character; yet he fully realized that he needed comfort from God, and he received it because he asked in faith. He appreciated the privilege of comforting the people of Israel with the comfort wherewith God had comforted him. In this connection we can say that no man can be even content, much less satisfied, aside from Jehovah. God's servants have always recognized this, and have sought to obtain this consolation. A man may appear strong in the eyes of others; yea, he may at times feel strong in himself; but quickly he realizes that he needs comfort from the heavenly Father, and this he receives if he seeks it in the appointed way. Soon all the people will realize the fact that all consolation comes from the Lord, and will fully turn to him.

#### FAITH

"Nehemiah was a man of faith. He was familiar with the Scriptures. He believed God, and evidently relied upon him. Amidst all of his trials, separation from his native land and people and the home of his fathers, with a position of trust and importance under a heathen ruler, he always trusted in Jehovah. Not only was he a man of faith, but he was a faithful man, because always loyal to God, rendering to his employer all to which the employer was entitled, yet he never forgot to be loyal to his God.

#### PRAYER

"Nehemiah was a man of prayer. Realizing his dependence upon the Lord, he often went to God in prayer. His prayers were not long. He did not tell Jehovah what should be done about everything, as some do; but with a proper attitude of devotion he often expressed the model prayer: "Think of me, my God, for good."

#### WISE

"The knowledge which God had permitted him to acquire, Nehemiah used according to the divine rule. This made him wise. A wise man is one who applies his knowledge according to the divinely appointed standard. Nehemiah held an honorable position. He was chosen by the king as his counselor. It was, therefore, his duty to advise the king upon matters of importance when requested so to do. He acted with prudence and discretion, whether about the affairs of the king or engaged in matters which he understood God would have him do.

#### ACTION

"Nehemiah was a man of action. Having once determined in his mind that a certain thing was to be done, he set about to do it in no uncertain manner. He was neither slothful nor indifferent. He was energetic and zealous, whether following his vocation or his avocation.

#### LOYALTY

"When put to the test Nehemiah proved his loyalty to God. He was beset by false brethren of his own nation, he was vilified by his neighbors, he was the object of scorn and derision at the hands of his enemies. Yet he permitted none of these, in any manner, to swerve him from the path of loyalty and devotion to God. On the contrary the adverse action toward him only spurred him on to greater determination and to deeds of valor in doing the will of God.

"All of these qualities of character the Christian can consider and copy with profit. They were recorded in the Holy Writ for this purpose.

## HISTORICAL

<sup>10</sup>Long prior to the happening of the events here recorded, Israel had been carried away captive to Babylon. That captivity had now ended. Under the leadership of Zerubbabel the temple had been rebuilt and some work done on the walls of Jerusalem. The king of Babylon, at the instance of others, had issued a decree stopping the work. Some Jews had returned to Jerusalem. Nehemiah remained in Babylon, filling his position as counselor to the king. Information was brought to him from Jerusalem concerning its dilapidated condition. He greatly loved his people, and desired to see them established in the land of their fathers. Upon receiving this information, so greatly was he moved that he sat down and wept. He fasted and prayed. For nearly four months he continued to pray, thus demonstrating his faith in God.

<sup>11</sup>The occasion arose for his presence before the king, in performing his official duties. His countenance appeared sad. He was sad of heart. Notwithstanding that appearance before the king with a sad countenance subjected him to the most severe punishment, yet he could not hide his depressed condition. Being pressed by the king for the cause of his grief he immediately lifted his heart to God in prayer that he might now find favor in the sight of this man. (Nehemiah 1:11) Addressing himself to the king he said: 'Why should not I be sad, seeing that the city of my fathers lies in waste and the walls thereof are consumed by fire?' (Nehemiah 2:2) Thereupon he made request of the king that he might go to Jerusalem and rebuild the city and the walls. His petition was granted. A letter of authority was issued, appointing him Provincial Governor. He was furnished with building material, granted a military escort and sent on his way to build. That must have been a joy to his heart. Most men of this world who have amounted to anything have been builders. This rule seems to apply to every one of the ancient worthies mentioned in the Bible.

## ENEMIES

<sup>12</sup>Arriving at Jerusalem Nehemiah did not tell his business to any one—another evidence of his wisdom. In silence he went about to view the work he had in mind. He did this by moonlight. Then he called together the leaders of Israel, and laid before them plans for work to be done. It was necessary then to act; therefore necessary to disclose his purpose to some others. He appreciated the importance of enthusiasm in anything. He made a speech before them, telling them how the hand of God had been manifested toward him and also of the king's words. His fellow countrymen were so moved by his speech that they said: "Let us rise up and build." Action began immediately, and continued enthusiastically until the work was completed.

<sup>13</sup>Nehemiah's enemies appeared, scoffing and mocking at him, and accusing him and his associates with rebel-

lion and sedition. This is a favorite charge that the devil and his emissaries always use against God's people. To this charge Nehemiah replied: "The God of heaven, he will prosper us; therefore we his servants will arise and build; but ye have no portion, nor right, nor memorial, in Jerusalem." Thus he showed his abiding confidence in the Lord. Then Nehemiah's enemies entered into a conspiracy to fight against him and hinder the building. Immediately Nehemiah went to the Lord in prayer. Not only did he pray, but he set a watch against the enemy day and night, and continued to work. Then he armed his men, and placed each one at work in a position nearest his own residence. He went amongst his men, and for their encouragement said: "Be not afraid of them: remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses." (Nehemiah 4:14) He and his men continued to work with their instruments of war by their sides, never for a moment being dismayed by the threats leveled against them.

<sup>14</sup>The enemy even accused Nehemiah of appointing preachers to preach in Jerusalem: "There is a king in Judah." (Nehemiah 6:7) The purpose was to show that Nehemiah planned a rebellion. They tried to get Nehemiah to leave the work and meet in some other town for a conference; in other words: 'Come, let us talk it over.' Nehemiah knew his own business and said to them: "I am doing a great work, so that I cannot come down." (Nehemiah 6:3) Then some false Jews, who pretended to be brethren, tried to induce him to quit work and go into the temple, upon the theory that this would protect him from his enemies. To this Nehemiah replied: "Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." (Nehemiah 6:11) Nehemiah was there for action. He knew what he had to do, and went about doing it.

<sup>15</sup>In course of time the wall was completed, and all the people were gathered together to hear the reading of the Law. As they listened to the Law the people wept. Nehemiah said unto them: "This day is holy unto our Lord. Neither be ye sorry; for the joy of the Lord is your strength."—Nehemiah 8:10.

<sup>16</sup>To some it may appear that the events concerning Nehemiah referred to individual character building. It is quite clear that this is not the purpose. God deals with his Church as a whole in a picture like this. The events recorded concerning Nehemiah seem fitly to foreshadow some of the experiences of the Church; and when we view them thus, we have cause to be encouraged.

## IN BABYLON

<sup>17</sup>The work of Nehemiah was preceded by the work of Zerubbabel, who had received the commission to rebuild the temple. He had proceeded with this work, and many of the Jews had returned to Palestine.

<sup>18</sup>Prior to 1874 the Church for a long time had been in bondage to Babylonish systems. That year marked the second presence of our Lord and the beginning of the regathering of his people from Babylon. That was the first work to be done after the return of the Lord. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalm 50:5) Day after day, year after year, the Lord has gathered some unto himself.

<sup>19</sup>Without reference to dates, the rebuilding of the house of the Lord in Jerusalem pictures the gathering of God's people together out from Babylon. The restoring of the vessels to the temple pictures the restoration of the great fundamental truths of God's plan of salvation. Jesus foretold that he would have a specially appointed servant to superintend this work. He provided such a servant who carried out his instructions.

<sup>20</sup>When we can understand that the Lord used men of old to picture a work to be done by the Church as a whole, then we can have a keener appreciation of God's care for and dealings with the members of his house of sons.

#### BEGINNING OF RESTITUTION

<sup>21</sup>Restitution began in 1874. Some have had difficulty in seeing this, replying that they do not yet see restitution. Restitution is not confined alone to the restoring of man to his original state of perfection. Jesus said: "Elias [meaning Elijah] truly shall first come, and restore all things." (Matthew 17:11) Elijah pictured the work of the Church on this side the veil, done under the leadership of the Lord's faithful and wise servant. There began the restoration of the great fundamental truths of God's plan. This same thing was pictured by the restoring of the golden vessels to the house of the Lord. (C120) The Church has been doing a restoration work under the supervision of the King, Christ Jesus; and now all the great fundamental truths long hidden from view have been restored.

#### RESTORED WITH JOY

<sup>22</sup>Consecrated Christians in Babylon, hungry and famishing, loving righteousness and hating iniquity, have since 1874 been gathered into the fold of God. Their coming has been with joy. In the eyes of the world these were disreputable and black. The Psalmist pictures them in distress, longing for relief. "In my distress I cried unto the Lord, and he heard me. . . . Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak, they are for war." (Psalm 120:1-7) Thus the Psalmist pictures the Christian in Babylon, desiring to be gathered to the Lord. Then says the Psalmist, as the mouthpiece of the Christian: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."—Psalm 121:1, 2.

<sup>23</sup>As these have been gathered out from Babylon and unto the Lord, and have associated with other brethren, joy has filled their hearts. They see and understand that God's love for the world is so great that he provided, through Christ Jesus, the redemption; and that this redemption must be available for all mankind.—John 3:16; 1 Timothy 2:5, 6; Hebrews 2:9.

<sup>24</sup>As the vessels of truth are restored, the Lord's people heard and appreciated justification by faith; and this brought joy to their hearts. (Romans 8:33, 34) They began to appreciate the high calling, to perceive that the called ones are invited to joint-heirship with Christ Jesus in his kingdom for the purpose of accomplishing good for man, not merely to go to heaven for a selfish reason. The Abrahamic promise was not understood; but the Lord through his faithful and wise servant restored this great truth to his people. It filled their hearts with joy. Then it was that the Church began to understand that the purpose of the seed of Abraham is to accomplish restoration blessings to mankind and to establish in the earth for the benefit of the people a government that will bring peace, joy, liberty, life and eternal happiness. The restoration of these great truths brought to light God's purpose to restore mankind, which had been foretold by all the holy prophets.

<sup>25</sup>How true that the first real thrill that a Christian has, when coming to a knowledge of the truth, is restoration! The Lord foreknew this, and foretold it in these words: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations, The Lord hath done great things for them." (Psalm 126:1, 2) It was the restoration of these great truths after Zion had returned from Babylon that filled the mouth of each with laughter and the tongue with singing; and all the time this joy has been a strength to any one who has really had the truth.

#### THE WALL

<sup>26</sup>The rebuilding of the wall round about Jerusalem by Nehemiah foreshadowed the work of the Church in restoring and proclaiming the truth for a purpose. It seems specially to represent the Church from and after 1918. A wall represents a protection to those inside. Therefore the holding forth of the truth, as foreshadowed by the rebuilding of the wall, may be said to be for the following purposes:

<sup>27</sup>(1) As a protection to the people of God, who are in Zion. Since they are certain that they have the truth concerning the kingdom, it serves as a shield and protection from all opposing influences.

<sup>28</sup>(2) It serves as a testimony that God has a people on earth who are in his favor when all things else are crumbling into ruin.

<sup>29</sup>(3) It serves as a testimony vindicating the honor

and dignity of God; while others, claiming to be Christians, are denying the Lord.

<sup>30</sup>(4) It is a further testimony that the present evil order is of Satan and must fall before the onward march of the Messiah.

<sup>31</sup>(5) It is a testimony against the enemies of God that he will have the victory, will establish his kingdom, and will establish society that it cannot be moved.

<sup>32</sup>These are some of the interests of the kingdom which the King, as the direct Representative of Jehovah, has committed into the hands of his people. This is the most honorable position the Church has yet occupied this side the veil; for it means to take an uncompromising stand against all opposing the Lord and his kingdom. Those who do it with a zeal befitting the Lord's house will be thrilled with the joy that it brings.

#### COMFORTERS

<sup>33</sup>Everything that we see Nehemiah doing relative to the rebuilding of the wall, foreshadows something that the true saints are doing or will do; and a knowledge of these facts should greatly encourage each heart. Nehemiah was a comforter. He comforted his people. The truth, fully established and tenaciously held, is a means of great comfort to the members of Zion. Each one, therefore, should see to it that he tries to bring comfort to the other members of Zion and particularly to all who mourn and who seek and desire to be comforted. That this is the correct conclusion we read: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1:3, 4.

#### FAITH

<sup>34</sup>As Nehemiah was a man of faith, so each one of the builders in Zion must have faith in God, in Jesus, and in the divine provisions made for their needs. They must have faith that the Lord is guiding and doing his work in his own good way; that he has made provision for all the needs of the Church, and supplies those needs at the proper time. They must know God's plans and rely upon his promises. Such constitutes faith.

#### PRAYER

<sup>35</sup>Prayer is a great privilege enjoyed by the Christian. Each member of the Church must appreciate the privilege of prayer. Nehemiah was a man of prayer. Each member in Zion must be. To pray does not mean that one must spend all his time on his knees. Realizing his dependence upon the Lord, each builder in Zion must live a life of prayer. Each one must pray with confidence of receiving aid in time of need. Jesus said: "If ye abide in me, and my words abide in you, ye shall

ask what ye will, and it shall be done unto you." (John 15:7) Again, he said: "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." (Matthew 18:19) Do you believe it? If not, put it to the test some time with a friend. Our devotion must be to the Lord and to his cause. Then we shall ask in accordance with his will; and thus doing we shall receive that for which we ask.

<sup>36</sup>It is not inappropriate when we go to the Lord in prayer to ask him to remember some of the things that we have done to his praise, as did Nehemiah. We can pray: "O my God, remember me for good." Nehemiah prayed for service. He prayed that he might find favor with the king in order that he might go to Jerusalem to rebuild the wall. The members of the Church now are building, and in bringing the truth to the people should pray for wider opportunities of service. Of course if we pray for a thing, we should try to obtain that thing insofar as it is possible for us to obtain it. We must have persistency in prayer, not willing to present one petition and leave it there. Nehemiah prayed for four months for one thing. Did you ever pray for months for opportunities of service, and then have that prayer answered by the Lord in opening the way for you to enter the service?

#### WISE

<sup>37</sup>Men of this world are not wise. Worldly wisdom is foolishness in God's sight. (1 Corinthians 1:20) Knowledge concerning God's plan and his purposes, applied according to his standard, makes one wise. In order to grow wise it is necessary to know God's Word and to love it. For this reason St. James advises us to pray for wisdom and tells us that God will give it liberally.—James 1:5.

<sup>38</sup>Nehemiah examined the city by moonlight. He was silent while he was doing it. A wise man lays his plans before he acts. He loads his gun before he shoots. Most people talk too much. The divine rule is: Do not talk too much. "A fool uttereth all his mind; but a wise man keepeth it in till afterwards." (Proverbs 29:11) He keeps his counsel until he has accomplished his purpose. "Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known."—Proverbs 14:33.

<sup>39</sup>Some who think that they are wise make fools of themselves by meddling in other people's business. One who would be wise should remember that 'God hath placed the members in the body as it pleaseth him.' (1 Corinthians 12:18) It is the business of each thus placed to perform the duties assigned to him. He should not try to do the other man's business. Each one should study to be quiet and do his own business. (1 Thessalonians 4:11) "It is an honor for a man to cease from strife: but every fool will be meddling." (Proverbs 20:3) Those who meddle in others' affairs suffer for



it. They get no credit for that kind of suffering.—1 Peter 4: 15.

<sup>40</sup>If one has a place assigned in the harvest work, he should do that, and not get in the way of the other one who is trying to work. Nehemiah assigned each man to his work, and there each worked. The Lord is directing his own work. Let each one do his very best to please the Lord in the work that is assigned to him. Do not fret and worry because somebody else will not do his part. The Lord is able to take care of each one who does not prove faithful. The lesson for each of us to learn is to be diligent about the business of the Lord that has been committed to us. And let us remember that if efficiency is good in worldly business, the very best grade of efficiency should be applied to the Lord's business. Anything that is worth doing is worth doing well, and not only well but the very best that can be done. The king's business requires energy, perseverance, efficiency, and loyalty.

#### ACTION

<sup>41</sup>Nehemiah was a man of action. Every Christian can learn a lesson from this. "Not slothful in business; [but] fervent in spirit; serving the Lord." (Romans 12: 11) Fervency in spirit means real action. Some who claim to be wholly consecrated to the Lord reach the conclusion that nothing is required of them but to appear sanctimonious, look wise, hold their hands, do nothing, and pray all the time. Prayer is proper, but it must go with action. No member of the Church can be a builder in the house of the Lord, nor in the reestablishment of the truth, unless he is a worker. "Seest thou a man diligent in *his* business? he shall stand before kings." (Proverbs 22: 29) The Christian's business is the business of the King. We would infer from this text that one who is negligent of his business is not likely to stand before the King. He may go to sleep, and sleep so long that the light will pass on.

<sup>42</sup>The policy of Nehemiah was to enlist all of the people in the work. The policy of Christians should be to get everybody that is a consecrated child of God into the work of proclaiming the message of the King and the kingdom. That is what Jesus meant when he said: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matthew 9: 38) To have the proper consideration of the kingdom will so enthuse one that he could not become idle. If he does become idle he will lose his enthusiasm.

<sup>43</sup>Nehemiah put every man to work as near as possible to his own residence. Each man then felt that he was working for those near and dear to him; therefore each had a personal interest in the building. We believe the Lord would have every one of the workers feel a keen, personal interest in his kingdom and in the interests of that kingdom committed to him. We believe that is why he stated: 'Well done, good and faithful servant, you have been faithful over a few things; now I will give you something to do.'—Matthew 25: 21.

#### ARMED

<sup>44</sup>Nehemiah armed his men and put them to work with their swords by their side. This was for the purpose of fighting the enemy. We are not left in doubt as to what this really means. St. Paul, with boldness, said: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Ephesians 6: 10, 11) The word "finally" shows that St. Paul intended his word to apply to the Church when nearing the end of the conflict. We are there now. The word "devil" here is not limited to a creature with hoofs, horns and pitchfork. It means Satan's organization, visible and invisible, which is pitted against the kingdom of Messiah; and it is a war unto death. St. Paul plainly shows this in verse twelve. Jesus corroborates it. (Revelation 17: 14) Then the inspired Apostle describes the armor that the Christian must wear, and particularly shows that he must be an adept in wielding the sword of the spirit. It is important to keep in mind against whom we are to fight.—Ephesians 6: 12.

<sup>45</sup>Frequently there is trouble in classes amongst professed brethren in Christ. They fight against each other. They form separate classes in the same town, to the dishonor of the truth and the kingdom. They think that they are serving the Lord. They are not. There is no division in the body of Christ. Nehemiah, instructing his men, said: "Fight *for* your brethren." He did not say: "Fight *against* them." There is strength in unity of action. Christians are strong when they fight for each other under the banner of their King.

<sup>46</sup>A simple illustration may help us to understand this point: Four strong, vigorous bulls fed together for many days in the same green pasture. They were always close together. An envious lion lurked in the underbrush near by, and watched them. He was afraid to attack the four because they stood together. He set about to awaken jealousy among them, and succeeded in doing this. The bulls soon separated, and went to different parts of the pasture. Taking them one at a time, the lion attacked and killed all of them. The moral is that Satan is lurking about to destroy the members of the Church. While they stick together, he cannot do it. If he can cause jealousy among them and war among them, he can succeed. Do not help the devil. *Fight for your brethren.*

<sup>47</sup>After Nehemiah was attacked by his enemies he prayed to God. St. Paul says: "Praying always with all prayer . . . for all saints." If during the final conflict you are praying for all saints you will not be fighting against some of the saints. It is inconsistent to pray for a brother and, at the same time, to fight him.

<sup>48</sup>Nehemiah's enemies ridiculed him, scoffed and mocked at him, and threatened him. None of these disturbed his loyal devotion to the Lord. He responded: "The God of heaven will prosper us; our God shall

fight for us." (Nehemiah 4:20) He showed his reliance upon and his devotion and loyalty to God. The builders in Zion now are not to fear nor be dismayed. Where there is perfect love there can be no fear. Perfect love means complete loyalty. To the Church St. Paul says: "Fighting shoulder to shoulder for the faith of the Good News. Never for a moment quail before your antagonists." (Philippians 1:27, *Weymouth*) Let each one remember that "if God be for us, who can be against us?" (Romans 8:31) The loyal ones must now be in the heavenly army, following the Captain of their salvation; these are pictured by his vesture dipped in blood, which means the body members' loyalty unto death. (Revelation 19:11-15) These loyal ones will stand before the King and stand with him, victorious, in the kingdom. (Revelation 15:2, 4; 17:14) There will be no disloyal ones in the kingdom.

#### JOY IS STRENGTH

<sup>49</sup>The wall of Jerusalem, once completed, aroused the ire of the enemy. It was an offence to them. Then the people assembled to hear the Law read.

<sup>50</sup>Today the wall of truth is erected in the earth. The great fundamental truths of the Bible are definitely restored by the Lord, and are held forth by his faithful followers. It has become very offensive to Satan and his cohorts, to wit: the unholy trinity. The world has begun to know that there is a people on earth who dare stand for the Lord, fearlessly proclaiming his message. While it is true that these great truths are restored; yet it is necessary for the kingdom class to hold them forth and proclaim them to the world until the Lord says: "Enough." They read and hear the law of God, as contained in his Word, which means the rule of action governing the new creation; and that law directs activity on their part. When the people were assembled to hear the Law read by Nehemiah and his associates, they wept. Nehemiah said to them: "This day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."

<sup>51</sup>Today, as the message of the kingdom is being proclaimed, there are some who claim to be faithful followers of the King, who weep and exhibit sorrow because they think that things are not going just as they should, when measured by their own standard. They murmur, find fault, complain. They have failed to receive the joy of the Lord. But, thanks be to God! a majority of the saints have entered into the joy of the Lord; and today they can say to each other: "This day is holy unto our Lord; the joy of the Lord is your strength." The King is in his temple. They recognize it. These can appreciate that the things written aforetime were written for the benefit of the Church. There comes to their ears the sweet message, thundering down through the corridors of the ages: "The joy of the Lord is your strength." They lift up their heads and look up. They even shout for joy.

#### JOY

<sup>52</sup>What is that joy? The Church is pictured by Virgins Fair, the prospective bride of Christ. The Lord is the Bridegroom. He promised to return and take unto himself his bride. The Prophet shows that the Lord would joy over her. This is one of the joys of the Lord. But it is not the only one. Centuries ago Jesus saw humankind plunged into degradation, suffering, and death. He was invited to undertake man's recovery. His Father began the development of his plan to establish a kingdom or government of righteousness, through which he would restore man and establish society that it cannot be moved. Jesus must first go through the deep waters of death, be resurrected to the divine nature, assume the office of king, set up his kingdom, and then accomplish the divine purpose with reference to man's restoration.

<sup>53</sup>Our Lord has now come, and has assumed authority, and is dashing to pieces Satan's empire. It must be a tremendous joy to his loving heart that the time has come for beginning the release of man from the great oppressor. He invited his bride to participate in this joy. Every true Christian's heart is thrilled with the thought and the hope that the kingdom of righteousness established in the earth will bring to man a perfect government, in which justice will be done to all, and in which love will finally become the great motive power that will direct the actions of each human being.

<sup>54</sup>One who really catches the purpose of the kingdom appreciates the fact that he has not received the truth for a selfish reason, but that he has been admitted into the house of the Lord in order that he might participate in administering blessings to others. Each one also appreciates that this is the time now to vindicate the name and character of Jehovah. Great is the joy in so doing.

#### ENTHUSIASM

<sup>55</sup>It would have been exceedingly difficult to build the wall at Jerusalem, under the conditions existing, had there been no enthusiasm. Enthusiasm is a great factor in any enterprise. Let every member of the Church now be inspired and moved with enthusiasm in participating in the announcing of the kingdom. Hold not the truth in selfishness, but rejoice in the fact that the truth is for mankind. Appreciating this, each one will participate in spreading the truth, either by word of mouth or by the printed literature.

<sup>56</sup>The Lord has graciously provided books, booklets, tracts, and magazines in many languages for many peoples, kindreds, and tongues. He invites his people to use these in advertising the King and his kingdom. Catch the enthusiasm, and go forward with the zeal peculiar to the Lord's house. This joy will be a strength. It will make everyone who has it invincible to any darts the adversary may fire against him. If you have not the joy that you think you should have, take your



arm full of books, and go call on your neighbors and tell them about the kingdom. Do it enthusiastically, and see if you do not have the joy of the Lord. Remember his words: "It is more blessed to give than to receive." (Acts 20:35) Remember again: "Freely ye have received, freely give."—Matthew 10:8.

"Behold, the day of deliverance for the Church is at hand! The time for the world to be relieved draws nigh. Therefore "rejoice in the Lord alway: and again I say, Rejoice." (Philippians 4:4) The Lord indicated what would be the heart sentiment of those who participate in the last work of the harvest, those who stand firm in the line of battle, representing the King and his kingdom. These are pictured as singing, one to another: "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth, bless thee out of Zion."—Psalm 134:1-3.

#### QUESTIONS FOR BEREAN STUDY

What was the evident purpose of recording in the Bible the detailed events concerning man? ¶1.  
What does the name Nehemiah mean? What sort of man was Nehemiah? How may we obtain comfort from the heavenly Father? ¶2-4.  
In what respect were Nehemiah's prayers models? How did he apply his knowledge? What spurred him on to greater loyalty? ¶5-8.  
Why is the delineation of these characteristics profitable to us? ¶9.  
What are the historical facts surrounding our lesson? How was Nehemiah affected by them? ¶10.  
What were the circumstances which led up to Nehemiah's making known to the king his heart's desire? How was this information received? ¶11.

Give another example of Nehemiah's wisdom. What is necessary to accomplish the success of any project or enterprise? ¶12.  
What was the accusation made against Nehemiah? How was it received? How did he back up his faith in God? ¶13.  
To what cunning chicanery did Nehemiah's enemies resort? How was it met? ¶14.  
Did Nehemiah's work merely foreshadow character building? ¶15, 16.  
Why were many of the Jews already in Palestine? Where was the Church prior to 1874? What has been the work since then? ¶17, 18.  
The rebuilding of the house of the Lord in Jerusalem, and the restoring of the vessels of the temple, picture what? ¶19, 20.  
Restitution began when, and what kind of restitution was it? ¶21.  
How does the Psalmist picture the Christian in Babylon, and also the Christian's desire to flee out of Babylon? ¶22.  
Why does the Christian have such joy on his deliverance from captivity? ¶23-25.  
The rebuilding of the wall foreshadows what? It has special application after what date? And what is the purpose? ¶26-32.  
In what way was Nehemiah a comforter, and what lesson is there in this for us? ¶33, 34, 13.  
What is one of the great privileges of the Christian? What should we pray for? ¶35, 36.  
What is the best thing one can say of worldly wisdom? How may we attain true wisdom? ¶37.  
How did Nehemiah exemplify wisdom? Quote two texts on the subject of wisdom. ¶38.  
Is each one accountable to his Lord for his own conduct? How may each do his own business and yet cooperate with others? ¶39, 40.  
What is a concomitant of prayer? What is apt to overtake one who is negligent? ¶41.  
What should be the policy of every Christian? What example have we? ¶42, 43.  
What are the weapons of the soldier of the cross? Whom do we fight? ¶44.  
When there is trouble in a class, what is the cause? What is the remedy? ¶45-47.  
Were Nehemiah's enemies any different from those of the Christian today? What does perfect love mean? ¶48.  
Where is the wall of truth erected? Is it the privilege of the kingdom class now to make the fact known? ¶49, 50, 32.  
Who are they who do not experience kingdom joy? Who do? ¶51.  
What are these kingdom joys? What momentous events are now transpiring? ¶52-54.  
Setting forth this wall of truth so that everybody may see it, it becomes necessary for us to have what? ¶55.  
Has the Lord left any stone unturned that we should not have full opportunity to obtain the strength which comes with kingdom joy? ¶56.  
Where are we on the stream of time? What should be our heart's sentiment? ¶57.

## PRAYER-MEETING TEXT COMMENTS

#### TEXT FOR APRIL 30

*"The saints shall possess the kingdom."—Daniel 7:18.*

**T**HE saints mean holy ones, those purified and pure. The chiefest of all the saints is Christ Jesus, he who is fairest of ten thousand and altogether lovely. Those who stand triumphant with him will be the called, chosen and faithful, therefore overcomers. They will be pure, holy ones, joint-heirs with Christ Jesus in his kingdom.

In the context the prophet Daniel has described the beastly kingdoms of earth. These will never consent to the establishment of the kingdom of righteousness. For this reason the kingdom must be taken, and is taken by the saints, by force. This does not mean that men who are the followers of Jesus resort to force of arms or violence. Far different from this. God, through his prophet, has declared that when he whose right it is shall come he shall take the kingdom. Through his prophet God also foretold that during the existence of the beastly kingdoms he by and through his beloved saints, Christ Jesus the Head and associated with him his bride, sets up a kingdom; and that this kingdom

shall dash to pieces all other kingdoms. This is the same kingdom referred to by the Lord in Revelation when he said that he would give to the overcomers "power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers."—Revelation 2:25, 26.

Today we see conditions exactly fulfilling these prophetic utterances. The beastly kingdoms of earth are holding sway and through their super-head, Satan, are making a desperate effort to continue in control of the affairs of earth. But now he whose right it is has taken unto himself his power and begun his reign and the old order is being dashed to pieces. He is majestically marching on to triumph. His heavenly army is following after him. Whithersoever he leads, the divisions of his army delight to go. These are declaring within the hearing of the peoples of earth: "The kingdom of heaven is at hand." While this proclamation is going forth the great King of kings and Lord of lords is forcibly taking possession and ousting the usurper and his representatives.

The text says: "The saints shall possess the kingdom." To possess means to hold in occupancy. That

means, then, that the Lord Jesus, the great King, and his associates, the faithful ones now coming into power and control, when that power and control is complete will possess the kingdoms, having complete control of affairs of the earth; and that from this rule or control will spring forth righteousness and truth as the grass springs forth from the earth, and as the garden brings forth the flowers. They will possess the kingdom, not until some one else succeeds, but throughout the entire age. The human race, being restored to perfection, shall then be surrendered to Jehovah; and man will be in the condition enjoyed by man prior to Adam's deflection.

The wonderful part now is that many of these saints are in glory with the Lord beyond the veil, while some are serving on this side the veil. These, while still in the flesh, are beholding the tottering and falling conditions of the kingdoms of earth and the progress of the great Messiah in taking possession. These faithful ones are participating with him. They are his ambassadors and visible representatives on earth.

What greater incentive could there be at this time, or any other time, to be faithful to the Lord? Let every one who bears to the great King the relationship of joint-heir and ambassador fearlessly, boldly, and with gladness of heart continue to proclaim: "The kingdom of heaven is at hand. The King brings peace and lasting salvation. There is none other."

#### TEXT FOR MAY 7

*"The righteous shall shine forth as the sun in the kingdom."—Matthew 13:43.*

THE sun is the great light made by Jehovah to give light to the peoples of earth. Scientists claim that it throws off an incandescent gas light more than five thousand miles from its surface. To man it is the greatest of all lights open to his vision. The sun is also used as a symbol of life. Its rays are life-giving. The rays of light proceeding from it cause a vibration in the vegetation of earth that gives life. It also has a similar effect upon animal creatures.

When the kingdom class is made up, our Lord says of these that they shall shine forth as the sun. Each one will constitute a great light in the constellation of God's great organization. This new creation will be the greatest light of all the lights in the universe, Jehovah alone excepted. As the sun is a symbol of life, so those composing the kingdom will have life inherent and the power to implant life in other creatures. No more wonderfully beautiful description could be given of the saintly ones than this promise that they shall shine forth as givers of light and givers of life. This is one of the precious promises held forth by our Lord which bespeaks the love of Jehovah for his new creation to grant unto the members thereof this exalted and glorious position in his realm. No other creatures will possess such a power and glory.

It is written by the Prophet that when Jehovah laid the foundation of the earth as man's habitation the morning stars sang together. One of these morning stars was doubtless the Logos, the great active Agent in the creation of all things. When Jehovah had raised him from the dead he exalted our Lord to the position next to himself and clothed him with power and authority to grant life unto others. Thereafter Jehovah began the selection and development of the other bright shining ones to be associated with our Lord. These, after having been completed and associated with the Head, will constitute not the stars but the great sunlight in the vast universe of Jehovah, shedding forth life and blessings to all the obedient creatures of the earth. It will then be the privilege of the new creation to lavish blessings all around.

It is heart-cheering to the Christian now to know that God hath in reservation such marvelous things for the faithful. It is a great source of strength in battling the difficulties encountered in the narrow way. It brightens the hope of each one as he sets his mind upon the provisions the Lord hath made for him, well knowing that if faithful to the end he shall be of the bright-shining ones constituting a glory to the great Creator and a blessing to others of God's creatures.

Such a manifestation of the love of God for us is an encouragement and an inducement to show our love and devotion to him by faithfully and joyfully proclaiming at this critical time the message now due: The kingdom of heaven is at hand!

#### TEXT FOR MAY 14

*"To him that overcometh will I grant to sit with me in my throne."—Revelation 3:21.*

THIS text applies specifically to the heavenly phase of Messiah's kingdom. The royal or reigning family of the kingdom of God is and will always be invisible to human eyes. The power thereof will be so plainly manifested, however, that in due time every human being will discern that kingdom. Jesus is the Head of the kingdom. The Scriptures disclose that God has graciously provided that 144,000 glorified saints shall be associated with Jesus Christ in the possession of power and authority in the invisible phase of the kingdom.

Jesus was the first overcomer. All of his body members must be overcomers. The royal family is of the divine nature, occupying the most exalted position in the universe, next to Jehovah. Each one, therefore, must be put to the test and prove acceptable to Jehovah.

An overcomer is one who, in conquest, gains complete victory and success over all foes; the one who completely puts to rout every adversary upon the field of battle.

Jesus told his disciples that they would have many difficulties and troubles while in the world and then added: "Be of good cheer, I have overcome the world."

It is, therefore, definitely stated that the world is one of the great enemies of the new creation. World here is from the Greek word *kosmos*, which means existing order or arrangement. At the time Jesus spoke these words Satan was the god of this world, or arrangement. It is evident that Satan is yet exercising his power, even though his time has expired. Therefore Satan is the great enemy of the new creation, and he operates against the members thereof through the influences of the world and their own imperfect organisms. These foes must be overcome by every one who will be forever with the Lord in the kingdom.

Throughout the age the issue has been and now more prominently than ever is: Satan versus Messiah. To be a friend of the world is to be the enemy of God. (James 4:4) We are especially admonished to love not the world nor to seek the honor that cometh from it.—1 John 2:15.

A tremendous influence is exercised in many subtle

ways to induce the saints to show some consideration for Satan's old world. This influence must be overcome.

Throne means a position of authority to rule. The specific promise is that the overcomers shall be there with the Lord Jesus. The condition precedent is "overcoming."

Let every Christian then see to it that he has not the slightest sympathy in his mind or heart for the old order of things. On the contrary let him see to it that his devotion and loyalty to the Lord is absolute; that he stands unreservedly on the Lord's side battling for the right. Let him take advantage of every opportunity to state in no uncertain terms his position for the Lord, the great Messiah, the King of kings. If he does this, battling against the weaknesses of the flesh, our great Captain will furnish all the needed strength that each valiant soldier of the cross requires to be a complete victor, driving his enemies from the battlefield and standing triumphantly in glory at the last roll-call.

## LETTERS FROM AFIELD

### BROTHER FISHER TEMPORARILY WITHDRAWS

Brooklyn, N. Y., February 27, 1924.

To the Watch Tower Bible & Tract Society and the Editorial Committee of THE WATCH TOWER.

DEAR BRETHREN IN CHRIST:

For more than a year my physical condition has been such that I could not reside in Bethel and perform my full duty by devoting my time wholly to the service required there. Understanding that it is the rule that the members of the Editorial Committee should devote all their time to the Lord's service, and being unable to measure up to that rule because of conditions over which I have no control, I therefore respectfully ask that my name be dropped from the Editorial Committee for the time being, with the hope that if at some time in the future conditions change I may be reinstated as a member of that Committee.

I assure you one and all that I love you dearly as brethren in Christ and you have my very best wishes and prayers, and I ask that your prayers be offered in my behalf.

Your brother in Christ,

G. H. FISHER.

### LIGHT OF TRUTH GETS BRIGHTER

BELOVED BRETHREN IN THE LORD:

We greet you in His dear name and feel that a word of encouragement is due to you as the Editorial Committee of the WATCH TOWER and the wonderful, clear articles that are coming to us through its pages. It is difficult to distinguish which are the best, but we might say the Parables of the Pounds and the Talents, and now the Parable of the Sheep and Goats, are grand indeed; and we have no difficulty in accepting the new and better thoughts. They have made the whole plain indeed, and we conclude that they must be the right thoughts.

As I read through the first, second, and half of the third volume of Reprint Towers, I find that dear Brother Russell gave up quite a few thoughts he once held for better ones. They were all good at the time and encouraged him in the work, but the dear Lord had something better each time; and it seems now that the path still gets brighter with the increased light as time goes by.

We were glad to see dear Brother Russell's humbleness of heart, and we are also glad to see you, dear Brother Rutherford, and the dear brethren with you, of the same disposition as *that servant*. It clearly indicates to my mind that the Lord is still guiding the work and will do so to the end.

We are just two in a lonely little village here in England, but they know us as the "Millions" people. Our prayers are always for you and the work. Pray for us.

With much love in the Lord,

BROTHER AND SISTER SYLVESTER, *England*.

### PROCLAIMING TRUTH IN SOUTH AFRICA

DEAR BROTHER RUTHERFORD:

Your very welcome letter to hand safely. Your very kind offer to assist me financially in order to go out fully into the work fairly took my breath away. I am busy trying to sell my practice so that if possible I may be able to put my whole effort and time into the proclamation of the King and the kingdom, and that without drawing on the funds of the SOCIETY.

How can I express my gratitude to the heavenly Father and to you, his humble instrument, for giving such a glorious repast as the exposition of the Parable of the Virgins? For years I have been waiting for the full force of this parable, and now I am full of joy. Those who imagine that Brother Russell had written the last word on this parable are surely not fully awake; and they are missing a lot. Perhaps they do not realize that if Brother Russell were on earth today he would interpret the parables exactly as they are given in the WATCH TOWERS now. Maybe he is the very one whom our heavenly Bridegroom is using to illuminate the minds of the Editorial Committee. (Revelation 14:13) I hope you will forgive me for writing so feelingly; but I wish to let you know what a great joy and happiness comes to me amid the turmoil and trials of this time whenever the WATCH TOWER comes along. Praise unto Jehovah and unto his dear Son!

Your brother and servant in him,

H. PARRY WILLIAMS, *So. Africa*.

# AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS

—APRIL 27—AMOS 6:1-6; HOSEA 6:1-6—

THE PROPENSITY FOR "DRIVING" BARGAINS BEGINS—HOSEA HAS BITTER EXPERIENCES—AMOS, UNDAUNTED, DELIVERS HIS MESSAGE—RESTORATION MANIFESTS GOD'S LONGSUFFERING.

*"Hate the evil, and love the good."*—Amos 5:15.

**O**UR lesson for today is set in a time eighty to one hundred years after the stirring events which immediately followed the anointing of Jehu to be king in Israel. When Jehu was settled on the throne, he ceased his efforts at reformation; he was an ardent reformer to a certain limit. He had a very strong feeling in regard to the enormity of Baal worship and the conduct of Ahab and Jezebel, but had little regard for the honor of the God of Israel. The northern kingdom had settled in the way of Jeroboam, "who made Israel to sin" in the worship of the golden calves at Bethel and Dan; and they did not always realize how wrong this was in the sight of God.

<sup>2</sup>On Jehu's death his son Jehoahaz, who reigned seventeen years, followed in his steps, as did also his grandson Joash, who reigned for sixteen years. Both continued the worship of the golden calves. (2 Kings 13:2, 11) Jeroboam II followed, and with him came a great change in Israel's national condition. Taking advantage of the victories of his father Joash over the Syrians, as promised by Elisha on his death-bed (2 Kings 13:19), he pushed back the north border of Israel to the Euphrates, and therefore to the limits of the kingdom as under the rule of David and Solomon. The northern kingdom at that time experienced its greatest extent of power and dominion.

<sup>3</sup>Contemporaneous with the reign of Jeroboam in Samaria was that of Uzziah in the southern kingdom of Judah. Jeroboam began to reign in Israel a few years before Uzziah ascended the throne of Judah. Jeroboam's reign lasted forty-one years; Uzziah's extended to fifty-two years. Both enjoyed the longest reign in either Israel or Judah (Manasseh of Judah excepted), and both had much favor from God. During this time the kingdom of Judah also recovered much of its former glory; for neither Egypt on the south nor Assyria on the north troubled the kingdoms. Assyria had begun to extend its power westward, but it had not yet vitally affected the land of Palestine. This was also a time of respite from internal disorders, a time of grace; but neither kingdom took advantage, though Israel was less careful of the things of God than Judah. Both kingdoms increased considerably in power and affluence. In both there was a considerable access of building of strong cities, fortresses and great houses; also Uzziah of Judah invented some engines of war. Both kingdoms began to get comparatively strong and rich, and apparently a change came in their national life.

## THE PROPENSITY FOR "DRIVING" BARGAINS BEGINS

<sup>4</sup>In the northern kingdom many left their agricultural life for a life of commerce. They became traders, or Canaanites; for the word Canaan means "a trader." (Hosea 12:7, margin) And there, it may be said, began that manner of life for which the Israelite is noted even in this day. The Jews are still traders. With the changed conditions of life, intercourse with foreign nations was much more frequent; but this did not now corrupt their worship so much as their manner of living. They began to cheat in their trade, and to get sharper in their bargains; they used unjust balances; the rich and the poor became more definitely separated; robbery was very freely practised; even the priests joined bands of robbers. (Hosea 4:2; 6:9; Amos 5:8-12) Israel emerged, as they thought, from a condition of comparative limitation, isolation, and backwardness, into a more en-

lightened and freer existence; but with this increase of outward prosperity came an increase of wine drinking, of loose living, and licentiousness.

<sup>5</sup>It was at this time that God raised up his servants Hosea and Amos. Of Hosea's general circumstances we know little; evidently he was of the northern kingdom. We do know that he was a faithful servant, and that in his service for the Lord he was caused to undergo much trial. His life was a painful one, and the fact that the record must be made known added to his pain. He married a woman whom he deeply loved. A son was born and named Jezreel, because God had a message to give to his people; for Jezreel means both "to scatter" and "to sow." The valley of Jezreel had been made a field of blood; for there both Naboth and the house of Ahab had been slaughtered; and Hosea prophesied that the house of Jehu should fall in bloodshed because they had not sought the honor of God in their fierce destruction of Ahab's house. (Hosea 1:1-4) But God would also sow Israel with the blessings of the earth, seen in so rich profusion in the pleasant valley of Jezreel, and would again draw his people to himself.

## HOSEA HAS BITTER EXPERIENCES

<sup>6</sup>Soon after the birth of Jezreel, Hosea's wife Gomer played him false. She broke down in character and gave herself to her lovers. Two other children, a boy and a girl, were born; but apparently Hosea repudiated the fatherhood of both. The names of the children were Lo-ruhamah, meaning "not having obtained mercy," or recognition, and Lo-ammi, meaning "not my people," or not acknowledged. But these were afterwards changed; for Hosea took them under his care. They were now Ammi and Ruhamah; both were accepted and cared for. (Hosea 2:2) His wife left him and sold herself as a loose woman. But Hosea loved her still; and, after some years, directed by the Lord, he purchased her from slavery and took her back to safeguard her and to restore her; he does not, however, appear to have received her back into full relationship. Hosea saw that God had caused this experience to come upon him to enable him to see his own suffering in the defection of Israel. Jehovah said that Israel was as a wife to him, but had proven false even as Gomer to Hosea. And even Jehovah said: "How shall I give thee up, Ephraim? . . . mine heart is turned within me."—Hosea 11:8.

<sup>7</sup>God showed by Hosea's experiences that he would bring Israel back into relationship and family harmony, even though they had sinned so grievously. He would do this by first withdrawing his favor. He says: "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early." (Hosea 5:15) God then puts these words into the mouth of his people: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."—Hosea 6:1, 2.

<sup>8</sup>Israel did not repent under Hosea's message, but forsook their covenant (Hosea 6:7), were carried away into captivity and, as a people, were lost. This well-known passage should not be read as if spoken by Israel in Hosea's time, nor as if spoken by some of Israel in Jesus' day, as if it were then understood that after two thousand years deliverance would come. It is only when Israel have ac-

knowledge of their offence that they will seek God early, as if before full sunrise. Then they will realize that the time of their deliverance has come; and that their Scriptures show that their blessings would come with the third day. Then also they will say: "We shall know, if we follow on to know the Lord." They will know that the time has come when God's everlasting blessings are due to come upon them. Spiritual Israel has already realized this, and has entered into the enjoyment of the favors of God; also they see that the movement which will accomplish the reestablishment of natural Israel in the favor of God is already in evidence.

<sup>9</sup>The prophet Amos was a contemporary of Hosea. He was of the herdmen of Tekoa, which, of course, means that he was of the southern kingdom. God gave him a message which took him to Bethel; and there, in the city which was one of the religious centers of Israel, Amos poured out his message from the Lord.

#### AMOS, UNDAUNTED, DELIVERS HIS MESSAGE

<sup>10</sup>When Amos was prophesying in Bethel in the words which are recorded in the portion set for reference (Amos 6:1-6) and with others equally strong, Amaziah, the priest of Bethel, sent to Jeroboam the king to say: "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." (Amos 7:10,11) These false priests, whether of Amos' day or Jesus' day or now, have no hesitation in lying. Amos had not conspired against the king or the kingdom, nor had he said that Jeroboam should die by the sword. Amaziah also bade Amos get away quickly to Judah, whence he had come, and to eat his bread and prophesy there, and not come any more to Bethel; for that was the king's sanctuary and the king's court.

<sup>11</sup>Amos replied that he was no prophet by profession, but a herdman and a gatherer of wild figs; but that the Lord had taken him from following the flock and said: "Go, prophesy unto my people Israel." Amos then prophesied that Amaziah the false priest should die in a polluted land with his wife unfaithful to him, that his sons and daughters should fall by the sword, and that his inheritance should be divided. (Amos 7:14-17) Amos says: "I was no prophet"; but, he said, the Lord had spoken and how could he do other than prophesy?—Amos 3:8.

<sup>12</sup>Here was a man of simple life whose heart was set for God, to whom God gave a vision; and Amos was strong with God's own strength, and nothing could daunt him. Amos in vision had seen the Lord standing upon the altar. (Amos 9:1) He does not say which altar, whether the one at Bethel or at Jerusalem, but we may take it as the latter; for the Lord did not in any way accept the Bethel altar. Also he was told to smite the crown of the threshold of the temple so that the structure would fall on and break the heads of the hypocritical worshippers. They would flee in their fear and distress; but though they fled far, or hid near, high or low, God would find them out and would set his eyes on them for evil and not for good.—Amos 9:1-4.

<sup>13</sup>The vision meant that a time was at hand when no more sacrifices could be offered; hence Amos' message was definite. Both Hosea and Amos saw desolation approaching Israel and Judah. Amos says their sun would go down at noonday: when least expected, when all things seemed well, suddenly their skies would darken and they would be brought into an eclipse of national disaster. It was no light or easy task the Lord laid upon his servants. Both would certainly be looked upon as enemies of the peace of the people rather than as faithful men who sought the good of

their own people, and sought the honor of the God of Israel. The words of Amos, as given in chapter 6:1-6, must have fallen heavily on the ears of Israel and Judah; for they were intended for Judah also. It is a terrible indictment. The courage, fidelity, and loyalty of these men of God is food for the hearts of all the servants of God; and these faithful men served not only those of their own day who listened but us also, who in point of time live at so great distance from them.

#### RESTORATION MANIFESTS GOD'S LONGSUFFERING

<sup>14</sup>Both Hosea and Amos clearly saw and foretold national disaster. They knew that God could not permit such a false condition to continue. They had his Word for this as recorded by Moses, and by those who had written the history of God's dealings with his people; and each had his message from God and boldly proclaimed it. But both were prophets of restitution, as indeed all the holy prophets are.—Acts 3:19-21.

<sup>15</sup>Hosea saw that his family and his experiences represented God and his dealings with Israel. Israel, like Gomer, was an unfaithful wife. There had been one child of the marriage acceptable to the covenant; namely, the kingdom of Israel under David. But the divided kingdoms were not representative of God. However, God would not repudiate them, but would restore them. The new covenant will restore them, but the covenant of Sinai, their mother, could never get back the former relationship. And they could never be God's priests; that opportunity had passed. It is a beautiful picture which Hosea presents when he tells of the restoration. He bids his people come near to God, and to take God's own words, and assures them that if they will give themselves to the Lord and will not trust to Assyria for salvation, God will heal them and love them freely. Jehovah will be as the dew to Israel, and Israel shall grow as the lily and spread forth his roots as Lebanon.—Hosea 14:1-8.

<sup>16</sup>Amos also tells of restitution. He foretold the time when, after the desolation had come upon the kingdoms of Judah and Israel, after the time of which Hosea spoke, when for long years Israel would have neither priest nor place for sacrifice, nor king, nor prophet (Hosea 3:4,5), God would again build the tabernacle of David, which had fallen down; God would build the ruins thereof, would again set up his kingdom, no longer divided as then, but in the unity of the best days. Then the blessing of the Lord would be upon the land, and instead of dearth and famine should be such blessings as would cause that they should not have gathered in one harvest before it was time to plow for the next, and when the treading of grapes would need to be continued till sowing time; thus fulfilling Leviticus 26:5. And the blessing which is soon to come to Israel is to be for all mankind; for when Israel is restored the nations shall rejoice with them, and so all flesh shall see the salvation of God.—Romans 15:10; Isaiah 40:5.

#### QUESTIONS FOR BEREAN STUDY

When Jehu was settled in his throne, what did he do? Our lesson today is how long after the anointing of Jehu? ¶1.  
Who reigned after Jehu? Who brought reformation to Israel? ¶2.  
Who was contemporaneous with Jeroboam? How long did Jeroboam and Uzziah reign, and over what? Was there also prosperity in the southern kingdom? ¶3.  
What does the word Canaan mean? What corrupted the Israelites? Were the priests immune from demoralizing influences? What did prosperity bring the people? ¶4.  
What did God do to estop the downward tendencies of his chosen people? Hosea belonged to which kingdom? ¶5.  
What bitter experience did Hosea have? In what way did Hosea show himself Godlike? ¶6.  
Will God's longsuffering be rewarded with the return of Israel? ¶7.  
When will Hosea 5:15 and Hosea 6:1,2 have fulfillment? What time is indicated by "before full sunrise"? ¶8.  
Amos belonged to which kingdom? What was his occupation? ¶9.

What was the message Amos delivered? Did the priests lie about it—as usual? ¶ 10.  
 What calamity came to the lying priest? ¶ 11.  
 What was the vision that Amos saw? Why was he to weaken the temple entrance? ¶ 12.  
 What did the vision mean? What did the two prophets see? Were their duties easy to perform? May we draw a valuable lesson for ourselves? ¶ 13.

While these prophets foretold disaster, were they also prophets of restitution? ¶ 14.  
 How did Hosea's family represent the united kingdom under David, the divided kingdoms of the north and the south, and their final restoration? ¶ 15.  
 In what manner did Amos foretell of the restitution blessings? Is there a splendid outlook for Israel and for the world, as viewed from God's Word? ¶ 16.

## THE ASSYRIAN EXILE OF ISRAEL

—MAY 4—2 KINGS, CHAPTERS 11 TO 17—

ISRAEL'S LINE OF KINGS OFTEN BROKEN—JUDGMENT REPRESENTED IN ISRAEL'S TREATMENT—ISRAELITES INCLUDED IN THE RANSOM.

*"I will delight myself in thy statutes: I will not forget thy word."—Psalm 119:16.*

**L**AST Sunday's lesson disclosed the sorrow and pain which God felt because of Israel's sad condition. Today's lesson carries us to the time and the event, foretold by Amos and Hosea, when the Assyrian came and carried Israel away captive and closed one chapter in the history of God's dealings with his people.

<sup>2</sup>The increase in the extent and power of the northern kingdom under Jeroboam II came unexpectedly. Because of the sins of Ahab in the matters of Baal worship and Naboth's murder, and of Jehu and his house in their neglect to honor Jehovah, God permitted Israel to be cut short by Syria. (2 Kings 10:31,32) On their cry favor was granted them. But in the expansion of the kingdom which followed they went further from God, and their increase served only to draw the attention of the Assyrian power; for Israel grew to be a prize worth taking. After the death of Jeroboam the nation fell on evil times. His son Zachariah was slain by a usurper after only six months' reign; and the usurper himself was slain after he had reigned "a full month."—2 Kings 15:8-13.

<sup>3</sup>Civil war resulted; and Menahem captured the throne and reigned ten years. During his days Pul, king of Assyria, invaded Israel and took many captives, particularly from the tribes on the east of Jordan—Reuben, Gad, and Manasseh. These tribes had chosen their own inheritance instead of waiting the Lord's time. They suffered accordingly; for they were the most exposed to the frequent attacks of Israel's enemies, and were amongst the first to be carried captive. (1 Chronicles 5:25,26) Menahem bought his freedom from damage by Pul by paying 1,000 talents of silver as tribute. In order to pay it he put a capital levy on his wealthy subjects.—2 Kings 15:19,20.

<sup>4</sup>On the death of Menahem his son Pekahiah reigned for two years. He was murdered in his palace, along with fifty to sixty of his valiant men, by Pekah, the leader of an insurrection. Pekah reigned for the comparatively long period of twenty years. Towards the end of his reign he was stirred up of God to oppress Judah, then under the control of Ahaz, a violent transgressor against the Lord. (2 Chronicles 28:22-25) Ahaz favored a policy of making alliance with Assyria; and Pekah entered into a confederacy with Syria against him in order to put on the throne of David a nominee of their own, who would join with them against Assyria (Isaiah 7:6); but this was so definite an interference with God's arrangements that Jehovah interfered.—Isaiah 7:7.

<sup>5</sup>Pekah died soon after this, by the hand of a conspirator. His successor Hoshea was early in trouble; for Assyria found that he was seeking help from Egypt against them. Assyria invaded Israel and Hoshea was taken and imprisoned, and Samaria was besieged, but withstood the enemy so courageously as to keep him out for nearly three years. It was captured in the ninth year of Hoshea, and with its fall came the end of the northern kingdom, 260 years from the division under Rehoboam.

<sup>6</sup>As Israel had left God out of their national life there was now no reason why God should preserve them as his people. Also it was to punish them that he stirred up the fierce Assyrian power, according to the words of his servants the prophets.—2 Kings 17:23.

### ISRAEL'S LINE OF KINGS OFTEN BROKEN

<sup>7</sup>The history of the northern kingdom had been very troubled. Its succession of kings was broken eight times, and few of its rulers died in peace. It never got free from the God-dishonoring worship of the golden calves, nor recovered from the downward step it then took; and though God did not cast them off from his favor because of that sin, the worship of the calves was a weight around the neck of the kingdom. It never was able to lift its head as a kingdom representative of God.

<sup>8</sup>The desperate efforts at reform led by Jehu, reached no higher than an attempt to eradicate the worship of Baal; indeed it is to be noted that neither Elijah nor Elisha appears to have attempted a full reformation; and it almost seems as if the lower standard was all they could reach: certainly this kingdom did not seek to reach the height of Israel's covenant with God. This national example is true to Christian experience. If something has been allowed to come into the life which is an incubus or limitation, it may afterwards be almost impossible to obtain freedom, and the life may have to be accommodated to the limitation, as when the human body is deprived of a member.

<sup>9</sup>Israel's last kings went from bad to worse and the people willingly followed, until God said that he would put them out of his sight. (2 Kings 17:18) We may properly presume that, knowing the tendency of his people to turn to the ways of the nations round about them, God saw that it would be impossible to preserve the Davidic line unless the division of the tribes was made. Hence, though it was in punishment for Solomon's wrong course that the ten tribes were torn from David's line, the segregation of Judah had the effect of preserving David's seed as kings as long as it pleased God to do so.

<sup>10</sup>During this period, the eighth century B. C., the Assyrian power shows for the second time in the Bible history. It began with bold Nimrod, a defier of the Lord. (Genesis 10:8-11) Though the Scripture does not so say, it seems certain from Assyrian records that Jehu paid tribute of some kind to Assyria. But as about that time that empire had domestic troubles, it did not then invade Palestine. Soon after Jehu's days the prophet Jonah was used of God to tell Israel that they should have an extension of territory and some prosperity because in their distress they cried to the Lord. (2 Kings 14:26,27) It was also about that time, B. C. 850, one hundred years before Assyria became God's instrument to chastise the northern kingdom and take its people into captivity, and about two hundred years before Assyria's own overthrow by Babylon, that Jonah was sent to Nineveh to cry against it.



<sup>11</sup>In Jonah's day Nineveh had a population of about 600,000 inhabitants. It was the world's greatest city and one of the oldest; and though within its walls there was land for the cultivation of food supplies, great numbers of human beings were crowded together, and then, as now, this meant much wickedness. The cry against Nineveh had reached up to heaven. (Jonah 1:2; cf. Genesis 19:13) Jonah appears to have been sent to Nineveh for two reasons: (1) To prove that a "heathen" people would repent when God sent his messages, and that they might be a witness against Israel, even as our Lord says (Matthew 12:41); (2) because the Assyrian power, which was about to be used as God's instrument (Isaiah 7:20), must first be cleansed from some of its defilements.

<sup>12</sup>When, therefore, God brought Assyria against Israel, there was the witness of Jonah that these people had repented and proclaimed a fast when God's message came to them, and had therefore proved that they were better in spirit than Israel. Thus the Assyrian, the chastiser of Israel, was a great witness against Israel; and this proves, as our Lord showed, that these people were made of better material, and were not as perverse as Israel; and that if they had had the chances that Israel had in Jesus' day they would have repented.

#### JUDGMENT REPRESENTED IN ISRAEL'S TREATMENT

<sup>13</sup>As if to mark God's abiding disfavor against Israel he permitted the Assyrians not only to take them out of the land of promise, but to re-people the land with strangers gathered from all parts of their wide-spread empire. Israel's place was filled up, but only outwardly and in type, and not as regards the covenant; for God was making an illustration for the instruction of the Church.

<sup>14</sup>When later God caused Judah to be taken captive to Babylonia he dealt very differently with them; for while Israel were scattered afar and, as stated, their place filled with strangers, the southern kingdom in captivity were kept very much together, and the Lord kept their land vacant to await the time of their return.

<sup>15</sup>Israel becomes a type of those who lose out their covenant blessings, and are lost to the favor of God without hope of restoration. The chapter already referred to (2 Kings 17), which gives the reason why God acted so, is pitiable reading. Israel had sinned against light openly and secretly; that is, against the known works and providences of God. They made themselves laws the same as those of the vile people whose place in the land they had taken; and the kings, even Omri, were allowed to supplant the law of God with perverse statutes. They burned incense to all the gods of the peoples. They rejected the Lord altogether, and went from bad to worse until at last God rejected them and delivered them into the hands of spoilers, "until he had cast them out of his sight."—2 Kings 17:20.

<sup>16</sup>It seems almost an irony to read that the name of the last king was Hoshea, which means "salvation." Their fathers were not permitted to *enter* the land because of *unbelief*. These were *turned out* of the land because they *despised* the covenant, and were unmindful of God.

#### ISRAELITES INCLUDED IN THE RANSOM

<sup>17</sup>We know not who wrote the account to which reference is made; but we do see that the writer had a clear conception of the causes, and of the sharp sorrows of God, as expressed by Hosea in the most sorrowful reading in the Scriptures. Israel died out in discredit and disgrace—disowned of God. Although they make a type of those who are cast off from favor, we know that they also are included in the ransom of the Lord, and that God will bring them back

from the land of the enemy. Their transgressions were serious; but they were not so heinous as the sins of those whom they typify who have had the light of the gospel of the Son of God and who persistently refuse the way of truth.

<sup>18</sup>These things also are pictures for our learning. We have previously stated that the two kingdoms are illustrations of the two great divisions of Christendom—the great systems, the one Rome and England, and the other the non-conformist churches which, like Judah, have retained more of the true idea of worship and of the truth. To the good Catholic, whether of Rome or of England, the authority of the church is higher than that of the Bible. And the form of service is to these as the worship of the golden calves was to Israel, and as much unauthorized. Israel did not profess to leave Jehovah to worship the calves; rather those were to be understood as helps to his worship. The order and form of service is to these an absolute necessity to acceptance with God; but all such worship leads away from God. It surely leads to idolatry, to a worshiping of the form rather than to a heart worship of God.

<sup>19</sup>Babylon conquered Assyria; and when in later days Cyrus the Mede took Babylon and freed its captives, some out of all the tribes returned to Palestine. But the ten tribes, as such, were lost amongst the nations. The remnant who returned were chiefly of Judah; but the remnant became Israel, and are so named in the New Testament.—Luke 1:54; John 3:10.

<sup>20</sup>Those who set out to seek the "lost tribes" are liable to waste precious time. Those who find them in the Danes and Saxons and the British and American peoples get bewitched with ideas which are almost impossible to lose. Even if these deported captives could be located amongst the peoples of the earth, there could be no advantage either to the finder or to them. Their hope is in the ransom, and in the fact that it is to be applied for all. They will have their opportunity with those whose ways they preferred before those of their God.

#### QUESTIONS FOR BEREAN STUDY

- Where does today's lesson carry us to? Why did God permit Israel to be cut short by Syria? What drew the attention of the Assyrian power to Israel? ¶ 1, 2.
- How long did Menahem reign? What did he do when Assyria threatened? ¶ 3.
- Were Israel and Syria pitted against Judah and Assyria? And why? ¶ 4.
- What was the closing chapter of the northern kingdom? ¶ 5, 6.
- How many times was the line of kings in Israel broken? In what way did the golden-calf worship hinder Israel? ¶ 7.
- What was the height of the reformation under Jehu? What limited it? ¶ 8.
- What was a probable reason why God permitted the division of the tribes? ¶ 9.
- What do Assyrian records seem to show about Jehu? When was Jonah sent to cry against Nineveh? ¶ 10.
- How large was Nineveh? What was evidently one of the causes of Nineveh's wickedness? Give two reasons why Jonah was sent to prophesy against it. ¶ 11.
- What good came from Nineveh's repentance? What commendable thing did Jesus say of the people of Nineveh? ¶ 12.
- In what respect was Israel's place taken by the Assyrians? ¶ 13.
- How did God's treatment of Judah and Israel differ? ¶ 14.
- Israel being scattered and becoming "lost" becomes a type of what? Why were they rejected entirely? ¶ 15.
- What is the meaning of Hoshea, the name of Israel's last king, and how well does it fit the occasion? Could it represent the claim of the antitype? ¶ 16.
- Were the northern tribes included in the ransom? As mean as they were, will they fare better in the resurrection than some who are living today? ¶ 17.
- What did the two kingdoms, Judah and Israel, illustrate for our learning? ¶ 18.
- After Cyrus had freed the people of God, some having faith in God out of all the tribes returned to Palestine; joining Judah they became the remnant of Israel, and the ten tribes became lost. ¶ 19.
- What advantage would it be to find the "lost" tribes? In what is their hope? ¶ 20.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

|                             |         |                          |         |
|-----------------------------|---------|--------------------------|---------|
| Berryville, Va. ....        | Apr. 16 | Lonaconing, Md. ....     | Apr. 23 |
| Rock Enon Springs, Va. .... | " 17    | Mountain Lake Park . . . | 24, 25  |
| Winchester, Va. ....        | " 18    | Oakland, Md. ....        | " 27    |
| Berryville, Va. ....        | " 20    | Clarksburg, W. Va. ....  | " 28    |
| Cummersland, Md. ....       | " 21    | Wallace, W. Va. ....     | " 29    |
| Frostburg, Md. ....         | " 22    | Mobley, W. Va. ....      | " 30    |

## BROTHER J. A. BOHNET

|                         |          |                         |                |
|-------------------------|----------|-------------------------|----------------|
| Duluth, Minn. ....      | " 15     | Onamia, Minn. ....      | Apr. 23        |
| Ironton, Minn. ....     | " 16     | Pease, Minn. ....       | " 25           |
| Aitkin, Minn. ....      | " 17     | Princeton, Minn. ....   | " 27           |
| Federal Dam, Minn. .... | " 18, 20 | Cambridge, Minn. ....   | " 28           |
| Boy River, Minn. ....   | " 21     | Minneapolis, Minn. .... | " 29           |
| Superior, Wis. ....     | " 22     | Centuria, Wis. ....     | Apr. 30, May 1 |

## BROTHER B. H. BOYD

|                         |          |                         |         |
|-------------------------|----------|-------------------------|---------|
| Greenwood, S. C. ....   | Apr. 16  | Cherryville, N. C. .... | Apr. 24 |
| Anderson, S. C. ....    | " 17     | Lincolnton, N. C. ....  | " 25    |
| Greenville, S. C. ....  | " 18, 20 | Charlotte, N. C. ....   | " 27    |
| Greer, S. C. ....       | " 21     | Gastonia, N. C. ....    | " 28    |
| Spartanburg, S. C. .... | " 22     | Rock Hill, S. C. ....   | " 29    |
| Shelby, N. C. ....      | " 23     | Kannapolis, N. C. ....  | " 30    |

## BROTHER J. W. COPE

|                           |          |                      |         |
|---------------------------|----------|----------------------|---------|
| Comanche, Okla. ....      | Apr. 14  | Guthrie, Okla. ....  | Apr. 23 |
| Oklahoma City, Okla. .... | " 15, 16 | Edmond, Okla. ....   | " 24    |
| McLoud, Okla. ....        | " 17, 18 | Chandler, Okla. .... | " 25    |
| Shawnee, Okla. ....       | " 20     | Norman, Okla. ....   | " 27    |
| Tecumseh, Okla. ....      | " 21     | Noble, Okla. ....    | " 28    |
| Drumright, Okla. ....     | " 22     | Purcell, Okla. ....  | " 29    |

## C. W. CUTFORTH

|                          |          |                           |          |
|--------------------------|----------|---------------------------|----------|
| Yorkton, Sask. ....      | Apr. 14  | Camrose, Alta. ....       | Apr. 25  |
| Noose Jaw, Sask. ....    | " 16     | Edmonton, Alta. ....      | " 27, 28 |
| Medicine Hat, Alta. .... | " 18, 20 | Calmar, Alta. ....        | " 29, 30 |
| Clgary, Alta. ....       | " 21, 22 | Leduc, Alta. ....         | May 1    |
| Biseker, Alta. ....      | " 23     | Trince George, B. C. .... | 4, 5     |
| Svalwell, Alta. ....     | " 24     | Prince Rupert, B. C. .... | 7, 8     |

## BROTHER H. H. DINGUS

|                       |          |                       |          |
|-----------------------|----------|-----------------------|----------|
| Clayton, Ala. ....    | Apr. 15  | Birmingham, Ala. .... | Apr. 23  |
| Montgomery, Ala. .... | " 16     | Littleton, Ala. ....  | " 24     |
| Seima, Ala. ....      | " 17     | Bessemer, Ala. ....   | " 25     |
| Notasulga, Ala. ....  | " 18     | Birmingham, Ala. .... | " 27     |
| Columbus, Ga. ....    | " 20, 22 | Tuscaloosa, Ala. .... | " 28     |
| Seale, Ala. ....      | " 21     | Boaz, Ala. ....       | " 29, 30 |

## BROTHER A. J. ESHLEMAN

|                        |          |                          |          |
|------------------------|----------|--------------------------|----------|
| Waco, Tex. ....        | Apr. 13  | Desdemona, Tex. ....     | Apr. 22  |
| Egan, Tex. ....        | " 14, 15 | Eastland, Tex. ....      | " 23, 24 |
| Cleburne, Tex. ....    | " 16     | Merkel, Tex. ....        | " 25, 27 |
| Weatherford, Tex. .... | " 17     | Abilene, Tex. ....       | " 28     |
| Port Worth, Tex. ....  | " 18, 20 | Wichita Falls, Tex. .... | " 29     |
| Dublin, Tex. ....      | " 21     | Decatur, Tex. ....       | " 30     |

## BROTHER M. L. HERR

|                        |          |                       |          |
|------------------------|----------|-----------------------|----------|
| Homan, Ark. ....       | Apr. 14  | Brazil, Ind. ....     | Apr. 23  |
| Donaldson, Ark. ....   | " 15     | Sullivan, Ind. ....   | " 24     |
| Little Rock, Ark. .... | " 16     | Dugger, Ind. ....     | " 25     |
| St. Louis, Mo. ....    | " 18, 20 | Linton, Ind. ....     | " 27, 28 |
| Terre Haute, Ind. .... | " 21     | Bicknell, Ind. ....   | " 29     |
| New Goshen, Ind. ....  | " 22     | Washington, Ind. .... | " 30     |

## BROTHER W. M. HERSEE

|                           |             |                       |         |
|---------------------------|-------------|-----------------------|---------|
| Orono, Ont. ....          | Apr. 14, 15 | Welland, Ont. ....    | Apr. 23 |
| Oshawa, Ont. ....         | " 16        | Dunnville, Ont. ....  | " 29    |
| Hamilton, Ont. ....       | " 18, 20    | Nanticoke, Ont. ....  | " 30    |
| Geamsville, Ont. ....     | " 21, 22    | Barrie, Ont. ....     | May 1   |
| St. Catharines, Ont. .... | " 23, 24    | Port Dover, Ont. .... | " 2     |
| Niagara Falls, Ont. ....  | " 25, 27    | Simcoe, Ont. ....     | " 4     |

## BROTHER H. HOWLETT

|                    |         |                    |         |
|--------------------|---------|--------------------|---------|
| Canton, O. ....    | Apr. 17 | Delaware, O. ....  | Apr. 24 |
| Dalton, O. ....    | " 18    | Amlin, O. ....     | " 25    |
| Wooster, O. ....   | " 20    | Columbus, O. ....  | " 27    |
| Crestline, O. .... | " 21    | Marion, O. ....    | " 27    |
| Galion, O. ....    | " 22    | Toledo, O. ....    | " 28    |
| Marion, O. ....    | " 23    | Chicago, Ill. .... | " 29    |

## H. S. MURRAY

|                        |          |                       |          |
|------------------------|----------|-----------------------|----------|
| Avon Park, Fla. ....   | Apr. 14  | Palm Beach, Fla. .... | Apr. 25  |
| Moore Haven, Fla. .... | " 15     | Melbourne, Fla. ....  | " 27     |
| Palm Beach, Fla. ....  | " 17     | Titusville, Fla. .... | " 28     |
| Key West, Fla. ....    | " 20     | Ormond, Fla. ....     | " 29     |
| Naranja, Fla. ....     | " 21     | New Smyrna, Fla. .... | " 30     |
| Miami, Fla. ....       | " 22, 23 | Sanford, Fla. ....    | May 1, 4 |

## BROTHER G. R. POLLOCK

|                       |              |                         |             |
|-----------------------|--------------|-------------------------|-------------|
| Poplar, Mont. ....    | Apr. 7       | Dore, N. D. ....        | Apr. 21, 22 |
| Bonetrail, N. D. .... | " 9, 10      | Miles City, Mont. ....  | " 24        |
| Avondale, Mont. ....  | " 11, 12     | Mellstone, Mont. ....   | " 25, 27    |
| Outlook, Mont. ....   | " 13, 14     | Wason Flats, Mont. .... | " 28-30     |
| Reserve, Mont. ....   | " 15, 16     | Miles City, Mont. ....  | May 1       |
| Froid, Mont. ....     | " 17, 18, 20 | Billings, Mont. ....    | " 2         |

## BROTHER B. M. RICE

|                          |         |                          |         |
|--------------------------|---------|--------------------------|---------|
| Utica, N. Y. ....        | Apr. 17 | Port Jervis, N. Y. ....  | Apr. 24 |
| Cortland, N. Y. ....     | " 18    | Middletown, N. Y. ....   | " 25    |
| Binghamton, N. Y. ....   | " 20    | Newburgh, N. Y. ....     | " 27    |
| Oneonta, N. Y. ....      | " 21    | Kingston, N. Y. ....     | " 28    |
| Johnson City, N. Y. .... | " 22    | Poughkeepsie, N. Y. .... | " 29    |
| Eldred, N. Y. ....       | " 23    | Stottville, N. Y. ....   | " 30    |

## BROTHER V. C. RICE

|                     |          |                      |         |
|---------------------|----------|----------------------|---------|
| Wall Lake, Ia. .... | Apr. 15  | Keosauqua, Ia. ....  | Apr. 24 |
| Red Oak, Ia. ....   | " 16, 18 | Burlington, Ia. .... | " 25    |
| Prescott, Ia. ....  | " 20     | Muscatine, Ia. ....  | " 27    |
| Chariton, Ia. ....  | " 21     | Iowa City, Ia. ....  | " 28    |
| Indianola, Ia. .... | " 22     | Marengo, Ia. ....    | " 29    |
| Albia, Ia. ....     | " 23     | Davenport, Ia. ....  | " 30    |

## BROTHER C. ROBERTS

|                          |         |                        |             |
|--------------------------|---------|------------------------|-------------|
| Qu'Appelle, Sask. ....   | Apr. 15 | Lethbridge, Alta. .... | Apr. 25, 27 |
| Regina, Sask. ....       | " 16    | Macleod, Alta. ....    | " 28        |
| Medicine Hat, Alta. .... | " 18-20 | Fernie, B. C. ....     | " 29, 30    |
| Suffield, Alta. ....     | " 21    | Elko, B. C. ....       | May 1       |
| Bow Island, Alta. ....   | " 23    | Cranbrook, B. C. ....  | " 2, 4      |
| Taber, Alta. ....        | " 24    | Balfour, B. C. ....    | " 6         |

## BROTHER R. L. ROBIE

|                      |          |                         |         |
|----------------------|----------|-------------------------|---------|
| Pendleton, Ore. .... | Apr. 15  | Pendleton, Ore. ....    | Apr. 25 |
| Hermiston, Ore. .... | " 16     | Walla Walla, Wash. .... | " 27    |
| Hepppner, Ore. ....  | " 17, 18 | Weston, Ore. ....       | " 28    |
| Pendleton, Ore. .... | " 20     | Waitsburg, Wash. ....   | " 29    |
| LaGrande, Ore. ....  | " 21, 24 | Dayton, Wash. ....      | " 30    |
| Joseph, Ore. ....    | " 22, 23 | Pomeroy, Wash. ....     | May 1   |

## E. D. SEXTON

|                          |         |                        |         |
|--------------------------|---------|------------------------|---------|
| Fresno, Calif. ....      | Apr. 16 | Orosi, Calif. ....     | Apr. 24 |
| Seima, Calif. ....       | " 17    | Reedley, Calif. ....   | " 25    |
| Tulare, Calif. ....      | " 18    | Fresno, Calif. ....    | " 27    |
| Bakersfield, Calif. .... | " 20    | Riverbank, Calif. .... | " 28    |
| Glenville, Calif. ....   | " 21    | Oakdale, Calif. ....   | " 29    |
| Porterville, Calif. .... | " 23    | Tuolumne, Calif. ....  | " 30    |

## BROTHER O. L. SULLIVAN

|                          |         |                           |         |
|--------------------------|---------|---------------------------|---------|
| Clinton, Ia. ....        | Apr. 17 | Benton Harbor, Mich. .... | Apr. 24 |
| Ashton, Ill. ....        | " 18    | Hartford, Mich. ....      | " 25    |
| Rochelle, Ill. ....      | " 20    | South Haven, Mich. ....   | " 27    |
| Hammond, Ind. ....       | " 21    | Kalamazoo, Mich. ....     | " 28    |
| Michigan City, Ind. .... | " 22    | Otsego, Mich. ....        | " 29    |
| Niles, Mich. ....        | " 23    | Three Rivers, Mich. ....  | " 30    |

## BROTHER W. J. THORN

|                           |         |                         |          |
|---------------------------|---------|-------------------------|----------|
| Kansas City, Mo. ....     | Apr. 15 | Fort Smith, Ark. ....   | Apr. 22  |
| Joplin, Mo. ....          | " 16    | Lamar, Ark. ....        | " 23, 24 |
| Noel, Mo. ....            | " 17    | Dover, Ark. ....        | " 25     |
| Siloom Springs, Ark. .... | " 18    | Russellville, Ark. .... | " 27     |
| Springdale, Ark. ....     | " 20    | Havana, Ark. ....       | " 28, 29 |
| Fayetteville, Ark. ....   | " 21    | Danville, Ark. ....     | " 30     |

## BROTHER T. H. THORNTON

|                          |         |                       |          |
|--------------------------|---------|-----------------------|----------|
| Augusta, Kan. ....       | Apr. 15 | Wichita, Kan. ....    | Apr. 22  |
| Eldorado, Kan. ....      | " 16    | Hardtner, Kan. ....   | " 23, 24 |
| Douglass, Kan. ....      | " 17    | Wichita, Kan. ....    | " 25, 27 |
| Arkansas City, Kan. .... | " 18    | Pratt, Kan. ....      | " 28     |
| Winfield, Kan. ....      | " 20    | Arlington, Kan. ....  | " 29     |
| Wellington, Kan. ....    | " 21    | Hutchinson, Kan. .... | " 30     |

## BROTHER J. B. WILLIAMS

|                              |          |                             |             |
|------------------------------|----------|-----------------------------|-------------|
| Pictou, N. S. ....           | Apr. 15  | Tracey Sta., N. B. ....     | Apr. 23, 24 |
| Scotsburn, N. S. ....        | " 16     | Rollingdam Sta., N. B. .... | " 25        |
| Charlottetown, P. E. I. .... | " 17, 18 | St. John, N. B. ....        | " 27        |
| Amherst, N. S. ....          | " 20     | Evandale, N. B. ....        | " 28, 29    |
| Moncton, N. B. ....          | " 21     | Fredericton, N. B. ....     | " 30        |
| St. John, N. B. ....         | " 22     | Millville, N. B. ....       | May 1       |

## BROTHER I. F. ZINK

|                      |          |                        |         |
|----------------------|----------|------------------------|---------|
| Hanover, Pa. ....    | Apr. 14  | Reading, Pa. ....      | Apr. 21 |
| Lancaster, Pa. ....  | " 15, 16 | Pottstown, Pa. ....    | " 22    |
| Rheems, Pa. ....     | " 17     | Boyetown, Pa. ....     | " 23    |
| Lebanon, Pa. ....    | " 18     | Linfield, Pa. ....     | " 24    |
| Plainfield, Pa. .... | " 20     | Norristown, Pa. ....   | " 25    |
| Harrisburg, Pa. .... | " 20     | Philadelphia, Pa. .... | " 27    |