



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

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

VOL. XLIV SEMI-MONTHLY No. 18
Anno Mundi 6051 - September 15, 1923

CONTENTS

THE BELOVED OF GOD	275
God's Love for Our Race	275
God's Love for Israel	276
The Witness of the Prophets	276
God's Love for His First-born	277
God's Love for Spiritual Israel	277
Principles of God's Love	278
Present Duties	279
PRAYER-MEETING TEXT COMMENTS	280
ISRAEL IN THE MIDST OF THE NATIONS	281
MISSIONARY TEACHINGS OF THE PROPHETS	284
QUESTIONS AND ANSWERS	286
NEW YORK CONVENTION	287
PASTOR RUSSELL'S MEMOIRS	287
NOTICE OF ANNUAL MEETING	274

"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.

WTB&TS.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

18 CONCORD STREET & B BROOKLYN, N.Y. U.S.A.

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 38-40 Irwin Avenue, Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 6 Lelie St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International Postal Money Orders only*. (*Foreign translations of this journal appear in several languages*)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER, R. H. BARBER.

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

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

Entered as Second Class Matter at Brooklyn, N.Y. Postoffice., Act of March 3rd 1879.

PITTSBURGH CONVENTION

Following the annual meeting there will be a convention of the Bible Students at Pittsburgh November 1 to 4, inclusive, at which a number of the Pilgrim brethren will be present. On Sunday, the 4th, a public meeting will be addressed by Brother Rutherford in the Syria Mosque. For further information concerning accommodations for the convention please address C. H. Stewart, Secretary, 317 Grace Street, Mt. Washington Sta., Pittsburgh, Pa.

ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10 o'clock a.m., Wednesday, October 31, 1923, to transact any business that may properly come before the said convention, including the election of officers. Form of proxy is furnished with this issue of THE WATCH TOWER for all shareholders. Further copies may be had by addressing the Secretary.

(Signed) W. E. VAN AMBURGH, *Secretary*.

September 15, 1923.

WORLD-WIDE WITNESS

October 21 will be the next world-wide witness. We had first suggested that this be October 14, on account of New York's big meeting, which we anticipated at that time, but which has been set for one week later. Subject: "All Nations Marching to Armageddon, But Millions Now Living Will Never Die."

SPECIAL RATES TO THE NEW YORK CONVENTION

A special rate of one and one-half fares has been granted by the railroads to the New York Convention on what is known as the certificate plan. When purchasing your ticket you pay full fare from the starting point to New York. The agent will give you a certificate upon request, which will enable you to purchase a ticket from New York to your starting point at one-half the rate you paid coming to New York. Certificate must be deposited with the secretary of transportation, Brother R. H. Barber, upon arrival. Further particulars will be announced in the next issue of THE WATCH TOWER.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV

SEPTEMBER 15, 1923

NO. 18

THE BELOVED OF GOD

"Judas, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ."—Jude 1, R. V.

IN HIS letter to the Corinthian brethren (2 Corinthians 13:11) the apostle Paul calls our God "the God of love and peace"; and in his first Epistle the beloved St. John goes a step further and makes the declaration that "God is love." (1 John 4:8) This is as we should expect. We find ourselves in a universe that abounds with blessings bestowed in profusion upon a million forms of life. Are there a million forms? We do not know; but if, as is claimed, there are 15,000 forms of beetles known and classified, each one of them rejoicing in his own peculiar structure and environment, then we may be sure that the total number of designs of animate beings, visible and invisible, is large, far into the thousands anyway.

²Naturally, we human beings rejoice most in our own human life. Our eyes are adapted to the discernment and appreciation of colors, all of them pleasing to the eye. Mosaic manufacturers make 15,000 colors; and it is estimated that the trained eye can detect a million colors. And beyond the border line of human vision there are the many shades of ultra-violet rays, all of them beautiful, too, no doubt, to eyes that are made to see their riches.

³The variety in sounds is as great as in colors, possibly greater. The ear is constructed in the form of a harp with 2,700 chords of various lengths, attuned to catch and analyze the vibrations that are coming from the throats and wings of birds and other creatures, the movements of air, water and all the thousand and one manifestations of activity everywhere about us. These things all seem to have been designed to interest and entertain us; and no doubt this is largely true.

⁴There is another field of odors about which most of us know but little, because our senses have not been trained. We only know that a trained dog will trace a man infallibly by the characteristic odor left in the ground over which he has walked, and that insects will detect for many miles odors which most human beings cannot detect at all.

⁵There are other fields of interest in touch and in taste, all giving exquisite joy to their happy possessors. All these gifts came from the one source, from the great

Giver of every good and perfect gift. They are provisions that the God of love has made for the blessing of his creatures. Without doubt there are joys in plant life, as there are in forms of life above and beyond the human which we know exist, but of which we have no clear comprehension. The higher the organism, the higher the capacity for enjoyment. But the Author of all joys is the God of love. God has bestowed these blessings because it is his nature to bless others. Blessed be his holy name forever and ever.

GOD'S LOVE FOR OUR RACE

⁶While it is proper enough and reasonable enough to conclude that our Creator is happy in the bestowal of his blessings upon his creatures, yet it would not be proper nor reasonable to conclude that he would be unhappy without them. He was happy, perfectly so, when he was alone. Hence his blessings upon humanity are all the more remarkable. Here is a race that has spurned his protective care. It is a fit subject for destruction. God could be entirely happy if no such race existed; and yet "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

⁷This great act of love on the part of the Creator was no ordinary thing. It was the most extraordinary thing that has ever happened in the universe; and God wishes us to understand it so, and to know that our whole existence as a race is directly due to his doing for us what none of us or all of us put together could in any possible way do for ourselves. Leeser's translation of Psalm 49:7-9 puts the matter well: "Of those that trust in their wealth, and boast themselves of their riches, no one can in any wise redeem his brother, nor can he give to God redemption money for himself; for the ransom of their soul is *too costly*."

⁸This is the same thought expressed by St. Peter when he says that we were redeemed not with such corruptible things as silver and gold but with something infinitely more precious, even "the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter 1:18, 19.

GOD'S LOVE FOR ISRAEL

The first direct mention of God's love for his people Israel is in the book of Deuteronomy, though it is many times previously implied. All the fathers, except Moses and Caleb and Joshua, had died in the wilderness; and Moses was encouraging their descendants to obedience and to the assurance that even if disobedient, and repentant afterward, the Lord would hear their voice if they would but turn to him. He reminds them of the fact that God is a merciful God, a covenant-keeping God, a Deliverer of those that trust him; and that these blessings to them are "because he loved thy fathers." (Deuteronomy 4:37) He would not have the living think that the dead are forgotten, or counted as enemies; for "the Lord had a delight in thy fathers to love them" (Deuteronomy 10:15), even though they had proved disobedient at Kadesh (at the time of sending out the spies) and, like Moses himself, had been denied the privilege of entering the promised land. They will enter it in due time, and be blessed by their chastisements received in the long ago.

¹⁰A little later Moses tells the people that are then before him that the Lord loves them, and that the reason he loves them is that he loves them (What better reason can anybody give for loving anybody that he truly loves?) and because he would keep his promise to their fathers. The words are: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people [when sojourning in Abraham alone]; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."—Deut. 7:7, 8.

¹¹Moses tells us that it was because the Lord loved Israel that he turned the curse of Balaam into a blessing (Deuteronomy 23:5); that he loved the tribes as a whole (Deuteronomy 33:3, *Leeser*), and that he specially loved the tribe of Benjamin (Deuteronomy 33:12)—probably to be understood in an antitypical sense.

¹²We find David in the Psalms making frequent reference to himself as the Lord's "beloved" (Psalms 60:5; 108:6) and to God's love for "Mount Zion" (Psalms 78:68; 87:2); and these we are to understand in both senses, typical and literal. David was a type of Christ and "beloved" in that sense; but he was beloved on his own account also, "a man after God's own heart" because of a generosity that did not and would not harbor ill will against anybody. David also mentions God's love for Israel as a whole.—Psalm 47:4.

THE WITNESS OF THE PROPHETS

¹³The prophets had some unpleasant duties to perform in their warnings of impending calamities as a result of disobedience, but they had pleasant duties, too;

and although we are to understand that their messages of hope and comfort are the heritage of spiritual Israel, we need not forget that they belonged to fleshly Israel also.

¹⁴When the prophet Isaiah says: "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee" (Isaiah 43:4); and when he says again: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and carried them all the days of old" (Isaiah 63:9)—the context in both cases shows that fleshly Israel is the one directly spoken of.

¹⁵Right at the time when the Lord by the mouth of the prophet Jeremiah is accusing Israel of going after false gods he calls her "my beloved" (Jeremiah 11:15); and right at the time when he is warning her of her impending captivity for seventy long years, he comforts her with promises of restoration to her own land and says: "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—Jeremiah 31:3.

¹⁶The prophet Hosea, in the words of Brother Russell, "says some very bad things about some very bad people," and in the third chapter is caused to marry an unfaithful woman, an adulteress, thus to illustrate God's faithfulness toward Israel even in her unfaithfulness—the love of the Lord toward the children of Israel "who look to other gods."—Hosea 3:1.

¹⁷How tender is the message of Jehovah toward Israel in the later words of the same prophecy. "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I taught Ephraim also to go [as a loving parent teaches an infant to walk], taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they [the kindly caretakers of the dumb animals] that take off the yoke on their jaws, and I laid meat [food, temporal and spiritual] unto them."—Hosea 11:1, 3, 4.

¹⁸The Lord through the prophet Malachi is drawing Israel's attention to the evil way in which they have complied with the requirements of the law. Their offerings should have been of the best of their flocks, to illustrate that the best we have is none too good to lay at the feet of him to whom we owe our all; but they were hiding away their choice animals and offering polluted bread and, from their animals, the blind and lame and sick. In these circumstances the Prophet says: "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? . . . A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name."—Malachi 1:2-6.

¹⁹Nehemiah tells us that Solomon "was beloved of his God" but sinned through the folly of what Nehemiah styles "outlandish women." (Nehemiah 13:26) Daniel

seems to have been on the very highest pinnacle of divine favor; for three different times the angel of the Lord assured him that he was "greatly beloved." (Daniel 9:23; 10:11, 19) We have reason to believe that this favor with God was Daniel's throughout his whole life, and will be his in the kingdom. When these ancient worthies and their comrades come into power during the Millennium they will be "beloved for the fathers' sakes" (Romans 11:28); and throughout their whole administration of the earthly phase of the Lord's Millennial kingdom their separate establishment from that of the rest of mankind will be "the beloved city," over which God will jealously watch and which he will defend when the insurrection takes place at the end of that age.—Revelation 20:9.

GOD'S LOVE FOR HIS FIRST-BORN

²⁰There are special reasons why God would have a special love for his first-born, Jesus our Savior and Redeemer. We have but to think of the ages, perhaps millions of years, during which they were bosom companions, to realize something of how dear they were to each other. In the sayings of the wise man, under the personification of Wisdom, our Lord is made to declare: "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of the earth; and my delights were with the sons of men."—Proverbs 8:22-31.

²¹How well this is expressed! Jehovah's delight was with his first and last creation; and Jesus' delights were with his own creation, and specifically with the sons of men. The Father furnished the plans and specifications for building the first man, even to numbering the hairs necessary to make a perfect creature; and our Lord carried out the plans to the letter, and has been interested in man's welfare from that moment to this. What a thrilling moment it must have been for him when that perfect thing, the result of his exquisite workmanship, first breathed, and opened his eyes, and began the exercise of those powers which made him once and will make him again the ruler of all the earth, an earthly likeness of the Creator!

²²We can get a good idea of the tender love of Jehovah for our Lord if we think about Abraham's love for Isaac. Abraham had waited long for Isaac's birth; Jehovah waited for an eternity before the creation of the Logos. Abraham had seen Isaac come to maturity, blossoming out into magnificent young manhood. Jehovah had witnessed the expanding powers of the Logos, and had seen the starry heavens, and all the forms of life which give witness to his capacity. Abraham had always the obedience and love and companionship of Isaac. Jehovah had come to think of Jesus "as one brought up with him." Abraham's heart was specially touched with love for Isaac when the message came to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Genesis 22:2) Jehovah knew from the beginning that the time would come when this obedient, loving and always faithful companion would have to be offered up for the sins of others. Did not the knowledge of Jesus' coming sufferings make him more precious in Jehovah's eyes? Assuredly so. What loving human parent, knowing that one of his children must die because of the transgression of another, would not look with specially tender eyes upon that one! This is one of the lessons we may take from the statement respecting Jacob (who, in some sense of the word, was a type of Jehovah), that "Israel loved Joseph [type of Christ] more than all his children."—Genesis 37:3.

²³The heavenly Father was making no experiment when he sent the Son to be the savior of the world. Through the Prophet long before he had said: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isaiah 28:16) St. Peter quotes these words (1 Peter 2:6) and applies them to our Lord. What words of comfort and reassurance these must have been to our Lord Jesus in his dark hours in Gethsemane and from thence until it was all finished at Calvary! Looking back we can now see that the same Prophet, when foretelling the overthrow of mystic Babylon at the hands of him whom Cyrus typified, was speaking of Jehovah's love for Jesus when he said: "The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans."—Isaiah 48:14.

NOT SLOW TO TELL HIS LOVE

²⁴The heavenly Father was not slow in giving testimony to his love for the Anointed One. No sooner had Jesus become the Christ, the Anointed, by going down into Jordan and being baptized, than the heavens (the deeper things of God's Word) "were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matthew 3:16, 17.

²⁵Later the heavenly Father bore this same precious witness not only to Jesus himself but to three chosen ones from among the disciples, Peter, James and John, on the mount of transfiguration. What a wonderful experience, what a strengthening experience, it must have been to Jesus as well as to these chosen ones when "a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:5) To St. Peter this experience was the most convincing of all evidences that Jesus was the Son of God. He refers to it in 2 Peter 1:17.

²⁶Jesus knew that he was the specially loved Son of the Father. Matthew, Mark and Luke have recorded the parable of the Vineyard, how the servants were sent, one after another, for the fruits, and were turned away empty and how, "having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son" (Mark 12:6); but it is particularly in John's Gospel that we find Jesus specially referring to this love.

²⁷In John 3:35 it is recorded that "the Father loveth the Son, and hath given all things into his hand"; in John 10:17, "Therefore doth my Father love me"; in John 15:9, 10, "As the Father hath loved me, so have I loved you: continue ye in my love; . . . even as I have kept my Father's commandments, and abide in his love." And in John 17:26 our Lord prays to the Father "that the love wherewith thou hast loved me may be in them, and I in them."

GOD'S LOVE FOR SPIRITUAL ISRAEL

²⁸It is easy to comprehend the reasons for God's great love for his well beloved first-born. There are not so many reasons for him to love us. But he does love us, and all the expressions of love to natural Israel come with peculiar force to apply to those whom natural Israel typified. And there are some expressions in the Old Testament itself which cannot well be taken to apply to any except the spiritual house.

²⁹For example, when the Psalmist says: "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15), it seems evident that he is referring to the sacrificial death of the house of sons. When Jeremiah refers to "the precious sons of Zion, comparable to fine gold" (Lamentations 4:2), it is apparent that the spiritual house is referred to; for we know that gold is always a symbol of the divine nature. When it is said of Israel: "He that toucheth you toucheth the apple of his eye" (Zechariah 2:8), it seems evident that this also shows just how Jesus' brethren appear in the Father's eyes.

³⁰The love of the new creation as such did not begin actually until there was such a new creation; but Jesus, so to speak, saw that such a new creation was to come and knew that the Father would have a special love for it when it did come. Shortly before the end of his min-

istry he said to the beloved apostle Judas, the author of the Epistle from which our text is taken: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) And because the apostles were already, in advance, showing a family love (*phileo*), the Father already loved them in kind even before the spirit was given. "For the Father himself loveth [*phileo*] you, because ye have loved [*phileo*] me, and have believed that I came out from God."—John 16:27.

³¹The apostle Paul addresses the saints in Rome as "beloved of God" (Romans 1:7); he is well assured that "God commendeth his love toward us in that, while we were yet sinners, Christ died for us" (Romans 5:8); he is "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."—Romans 8:38, 39.

³²But as in the case of our heavenly Father's love for the Lord Jesus, we found the most evidences in the writings of the apostle John, so we find in the case of his love for the church. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 3:1; 4:9-11, 16.

PRINCIPLES OF GOD'S LOVE

³³An examination of the Scriptures shows that there are but three things that Jehovah is said to love. There surely are other things, but the importance of these three is so great that they are mentioned while the other things are passed by. These three things are justice, mercy, and humility. How evidently, then, the Lord would have his people cultivate these three things assiduously.—Micah 6:8.

³⁴Six times the Lord tells us that he loves justice and those that practise it. (Psalms 11:7; 33:5; 37:28; 146:8; Proverbs 15:9; Isaiah 61:8) Sometimes the word is rendered "righteousness" and sometimes "judgment," but plain and simple *justice* is the thought. The Lord loves a cheerful giver. (2 Corinthians 9:7) Generosity is a form of mercy. And "God resisteth the proud, but giveth grace [love, favor] to the humble." (James 4:6) Would you have God's love? Be just toward all. Would you have God's love? Be merciful toward the erring and the needy. Would you have God's love? Remember "when thou wast little" (1 Samuel

15:17), and do not take yourself, your words, your opinions too seriously. Think soberly.

³⁵Jehovah's love is of the rare sort that does not hesitate to chastise, to wound deeply, if thereby the loved one is to be brought to a proper course. When about to send fleshly Israel into the seventy years' captivity, he does not hesitate to say, "I have given the dearly beloved of my soul into the hand of her enemies" (Jeremiah 12:7); and every Christian knows full well the force of the promise that "whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—Proverbs 3:12.

³⁶Jehovah's love is not the demonstrative, shallow kind. It is the deep love that floweth like a river. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest [margin, be silent] in his love, he will joy over thee with singing." (Zephaniah 3:17) He will be silent while his plans of love are working out. He will rejoice when they come to fruition. Everybody in heaven and in earth will rejoice then, even including the Father himself, as this scripture shows. Then God will be "all in all"—everything to everybody. Then all will be God's happy family, united forever in love, with Jesus, the beloved Prince of Peace, the fairest of ten thousand and the most beloved, Head over all.

PRESENT DUTIES

³⁷Sixty centuries ago God planned for the new creation. Nearly nineteen hundred years ago he actually began that new creation when his beloved Son Christ Jesus was begotten to the divine nature. Throughout the age his little ones have been chosen and developed and are now being tested for their faithfulness and love. Their journey has been through a vale of tears; for it pleased the loving Father to permit them to suffer, that they might be made perfect in sympathy and in loving kindness toward all. But amidst all the trials and tears that have lined their pathway, the Lord Jehovah has exercised his loving power in their behalf, turning their sorrow and tears into joy. His love planned it all, and his beloved Son has executed his plan because of his love for the Father.

³⁸Truly St. John has said: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." To be loved by the eternal God, what a blessed privilege! To have the love of Jesus all the way, what a precious possession! Then what should we do?

³⁹Love begets love. As the children of God, begotten by his spirit of love, we have our minds illuminated and the eyes of our understanding opened, that we might learn of and appreciate his character. It is our duty and privilege to grow in his likeness and in the image of our dear Lord and Master. All his children should see to it, then, that they dwell together in peace and love. Now all such may 'with open face behold as in a

mirror the glory of the Lord,' and while so doing be changed into the same image from glory to glory, even by the spirit of the Lord.

⁴⁰The study of the character of Jehovah and his beloved Son Christ Jesus is vitally essential to transformation into his likeness. As his glorious image is mirrored upon our minds, our hearts respond in greater love to him, and we are moved to put forth our hand and do with our might whatsoever we find to do, to his glory. The new creation is God's organization on earth, otherwise designated as Zion. Since Pentecost she has been the light of the world. Now her King has come unto his temple, and a voice from heaven is saying unto her: "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60:1) Zion's love and loyalty can now be shown by advertising to the world the presence of the King and his kingdom. Then let us say to Zion: "Let not thine hand be slack." Ye are now the beloved of God, kept in the hollow of his hand for Jesus Christ. Be glad and rejoice in the joy of thy Lord, who is now putting in order his kingdom. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Zephaniah 3:17.

QUESTIONS FOR BEREAN STUDY

Are there possibly a million forms of life enjoying the blessing of God? ¶ 1.
Tell us something about the trained eye's capacity for discerning colors. ¶ 2.
Tell us about the structure of the ear, and its capacity for discerning sound waves. ¶ 3.
What about the sense of smell? Can we detect all odors? ¶ 4.
Where do all these gifts come from, as well as touch and taste? Who is the author of all joy, and why? ¶ 5.
Could God be happy if humanity did not exist? Why are God's blessings upon humanity remarkable? ¶ 6.
What is the most extraordinary thing that has happened in the universe? ¶ 7.
What was the price of our redemption? ¶ 8.
How is the love of God manifested? How are his mercies made known? ¶ 9-11.
How does David speak of himself as the Lord's beloved? Why? ¶ 12.
What was the nature of the prophets' unpleasant duties? Their pleasant duties? ¶ 13.
Did God love the Israelitish nation? Where is it so stated? ¶ 14-16.
How did God show his tenderness for the house of Israel? ¶ 17.
What is the Lord's reproof through the prophet Malachi? ¶ 18.
How many times did God send word to Daniel that he was greatly beloved, and how? Will Daniel be in great favor in the kingdom? ¶ 19.
Is it manifestly proper that God should have a special love for his first-born Son? ¶ 20.
Why should there be exquisite joy on the part of Jesus (Logos) at Adam's creation? ¶ 21.
What is the correspondence between Jehovah and Jesus, and Abraham and Isaac? Why? ¶ 22.
Why were the words of Isaiah 28:16 comforting and reassuring to Jesus in the darkest hours of his experience? ¶ 23.
Did God tarry in declaring his love for his obedient Son? ¶ 24.
Did God want witnesses of his love for Jesus for our benefit? ¶ 25.
Did Jesus know the Father loved him? To whom did he declare it? ¶ 26, 27.
Why does God love us, the spiritual house? ¶ 28, 29.
By what statements do we know the Father loves the new creation? What should be our attitude toward God? ¶ 30-32.
What three things does God love? Where are these things found? ¶ 33, 34.
Can true love correct and chastise and otherwise render needful punishment? ¶ 35.
Is true love demonstrative? If not, in what way does it manifest itself? ¶ 36.
Why has the Christian's journey been through a vale of tears? What was the purpose? ¶ 37.
What is the blessed privilege and precious possession of the Christian? ¶ 38.
What is necessary in order for us to have our minds so illuminated that we may know God? ¶ 39.
How may we be transformed into the divine likeness? What is our present privilege? ¶ 40.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR OCTOBER 17

"Praying always . . . in the spirit . . . for all saints."
Ephesians 6:18.

PRAYER is a most blessed privilege enjoyed by the Christian. No new creature in Christ can make progress in the narrow way who neglects prayer. If he is beset by many trying circumstances, weighed down with many burdens, he finds consolation and relief by bearing this burden unto the Lord. If perplexed in the way he should go, he can ask with confidence the Lord's guiding hand; for the Father has promised to direct in the way they should go those who trust him. If approaching the performance of a duty that is important, such as the presentation of the message of the Lord, he can go to the Father through the Son with confidence, asking the Lord to bless the message according to his wisdom, and can know that God will do so to his own glory. If the windows of heaven are opened and the Lord's blessing poured out upon him, he can come to the Father through the Son with great rejoicing and thanksgiving in his heart, and tell his joy to the Lord.

Not only is this privilege of prayer individual, but the Lord has graciously privileged each one of the saints to pray for every other saint; and in this text the Apostle admonishes each member of the body to pray always in the spirit for all saints. This does not mean that one is to be constantly on his knees; but each day and each hour of the day as he goes about his duties he can do so in an attitude of prayer to the Lord, asking not only that he be guided himself, but that God will guide, direct, and bless all of his saints and keep them in the unity of the spirit, that they may be an honor and a glory to his name. To thus pray in the spirit means that he will have the spirit of the Lord, which is the spirit of love; and his prayer for the brethren will be prompted by an unselfish interest in the spiritual welfare of his brethren. It helps him to keep in mind that blessed unity of the saints—their oneness of purpose and their oneness of hope. It enables him the more faithfully to look out for the interests of his brethren and therefore for the interests of the kingdom.

The prayer circle thus enjoined upon the saints forms a bulwark against the adversary through which he cannot break; and where all the saints are always praying in the spirit, the adversary cannot overwhelm them; for they are dwelling close to the Lord, abiding under the shadow of his wing. To such the promise is made: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . There shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways."—Psalms 91:1, 10, 11.

Prayer has been properly defined as the heart's sincere desire, expressed in words or unexpressed. God

knows the secret intent of the heart. If each saint has a pure heart toward his brethren, praying the Father's blessing upon them, then he must consistently be watching for an opportunity himself to bless them. This unity of purpose, unity of heart, and unity of interest in each other in the spirit of the Lord will lead ultimately to the complete transformation of all such into the image or character likeness of our Lord.

TEXT FOR OCTOBER 24

"Stand fast in one spirit."—*Philippians 1:27.*

GOD having foretold through his prophet the development of the seed of promise Satan the opposer of God, having had a knowledge of this fact from the beginning, has opposed the development of the Christ. The Apostle had in mind this opposition when he wrote to the church: "Stand fast." He knew that the adversary would violently assault the Lord's followers and resort to every possible means to disrupt their unity. His admonition is to beware of this and prepare for it. He assures such that there is no cause to be terrified by the adversary. The followers of Christ should see to it that they never directly or indirectly lend any aid to the adversary, but always stand shoulder to shoulder, presenting a solid and united front, battling for the cause which they love better than this life.

But how shall they stand fast? St. Paul answers: "In one spirit, with one mind striving together for the faith of the gospel." The spirit controlling the body must be the holy spirit, therefore the spirit of love; and this is the tie that binds firmly together all the body members in Christ. They must have one mind; namely, the mind of Christ, being entirely submissive to the Father's will, which means a complete devotion to his cause and a watchfulness for the interests of each other. Every one must, as opportunity is afforded, faithfully proclaim the gospel of the King and advertise his kingdom. All doing this with one mind and one spirit experience a gradual transformation into the likeness of the Lord and Head. They are bound together by ties of love, which binds as no other tie can bind.

"Blest be the tie that binds
Our hearts in Christian love."

TEXT FOR OCTOBER 31

"Worship God in the spirit, and rejoice in Christ Jesus."—*Philippians 3:3.*

FROM this text and the context we are advised of the true position of the Christian. His worldly ancestors are of no importance and would add nothing to his chance of gaining the kingdom. The fact that he may have once been held in high esteem or occupied a position of honor amongst men of the

world is of no value. That which is of value is the spirit of the Lord, which means the absolute and complete devotion to the Lord and his cause. Such a new creature in Christ Jesus is of the real circumcision and worships God in spirit and in truth, rejoicing always in the Lord Jesus Christ. His heart is honestly and really devoted to the Lord and his cause. He esteems it a great privilege to bear the reproaches of them that reproached Jesus while joyfully delivering the message of the King, that others might know of the Lord's plan of salvation. He rejoices in the fact of the King's presence, and that the kingdom now at hand will bring relief to the millions of creation, weighed down and groaning in pain, waiting for the deliverance that shall come through Christ and him alone. His one purpose

is to press forward for the prize of the high calling, that he may receive the approval of Jehovah and of the Lord Jesus; and to this end he gladly forgets the things that are behind. His worship of God in the spirit is true and sincere, looking forward to that day when he may stand in the presence of the Lord and receive his approval.

"Happy object of his grace,
Destined to behold his face."

There is nothing that can separate him from the love of God and his devotion to his kingdom. Thus beholding by faith the character of the Father and the Son, he is transformed into the likeness and image of the Head of the new creation.

ISRAEL IN THE MIDST OF THE NATIONS

—OCTOBER 21—JOSHUA 1:1-4; ISAIAH 2:2-4; 19:23-25; EZEKIEL 5:5—

GOD'S SUPERVISION AND CARE OF ISRAEL—ISRAEL TESTED AND FOUND WANTING—ISRAEL AND THE WORLD FINALLY RECONCILED.

"Look unto me and be ye saved, all the ends of the earth."—Isaiah 45:22.

THE passage from which the Golden Text is taken declares that God's purpose is to have all men brought to a knowledge of the truth concerning himself, and that he will invite all the ends of the earth to look to him and be saved. There can be no question of God's good purpose towards men; he intends that no evil power shall stand between him and the expression of his good-will to them. Continuing our missionary studies we have today *Israel in the midst of the nations*.

²Our studies have already shown us that God purposes that his blessings shall go through his chosen people, Abraham and his seed; and that the seed is composed of two classes: those after the spirit, gathered out of the nations between the two advents (Acts 15:14), and those according to the flesh, the faithful gathered almost exclusively out of Israel in the days previous to the coming of Jesus, and including Abraham himself. Thus while it is true that men must look to heaven for salvation, it is no less true that they must look to Jerusalem; for their blessing will come in God's appointed way through Abraham and his earthly seed raised to life and made princes in the earth (Psalm 45:16), with the restored nation of Israel as their servants, who again live in the land of promise. For that land is forever associated with the chosen family, as our lesson today unmistakably shows.

³The passages of Scripture set for today's study are amongst others, Deuteronomy 4:5,6; 8:7-10; Isaiah 2:2-4; 19:23-25. These tell of Israel's entrance into their land under Joshua and, after an interval of 3,500 years, of the still future gathering of the peoples to Jerusalem to be taught of Israel. These scriptures continue the thought already found repeated that God will have the peoples of the earth seek him for their salvation; and that the true view of missionary work is not so much that God's people must go abroad in the earth to endeavor to bring men into harmony with God as that they are to be ready to teach the people about God whenever the nations of earth are ready to be taught, which coincides with the time when God has cleared the error of false teaching out of the way.

⁴The Lord (Ezekiel 5:5) says that Israel is set in the midst of the nations. Apart from any special prophetic

meaning, Ezekiel probably understood that to be true in the literal sense; for he would know of the great countries Assyria and Babylon, north and east of Palestine (indeed he wrote his prophecies while captive in Babylonia); of Egypt on the south, from which land God had a thousand years before delivered Israel; and of the central position of the land of Israel in relation to these. Ezekiel had a wide knowledge of the then known world and of its trade. One has only to read his account of the trade of Tyre (in chapter 27) to discover his very intimate knowledge of the movement of the world's trade as it centered in that port, the market of the nations. But he could not know that the last word which could be said after the whole land surface of the world had been explored was still that the land of Israel is in the midst of the nations.

⁵This word is as true now as it was in Ezekiel's day though, as every schoolboy knows, the map of the world is now very different from that which was conceived then. Piazza Smyth says that the great Pyramid of Egypt is in the center of the land surface of the earth; and when the great distances of the earth are taken into account, the land of Israel is seen to be in comparison only a very short distance from the Pyramid.—Vol. III, STUDIES IN THE SCRIPTURES, pages 323-326.

⁶Our last lesson was of Israel as a missionary nation. Now we see Israel placed amongst the nations as their tabernacle was in the center of their camp, in the place which provided the readiest access for all the tribes. Here we note the same arrangement on a grand scale; for as the tabernacle in the camp or at Shiloh, or the temple at Jerusalem, was the center to which the tribes might go rather than a point from which the priests and Levites might go out, so Israel amongst the nations is centered that all the peoples of the earth may find them. (Isaiah 2:2-4; Zechariah 14:16-19) It was, of course, of set purpose that God thus arranged for his people to be geographically centered in relation to the nations. It follows that Israel is not only a special people for God on behalf of the nations, but that they are specially set in the midst of the nations for the convenience of their service.

GOD'S SUPERVISION AND CARE OF ISRAEL

⁷God had this purpose from the first. When at the end of the wilderness journey Moses reviewed God's dealings with Israel during the forty years of sojourn and travel since leaving Egypt, he bids them "remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance."—Deuteronomy 32:7-9.

⁸After the flood when the nations divided the earth amongst themselves, they thought to go wherever they would; for all the earth was before them. They took their choice; but, all undiscerned by them, the divine will controlled their goings. The Most High over all the earth is Jehovah the God of Israel, though then Israel existed only in the mind of God; and he did not permit either the nations or their rulers to do just as they pleased.

⁹This name, the Most High, by which Moses here speaks of Jehovah, is the one used whenever the great and wide purposes of God among the children of men are in view. It was the Most High who gave the nations their inheritance. It was the Most High who made Nebuchadnezzar king of Babylon and king over all the earth; and who, by his prophet Daniel, revealed himself to that remarkable man and, by the strangest experiences, caused him to see that the Most High ruleth amongst the children of men; even as he says: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Daniel 4:34,35.

¹⁰"The earth is the Lord's and the fulness thereof," says the Psalmist (24:1); but in a very special way the land of Palestine is God's. It is a beautiful thought that of the whole earth which he purposed for mankind (Genesis 1:26-28), and which ultimately he will give to the children of men (Psalm 115:16), and which in the kingdom of peace he gives to his Son for its restoration (Psalm 2:8), that there is one portion which he specially reserves for himself.—Leviticus 25:23; Deuteronomy 32:43; 2 Chronicles 7:21; Psalm 85:1; Joel 2:18; 3:2.

¹¹Of the families of the earth God reserved one for himself—Abraham and his chosen seed; and in his own time and way he brought his chosen family to dwell in his own particular portion of the earth. They and the land are especially his and are under his care and protection. The elect, whether of the church, spiritual Israel, or of Abraham's earthly family Israel, are Jehovah's (Deuteronomy 32:9; Ephesians 1:18); and the chosen land of promise is his. When therefore the Son prays for his inheritance, the Father says: "Ask of me, and I will give thee the nations [the non-elect] for *thine* inheritance, and the uttermost parts of the earth for *thy* possession."—Psalm 2:8.

¹²The land which God chose for his people is a goodly land, pleasant, and fertile (Deuteronomy 8:7-9), and much varied both in its topographical features and in its fauna and flora. So varied is its climate from north to south, and so varied are its natural characteristics and its produce, that it may almost be said to be a miniature of the earth, of which it is the center. The land seems to have shared the condemnation which came upon the people; but

it also is to be restored, and will become as the garden of the Lord. (Isaiah 51:3) When in the land Israel was protected from its enemies; for on every side it had natural barriers. On the north were the mountains of Lebanon; on the south, the "waste howling wilderness"; on the west the great sea, with hardly a natural harbor, thus making it very difficult for any sea force to attack the land; while on the east the Jordan with its deep valley was their protection. And the country was self-sustaining. Israel needed no foreign trade to keep it going. It is as if God wanted to keep the people to himself. The two and a half tribes discounted one natural barrier; for they chose the east-side of the Jordan and left themselves, and therefore the other tribes, comparatively exposed to attack. It was a choice not to Israel's advantage, and certainly rather to their own hurt.

ISRAEL TESTED AND FOUND WANTING

¹³Israel entered this wonderful land in a wonderful manner, as became God's chosen people going into God's land. The swollen Jordan gave way for them; for as soon as the feet of the priests touched its brim the waters receded. The Psalmist speaks of Jordan as if it turned timid at the presence of the ark of the covenant. "What ailed thee, . . . thou Jordan, that thou wast driven back?" he says. (Psalm 114:5) When they had settled in the land, there was no provision made for national life except that simple ordinance which God had directed; namely, that three times a year the males of Israel should go to the place which God should choose, that they might keep the three ordained feasts of Passover, Pentecost, and Tabernacles. They had no temple, nor king, nor any center of government. They were just a company of people living together in harmony, having mutual interests and hopes. Nor was provision made for teaching other nations; for their life was to be a witness to the nations of a happy people with good laws, living under the beneficence of their God and enjoying his arrangements for them, so that the people might say: "Surely this great nation is a wise and understanding people." (Deuteronomy 4:6) They were there as Abraham had been, to learn by experience to prepare themselves for the time for God's "forward movement."

¹⁴Their loyalty was tested, and only few held faithful to the hope of Israel. The formalities of their worship and the necessary ceremonies put their leaders off the true purpose of their calling. Their minds became filled with outer things; they forgot both the ideal which God had proposed and the covenant which he had made with them. They became self-satisfied in their attempts to keep the law and in their much profession. The people were misled, and they perished for lack of knowledge. (Hosea 4:6) They proved that they had neither the faith of Abraham nor his loyalty to God. It could not be said of Israel, nor given as a summary of their national life, that they lived or died in faith; and of all Israel during the whole period of God's favor to them only a remnant was gained. The prophets who were sent from time to time to remind them of their waywardness and to denounce their sins saw that God would ultimately restore them and bring them to their designed place. (Joel 2:25) Each prophet proclaimed the times of restoration (Acts 3:19-21), with their first blessings for Israel and then for the nations through Israel. (Isaiah 2:2-4) Isaiah sees Israel restored (ch. 1:26) and at the same time the kingdom of God "established upon the top of the mountains."

¹⁵The laws of nature seem to be reversed; for the Prophet speaks of the peoples as great waters flowing up to Jerusalem for help. What has happened to the nations that they then urge each other to go to the people they

have so long despised? The answer is, *Trouble and need*; for nothing but sore need will ever make the haughty Gentile turn for help to the Jew, and because they see that Israel is getting from God that which they, the Gentiles, need. As they seek they find that the loving God is speaking to them through the channel he has appointed, and they will accept him as their God and will learn his ways, and find life and happiness and lasting peace. But it is only when Israel is restored that the prophecy can be fulfilled; and it is only then that the nations will heed Israel.

ISRAEL AND THE WORLD FINALLY RECONCILED

¹⁶Another of the passages included in our study, Isaiah 19:23-26, tells of Israel in harmony with its two great oppressors, Egypt and Assyria, though except in the outstanding case when Israel was in bondage in Egypt oppressed by the cruel Pharaoh, Egypt was never so bitter an oppressor of the chosen people as Assyria. Assyria assumed a different relationship. An arrogant and fierce people seeking world power, God allowed them to chastise Israel (Isaiah 7:20) because of unfaithfulness and their sins of idolatry. The Assyrians conquered Israel and almost destroyed the land; for they came as an overwhelming flood. (Isaiah 8:7,8) But the Prophet foresees a time when these two great empires Assyria and Egypt, who were enemies of each other, and both enemies of Israel, would live in loving harmony. There would be intercourse between them, and Israel in their midst would be happy with both. This can only mean that both Assyria and Egypt would become worshipers of Jehovah, the God of Israel.

¹⁷It is a singular fact, too interesting to pass by, that after all these years, about 2,700 since Isaiah wrote, these nations, Egypt, Israel, and Assyria (Mesopotamia) are linked together, if not with mutual interests yet by reason of the fact that the British Empire in following out its general policy has assumed a suzerainty over each. But Isaiah's vision looks beyond the lands of Egypt and Assyria and the peoples of his day. In the symbology of Scripture these great world-powers represent phases of the whole world, particularly the world as it is in these days of the second advent, when the visions of the prophets are being fulfilled.

¹⁸Egypt, as has been so frequently shown, represents the world of men and their arrangements and institutions as distinct from God's people, who are "not of the world." (John 17:14) But when Egypt is mentioned in connection with other countries, as in this case, it represents the more material aspect of human life—men enjoying the earth and all it will give them, and without any particular respect for their Creator the beneficent Giver of all good. Assyria represents another phase of human activity; it has more of the political aspect of men's relationship to the earth. It

represents the grasping for power which has been shown by such extremes as Kaiserism on the one hand and Bolshevik rule on the other hand, those political schemes which would bring the earth into subjection and would dominate mankind. When the judgments of the Lord have done their work (Isaiah 26:9), and men have learned to know God they will drop all ideas of empire, of nation ruling over nation, and of bringing masses of men into subjection by force of arms or by any despotic power; for they will learn war no more. They will also learn to use all the products of the earth for the benefit of all. The day of great commercial schemes will be past, and the profiteer no longer permitted to exploit his fellow men. In other words, all the energies of the race will be devoted to the general interests of all.

¹⁹The God of Israel will be the God of all the earth, and every phase of human life will be lived under the control of love for God and love for fellow men. This is what is meant by Egypt and Assyria being one with Israel. The world as such, that is, the world of mankind with all the interests properly belonging to the children of men, both its natural and social interests as represented by Egypt, and its ideals of governance as represented by Assyria, are to be brought into harmony with the will and plan of God under the guidance of Israel, who then in the midst of the peoples will teach and guide and bless. There was another country mentioned in Isaiah's scheme of prophecy; namely, Great Babylon. But Babylon is not in the scheme of restoration; for it represents the great religious systems which have held men in bondage. Babylon is to be destroyed forever and with a great destruction.—Jeremiah 51:62-64; Revelation 18:21.

QUESTIONS FOR BEREAN STUDY

What is the meaning of the Golden Text? ¶ 1.
How are God's intended blessings for the world to reach it? ¶ 2.
Should God seek the people, or should the people seek God? ¶ 3.
In what sense will Israel be in the midst of the nations in the Millennium? ¶ 4-6.
God may change his operations; but does he change his purpose? ¶ 7, 8.
When does Moses use the name "Most High"? When did Nebuchadnezzar extol the Most High? ¶ 9.
Is the earth the Lord's? How is Palestine specially his? ¶ 10.
Does God have a chosen family? How are all the families of the earth ultimately to become his? ¶ 11.
How does Palestine represent the whole earth? How were the Israelites protected geographically? ¶ 12.
What were the circumstances of Israel's entering the promised land? What provision was made for Israel teaching the other nations? ¶ 13.
How did the Israelites trip themselves? What were they lacking in? What do the prophets teach concerning their restoration? ¶ 14.
In what way does the law of nature seem to be reversed? When and how will the Gentile world get its blessing from God? ¶ 15.
What were Israel's experiences with Egypt and Assyria? Will they be reconciled to each other? ¶ 16.
What is a singular fact, too interesting to pass by? ¶ 17.
In this connection, what do Egypt and Assyria typify? ¶ 18.
What is finally to control the world? Why is not the restoration of Babylon mentioned? ¶ 19.

ISRAEL'S HOPE OF RETURN

"We have heard the voice of trembling,
Voice of fear, but not of peace;
'Tis the wailing of the captive
As he sigheth for release.
Shall the bondage ne'er be broken,
Nor the sob of ages cease?

"'Tis the hour of Israel's travail;
'Tis the darkness of her night;
'Tis the time of Jacob's trouble;
But beyond it beams the light,
And the star of Judah's morning
Is arising clear and bright.

"See! The King in beauty cometh,
He, thy long, long absent King!
As the light of dawn he shineth,
And his breath is that of Spring.
From the dream of darkness waking,
Zion, lift thy voice and sing.

"From the dust of ages rising,
Put on all thine ancient might;
For to thee the crown belongeth,
And to thee the raiment bright,
O! the coming age the glory,
Of the ransomed world the light."

SOME MISSIONARY TEACHINGS OF THE PROPHETS

—OCTOBER 28—ISAIAH 60: 1-3; JONAH 4: 10, 11; MICAH 4: 1-3; ZEPHANIAH 3: 9—

ALL NATIONS DELIVERED FROM DEATH—JONAH AND HIS EXPERIENCES—JONAH REPRESENTS A CLASS TODAY—HEBREW PROPHETS ARE GOD'S TREASURE STORE.

"Nations shall come to thy light, and kings to the brightness of thy rising."—Isaiah 60: 3.

THE subject for today is the Missionary Teachings of the Prophets. The passages set for study warm the heart of every lover of God and of his human but prodigal family. The Golden Text made its appeal to those who chose the studies. They say of it: "The picture is a vision of the world as it will be when Christian missions have triumphed and the earth is filled with the knowledge of the Lord."

The Bible student, who knows the divine plan of the ages, agrees as to the meaning of the Prophet, but he knows that the missionary societies cannot possibly convert the world to God by giving it the light of the gospel of the kingdom of God. Their varied and conflicting creeds and interests could at the best do no more than make heathendom a part of the Christendom which God is now destroying. The vision will never be realized by their means. The church will convert the world, but only after it is glorified and made one with its Lord. Our Lord indicated the condition of the world on his return when he said: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8) But when the Son of man has gathered and taken his church to himself to reign with him, and has restored Israel to its promised place, then the earth will soon be filled with the knowledge of the Lord.

The vision of the Prophet is glorious to the Bible Student; and to him the Prophet does not express a fond hope that in some far-off day the world may be brought to the light of truth, probably only after long hundreds of years of persistent labor after the churches have awakened to their responsibilities, as some supporters of missions are forced to conclude. He has a lively hope, based on these promises of God, that God himself will undertake the world's salvation by the means ordained for that purpose, and will thus bring to it the long-promised joy; and he sees by the chronology of the plan of God as revealed in the Scriptures that the happy time is now almost here.—Isaiah 25: 6-9.

To the missionary societies the words of Isaiah, "Darkness covers the earth," refer to such dark places as are still found in the great continents of Africa and Asia; and they consider the gross darkness of the people to be that utter ignorance as to all things concerning their Creator in which at least a thousand millions of earth's population are yet to be found. But that is not what the Prophet has in mind. He does not say that some of the earth is full of darkness and some of the peoples are hidden in dense darkness. To him in prophetic vision, the whole earth and all the human family are involved, with the exception of God's Israel, upon whom light shines. He sees a darkness which can be compared only to that of Egypt when God was dealing with that nation preparatory to the deliverance of his people from bondage. (Exodus 10: 21-23) Let Egypt represent the world, and Israel God's faithful people now, and that time is typical of the present. Isaiah sees this present time, when all the world, Christendom as well as heathendom, is involved in dense ignorance concerning God and his purposes; thick darkness everywhere except upon spiritual Israel.

As Egypt represents the world, so Pharaoh represents Satan, the god of the evil world; and the time has come for God to deliver his people from the bondage of Satan and to break that great empire of evil which opposes him. The last plagues are now upon symbolic Egypt; and the

dense darkness into which the world has been plunged by the events of the past years, through the World War and the following peace troubles, corresponds to the darkness which could be felt. Israel now, as in Egypt of old, has light. But while there is a similarity between then and now, amounting even to type and antitype, there is also a difference. The prophecy, which refers to the conditions now present, bids the Lord's people arise and shine because their light has come.

It would not be proper to say that the prophets of Israel were missionaries in the sense in which the word is ordinarily used, nor to say that they urged their people to missionary effort. These holy men of old spoke as they were moved by the holy spirit (2 Peter 1: 21); and they expressed neither more nor less than they were given. But they were men of kindness and goodwill, who would gladly have served others even as they endeavored to serve Israel; men who earnestly desired to see the glory of the God of Israel diffused in all the earth. God does not make men serve him who are not in sympathy with his will; and it is therefore easy to give these noble servants of God credit for their desire to see the promises to Israel made good that Israel might be a blessing to the nations of the earth held in nature's darkness.

As previously shown, the second part of Isaiah's prophecy (chapters 40-66) foretells or describes the work to be done by the servant of the Lord. In the Prophet's eyes this is Israel, his people, restored. But his prophecy contained more than he understood (1 Peter 1: 12); for the Israel to whom the words are addressed is spiritual Israel at the time of the Lord's return, then delivered from the darkness of false teaching and from the captivity of great Babylon, and under his leadership. They are delivered because the Lord has returned. At the time of the return all of God's people are delivered: the sleeping saints from death, the living saints from all error and uncertainty; and, as soon as the church is complete, the ancient worthies will be delivered from death that they may enter into their reward, and into the joy of fulfilling the divine purpose as expressed in their covenant of blessing all the families of earth. Then all for whom Christ died will be delivered, every man in his own order—Israel and then all men, till all the ransomed of the Lord live again.—Isaiah 35: 10; 1 Timothy 2: 6; 1 Corinthians 15: 23.

Our lesson calls attention to the word of Jehovah to Jonah when Jonah complained that the gourd which had given him shelter was so soon taken away. Jonah was full of regret because his comfort had gone, but he expressed no feelings of sympathy for the mighty throngs who would have perished had Nineveh not repented. At first sight Jonah seems as if he must be considered as an exception to what was said about the goodwill of the prophets towards all men. His trouble was that he allowed his selfish feelings to overcome him. He had more concern for his own reputation than for the honor of God or for the good of the people of Nineveh. He knew that the kindness of God had been so often shown to Israel on repentance, and he believed that God would be gracious to Nineveh if they repented; and then he would appear as if he were not a true prophet. He, of course, knew nothing of the terrible dogma of eternal torment; for that had not then been invented, and therefore that fear was not before him.

⁹Bible expositors have found considerable difficulty with the book and the story of Jonah. The higher critic, who has almost frightened the ordinary expositor off the ground, laughs at those who believe its story. They deride the idea that the story can possibly be true; and if they thought that the Lord believed it when he referred to it, they would deride him also. But denying its validity as a record they hasten to claim that Jonah was perhaps the most far-seeing and spiritually minded of all prophets; for, say they, he had a better understanding of truth and of the care of God than any other prophet of Israel; and lately they are making some haste to say that his book is perhaps the grandest of all, and that it approaches the highest ideal.

¹⁰Whatever of missionary truth there may be in his book, Jonah on his record could not be taken as a sample of a good missionary; for when God gave him a commission to go to Nineveh he took it, but booked a passage to go in the opposite direction. His experiences taught him some valuable lessons, but evidently he did not learn sufficient; else he would have acted differently than he did when God had mercy on that great but wicked city. This fact is outstanding, that God is a God of compassion, and that the lost, ignorant world is allowed a claim upon it. This is a fact which Christendom has ignored. Like Jonah it has had but little compassion. Does someone question that fact, asking, Has not Christendom had its heart moved to save heathendom; and are not its missionaries gone to the ends of the earth to tell of that compassion?

¹¹We venture to say that however much some good men have been moved with compassion Christendom has not been thus moved; else it would never have proclaimed that heathendom's millions were worthy of eternal torment, and that each of the various organizations has at least been as much concerned in the establishment and upkeep of its missionary interests for its own sake as for the glory of God. There is plenty of evidence that Christendom even now would rather have heathendom believe its doctrines (which include eternal torment) than have Bible Students tell of the love of God to all men and of the present establishment of the kingdom of peace and blessing.

¹²But Jonah well represents a class who in a special way have made themselves enemies of the truth and, very largely, of those who preach it: and who manifest much anger that the people whether of Christendom or heathendom are told of the kingdom and its hope. We refer to those who uphold what are called fundamental doctrines, and who are now the chief supporters of the eternal torment teaching, which in their eyes is one of the fundamentals of divine revelation. These, who have respect for God, might have had the privilege of sharing in the message of present truth: for, generally speaking, they belong to a class who early perceived truths concerning the establishment of the kingdom of heaven. They believe that the kingdom of heaven is soon to be established; but persisting to hold the doctrines of Babylon they declare that the coming of the kingdom ends all hope for those who are then found out of harmony with God; and they have none whatever for the millions of the dead who died outside of all knowledge of God. By his servants the Lord is now showing the mercy of his plan towards all men; and these fundamentalists, like Jonah, are particularly angry that the mercy of the truth is being given to those who, even though living in Christian lands, are the Ninevites of today, and who, as to knowledge of God, do not know their right hand from their left.

¹³Jonah was the exception amongst the prophets; for no other was sent to the Gentiles: their mission was to their brethren. But while their messages were given to serve an immediate purpose for their own generation, God used them

also for a wider and greater purpose which they were unable to understand. (1 Peter 1:12) They spoke words which were weighted with messages beyond those immediately necessary to their people, words intended to apply to greater things, which those of their day typified. In that way they served as God's witness to the world for the days to come, even for our day; and their messages serve to guide the Lord's people at this time.

¹⁴Israel's period of favor was a type and a measure of a dispensation to begin whenever theirs should cease. The great nations with which Israel came into contact were typical of great world-powers which should rise; and in the various circumstances of Israel, especially in their relationship to the greater nations, there were just those things which made that time a miniature of the world situation of today. The word of the Hebrew prophets is therefore God's treasure store. It is his Word of Truth, and his witness to himself; and those who put it aside do the most serious injury to themselves; for they put away the only guide they can have.

¹⁵It will not be until the time of trouble has broken the world's institutions, and the spirit of man is also broken that Micah's prophecy will be fulfilled. Those who have heard something of what God is once again doing for his ancient people will say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isaiah 2:3) It will be then also that Zephaniah's word will come true. God will turn to the people a pure language, but only after he has poured his indignation upon the nations that have professed to be of God's kingdom and able to give light to the world.

¹⁶The Hebrew word used for language is "lip." This is also the word used when at Babel God confounded the people and divided them amongst themselves. The whole earth was then of one language or lip. (Genesis 11:1, margin) After the trouble which is now breaking up great Babylon and the world, and which will bring men to want God, he will again make them of one lip and will give them the pure language of the truth. How blessed are these promises of God! The trouble will do its work for ever; never again will men need such a lesson as they are getting today. The visions of God as declared by the prophets will be realized, and all the ends of the earth shall know him and rejoice in him.

QUESTIONS FOR BEREAN STUDY

- What is the meaning of the Golden Text, as viewed by "orthodoxy"? ¶ 1.
- Shall heathendom come to know God through the creeds? When will the church convert the world? ¶ 2.
- How does the Bible Student view the vision? ¶ 3.
- "Darkness covers the earth." Where? How? When? ¶ 4.
- Of what are Egypt and Pharaoh types? Is the light now shining for spiritual Israel alone? ¶ 5.
- Did the prophets have the missionary spirit? Whom does God favor in serving him? ¶ 6.
- How are the fulfillments of Isaiah's prophecy to be carried out, and upon whom? ¶ 7.
- Why had Jonah no feelings of sympathy for Nineveh when it repented? ¶ 8.
- What is the opinion of the higher critic regarding the book of Jonah? ¶ 9.
- Was Jonah a good missionary? What is the outstanding fact respecting God? ¶ 10.
- What inconsistency makes Christendom appear mean and selfish? ¶ 11.
- Whom does Jonah type? Describe them. ¶ 12.
- In what was Jonah an exception among the prophets? When are the messages of the prophets due to be understood, and why? ¶ 13.
- How should the message of the prophets be understood? What relation does the world of 2,500 years ago bear to the world today? ¶ 14.
- When will Micah's prophecy have fulfilment? And Zephaniah's? ¶ 15.
- What is the meaning of: God will turn to the people a pure lip? ¶ 16.

QUESTIONS AND ANSWERS

QUESTION: What is the best method for overlooking the faults of brethren, especially in business meetings?

Answer: Business meetings should be conducted in harmony with the Scriptures, justice and love always prevailing. First the divine throne of grace should be implored for guidance; then all selfishness and ambition for personal aggrandizement should be laid aside and only the Lord's glory be sought. Where this course is followed the faults of the brethren will not be made manifest. But if some do manifest these faults, they should be dealt with kindly, yet firmly, in harmony with the Lord's Word. Where a brother has the spirit of the Lord he will listen to reason and be guided by the Scriptures. An unruly brother, however, should not be permitted by the class to overrule the will of the class merely to save the necessity of calling attention to his faults. The class should act firmly, yet kindly, and do what is considered for the best interest of all and in harmony with the Lord's will. But the best means of covering any fault is love. The apostle Peter says: "Above all things have fervent [overspreading] love amongst yourselves; for love covers a multitude of defects."—1 Peter 4: 8.

Question: Are the juvenile Bible study classes proving beneficial to parents and children?

Answer: Yes. Of necessity they must prove beneficial where the desire is to instruct the child concerning the Lord's kingdom. Time and effort are given to instruct children in day schools in order that they may get on in worldly matters; and when we see that the kingdom of the Lord is at hand, what greater heritage could a parent leave to a child than to give that child a knowledge concerning the King and the new order of things that is coming in! Of necessity it must benefit the parent who is trying to teach the child and benefit the child who is taught. THE HARP BIBLE STUDY COURSE was prepared chiefly for this purpose, and the reports are very favorable. More attention should be given to instructing the young people in the way of the Lord; for this will be of great benefit to them shortly.

Question: Do you consider it good practice to offer prizes to the children for committing Scripture texts to memory?

Answer: We would not regard that as the best course. There is but one motive that should prompt any one to study God's Word; and that is love for the Lord and his cause. Point out first to a child what the Lord has done for it and the blessings that the child may expect to reap by knowing the Lord and doing his will. This method is far more beneficial than all the prizes that might be offered.

Question: Would it be proper for a sister to conduct the study for children if there are consecrated brethren present?

Answer: If the class affords brothers who can teach, and if they are not otherwise engaged in the service, it would seem better to have them teach the younger ones; but there is no real objection to a sister teaching a juvenile Bible class, provided she is competent; that is to say, well informed about the subject matter taught. The Apostle's admonition, "I suffer not a woman to teach" a man, does not mean that the woman cannot teach the children. It would seem preferable to have the brothers lead the juvenile class where this is convenient; but if not, there could be no real reason why a sister could not do it.

Question: Should sisters be called on to offer the opening or closing prayer where brothers are present at the meetings?

Answer: It would seem more in keeping with the Lord's arrangement for a brother to open and close a meeting with

prayer. But there could be no objection at a prayer-meeting to calling on a sister to pray, or asking sisters to volunteer to lead in prayer. This is not teaching and therefore is in full harmony with the Scriptures.

Question: We are told by one of our elders that the time had come for more of the affairs of the class to be put into the hands of one individual. Is this the thought of the SOCIETY?

Answer: Such is not the proper thought. The affairs of the class should be in its own hands. Where a class is large it may delegate to a committee certain things to do, while there are certain duties which devolve upon the elders. But surely there is no reason for putting the affairs of the class into the hands of one individual where there are many competent to serve.

Question: Would it be proper for the Service Director to assign deacons to address public meetings and by so doing ignore a number of the elders who are just as capable or even more so?

Answer: It is not the prerogative of the Service Director to assign speakers to any meetings, deacons or elders. It is for the class to appoint the speakers. A Director assuming to do this without the consent of the class is taking a wrongful course.

Question: In the event of a class engaging in the giving of a series of lectures in a number of surrounding towns, is it the duty of the Service Director to have charge of all the work attached thereto?

Answer: No; it is not. The duties of the Service Director are suggested in a *Bulletin*, to the effect that he should lay out the territory and organize and direct the workers. Under no circumstances is it his duty to assign speakers to meetings and to have general charge of the meetings. That devolves entirely upon the class. As a member of the class it would be proper for him to coöperate, of course. We must not get the mistaken idea that the Service Director has any authority over the class not delegated by the class. The class should work in harmony with the Service Director, and the Service Director in harmony with the class, no one transgressing upon the privileges and duties of the other.

Question: On the recommendation of the executive committee our class has voted approving the expenditure of a large sum of money for the purchase of a radio broadcasting outfit. Is it advisable to go into this method of giving out the message of truth?

Answer: If the class can reasonably afford to broadcast the message by radio that would be perfectly proper; but it would seem to be entirely out of order for an executive committee to attempt such a thing at any large expense, or any expense for that matter, to the class, without first having the authority from the class so to do.

Question: Once a month we have a special prayer-meeting and it is the custom of every one there to offer prayer. Some of these dear friends have remarked that they get nervous and seem to be praying more to the class than to the heavenly Father. Should one offer public prayer under such circumstances and conditions?

Answer: Such hardly seems to be a proper course. Where there is a number of brethren attending the prayer-meeting, it would be proper for the leader to call on several to offer prayer, or for three or four to volunteer to offer prayer one after another; but merely to go through the form of each one praying one after the other would hardly seem

to be in keeping with good order in the class. Prayer should be voluntary, from the heart, a real and sincere expression of the heart's desire, and directed always, of course, to the throne of heavenly grace; and then it may be offered with confidence that the Lord will hear and grant the petition as he sees for the best interest of those involved.

Question: Is there any gleaned work going on, and have any who are now symbolizing their consecration a chance for the high calling?

Answer: It would be manifestly improper for any man to presume to say that a person who now consecrates and

symbolizes that consecration would have no chance for the high calling. It is the heavenly Father who is selecting members for the bride class. As long as there is any member of the church this side the veil there is danger of one falling out; and whenever one falls out there must be another to take his place, selected by the Lord. It would not be proper to discourage one from consecrating. It would be improper for any one to consecrate with the condition attached that he expected to get a place in the spiritual phase of the kingdom. Consecration must be an unconditional surrender to the Lord, leaving the reward to him. A symbolizing of that consecration would be manifestly proper.

NEW YORK CONVENTION

NEW YORK is the greatest city on earth. It has a cosmopolitan population. Great numbers visit it daily. It has the best means of transportation of any city in the world. For some time the Bible Students of the New York church have thought that New York city should have a great convention. They have determined, by the grace of the Lord, to have such.

The convention will begin Friday, October 19, and continue for six days, ending Wednesday, October 24 (notice corrected date). The 19th and 20th will be devoted more particularly to discourses and praise and testimony meetings for the interested, a part of the time being given over to advertising the public meetings to follow.

For Sunday, October 21, all day, Madison Square Garden has been leased. It is America's greatest auditorium and ordinarily seats 13,500 people. Many more can be crowded in. On Sunday afternoon of that date a public meeting will be addressed by the President of the Society, Brother Rutherford. The meeting will be advertised in the New York papers and in other papers within a radius of two hundred miles, besides 2,000,000 tracts that will be distributed in announcing the meeting. A specially constructed

electrical loud-speaking system will be installed, so that all the people in this great hall can hear clearly and distinctly. It is expected to make this the greatest public meeting ever held in the United States. Both morning and afternoon meetings of Sunday will be held in the Madison Square Garden.

For Monday, Tuesday, and Wednesday following, the Scottish Rite Cathedral at 315 West 34th Street, New York city (near the Pennsylvania station), has been taken. The morning and afternoon sessions of the meetings here will be devoted to the interested. Each evening the public will be invited, at which time a public address will be given.

As it will require tremendous effort to prepare for this convention, the Bible Students within a radius of two hundred miles of New York are cordially invited to participate, and as many others of the brethren who desire to do so and who can conveniently.

For further information concerning the convention, accommodations, etc., see subsequent issues of THE WATCH TOWER, and address all communications to Convention Committee, 124 Columbia Heights, Brooklyn, New York.

PASTOR RUSSELL'S MEMOIRS

ANY person is privileged to publish whatsoever he may wish, and it is no affair of the SOCIETY or THE WATCH TOWER to question such publication. This statement, however, is made necessary because of a circular letter that is being sent out by the Bible Students Book Store of Chicago concerning the publication of Pastor Russell's Memoirs, which circular contains the following statement: "The President of the SOCIETY has gone on record by saying, 'If such a work would be helpful to the friends it ought to be written.'" Had the circular quoted the entire statement made by the President there would have been no occasion for the publication of this statement in THE WATCH TOWER; but because the quotation is only partial and is calculated to mislead the friends, it is necessary to make this statement.

The facts are these: Some months ago a brother who then was engaged in the Pilgrim service, and who voluntarily quit that service, that, as he said, he might make some money for his personal use, wrote the President of the SOCIETY to the effect that he proposed to prepare for publication the memoirs of Pastor Russell, and that if the SOCIETY would publish the same the book could be sold at such a price that would make some money for the SOCIETY and also make some money for the writer, and thus enable him to have some for his personal use. To this the President of the SOCIETY replied: "If the book will furnish food for the Lord's sheep, meat in due season, then we should publish it. If the book is to be published with a

view of making money, then it should not be published."

The circular being sent out states that the proposed book will contain three hundred and fifty pages, bound in cloth, and the selling price will be \$1.75 and \$2.50 per copy, according to the style of binding. From the description of the book, its size, and the price, it is quite apparent that the book is not being published for the purpose solely of enlightening and building up the church.

The SOCIETY has never published the memoirs of Pastor Russell for several reasons, some of which follow:

No person has yet been found whom the Editorial Committee deemed competent to prepare such memoirs.

As for Abraham and the future generations having a desire for these memoirs, the Lord has assured us that in his own way, and in his own time, he will write up the record of his saints, and that all the world will know it. —Psalm 87:5,6.

In place of memoirs, and as a tribute to Pastor Russell, and for the purpose of building up the church, and enabling the world to have a permanent record of his work, the SOCIETY published the seven volumes of Reprints of THE WATCH TOWER, which we believe is the best testimony to the memory of our beloved Brother Russell; and we feel certain that the study of these Reprints and the STUDIES IN THE SCRIPTURES will do far more to build up the church than will reading about the life of Pastor Russell, the substance of which has heretofore been published by THE WATCH TOWER and with which all the friends are familiar.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Kelly, La.	Oct. 3	Weathersby, Miss.	Oct. 10
Vicksburg, Miss.	" 4, 5	Hattiesburg, Miss.	" 11
Natchez, Miss.	" 7	Vosburg, Miss.	" 12
Wanilla, Miss.	" 8	Enterprise, Miss.	" 14
Jackson, Miss.	" 9	Waynesboro, Miss.	" 15, 16

BROTHER B. H. BOYD

Alton, Ill.	Oct. 1	East St. Louis, Ill.	Oct. 7, 8
Bunker Hill, Ill.	" 2	Swanwick, Ill.	" 10
Gillespie, Ill.	" 3	Vallier, Ill.	" 11
Granite City, Ill.	" 4	Marion, Ill.	" 12
Belleville, Ill.	" 5	White Ash, Ill.	" 14
St. Louis, Mo.	" 7, 9	Metropolis, Ill.	" 15

BROTHER J. W. COPE

Fredonia, N. Dak.	Oct. 1, 2	Ree Heights, S. Dak.	Oct. 10
Berlin, N. Dak.	" 3	Mellette, S. Dak.	" 11, 14
Ipswich, S. Dak.	" 5	Conde, S. Dak.	" 12
Lebanon, S. Dak.	" 7	Mitchell, S. Dak.	" 15
Huron, S. Dak.	" 9	Vermilion, S. Dak.	" 16

BROTHER A. J. ESHLEMAN

Farmland, Ind.	Oct. 1	Anderson, Ind.	Oct. 9
Hartford City, Ind.	" 2	Elwood, Ind.	" 10
Connersville, Ind.	" 3	Alexandria, Ind.	" 11
Richmond, Ind.	" 4, 5	Marion, Ind.	" 12
Indianapolis, Ind.	" 7	Kokomo, Ind.	" 14
Knightstown, Ind.	" 8	Peru, Ind.	" 15

BROTHER A. M. GRAHAM

Minneapolis, Minn.	Oct. 1	Buffalo, N. Y.	Oct. 7
St. Paul, Minn.	" 2	Schenectady, N. Y.	" 8
Madison, Wis.	" 3	Boston, Mass.	" 28
Chicago, Ill.	" 4	Albany, N. Y.	" 29
Cleveland, O.	" 5	Rochester, N. Y.	" 30

BROTHER M. L. HERR

Irene, S. Dak.	Oct. 1	Davenport, Ia.	Oct. 10
Yankton, S. Dak.	" 2, 4	Rock Island, Ill.	" 11
Corsica, S. Dak.	" 3	East Moline, Ill.	" 12
Vermilion, S. Dak.	" 5	Moline, Ill.	" 14
Sioux City, Ia.	" 7	Chicago, Ill.	" 15
Des Moines, Ia.	" 8	Ft. Wayne, Ind.	" 16

BROTHER W. M. HERSEE

Balfour, B. C.	Oct. 2	Lethbridge, Alta.	Oct. 10
Cranbrook, B. C.	" 3	Taber, Alta.	" 11
Wycliffe, B. C.	" 4	Bow Island, Alta.	" 12
Elko, B. C.	" 5	Medicine Hat, Alta.	" 14, 15
Fernie, B. C.	" 7	Maple Creek, Sask.	" 16, 17
Macleod, Alta.	" 9	Swift Current, Sask.	" 18

BROTHER J. H. HOEVELER

Evansville, Ind.	Sept. 20	Mayfield, Ky.	Sept. 27
Tell City, Ind.	" 21	Paducah, Ky.	" 28
Boonville, Ind.	" 23	Marion, Ill.	" 30
Dixon, Ky.	" 25	Carbondale, Ill.	Oct. 1
Paducah, Ky.	" 26	Swanwick, Ill.	" 2

BROTHER H. HOWLETT

Richmond, Va.	Sept. 30	Keysville, Va.	Oct. 9
Newport News, Va.	Oct. 2	Dolphin, Va.	" 10
Norfolk, Va.	" 3, 4	Emporia, Va.	" 11, 12
Suffolk, Va.	" 5	South Hill, Va.	" 14
Petersburg, Va.	" 7	Republican Grove, Va.	" 15
Crews, Va.	" 8	Lynchburg, Va.	" 16

BROTHER W. H. PICKERING

Keelwood, Man.	Oct. 1	Lyndar, Man.	Oct. 12
Dauphin, Man.	" 2	Neveton, Man.	" 14
Gilbert Plains, Man.	" 3	Ericksdale, Man.	" 15
Grandview, Man.	" 4	Ashern, Man.	" 16
Kamsack, Sask.	" 5, 7	Woodlands, Man.	" 17
Yorkton, Sask.	" 9, 10	Dominion City, Man.	" 18

BROTHER G. R. POLLOCK

Pasadena, Calif.	Sept. 30	Atascadero, Calif.	Oct. 7
Santa Paula, Calif.	Oct. 1	Paso Robles, Calif.	" 8
Santa Barbara, Calif.	" 2	Watsonville, Calif.	" 9
Santa Maria, Calif.	" 3	Santa Cruz, Calif.	" 10
Orcutt, Calif.	" 4	Seabright, Calif.	" 11
San Luis Obispo, Calif.	" 5	San Jose, Calif.	" 12

BROTHER B. M. RICE

Streator, Ill.	Sept. 23	Ashton, Ill.	Oct. 15
Joliet, Ill.	" 24	Bloomington, Ill.	" 16
Aurora, Ill.	" 25, 26	Peoria, Ill.	" 17
Geneva, Ill.	" 27	Springfield, Ill.	" 18, 19
Rochelle, Ill.	Oct. 14	Jacksonville, Ill.	" 21

BROTHER V. C. RICE

Worcester, Mass.	Oct. 1	Stoughton, Mass.	Oct. 8
Milford, Mass.	" 2	Plympton, Mass.	" 9
Woonsocket, Mass.	" 3	North Duxbury, Mass.	" 10
Franklin, Mass.	" 4	Plymouth, Mass.	" 11
Taunton, Mass.	" 5	Attleboro, Mass.	" 12
Brockton, Mass.	" 7	Providence, R. I.	" 14

BROTHER R. L. ROBIE

Prescott, Ia.	Oct. 1	Omaha, Neb.	Oct. 8, 11
Red Oak, Ia.	" 2	Little Sioux, Ia.	" 9
Nebraska City, Neb.	" 3	Logan, Ia.	" 10
Beatrice, Neb.	" 4	Kirkman, Ia.	" 12
Wymore, Neb.	" 5	Coon Rapids, Ia.	" 14
Lincoln, Neb.	" 7	Wall Lake, Ia.	" 16

BROTHER O. L. SULLIVAN

Van Wert, O.	Oct. 1	Sidney, O.	Oct. 8
Lima, O.	" 2	Piqua, O.	" 9
Wapakoneta, O.	" 3	Urbana, O.	" 10
Celina, O.	" 4	W. Milton, O.	" 11
Rossburg, O.	" 5	Tiptecanoe City, O.	" 12
Dayton, O.	" 7	Springfield, O.	" 14

BROTHER W. J. THORN

Peachland, B. C.	Sept. 20	Nanaimo, B. C.	Oct. 1
Vernon, B. C.	" 21, 23	Courtenay, B. C.	" 2
Armstrong, B. C.	" 24	Ladysmith, B. C.	" 3
Oyama, B. C.	" 26	Malahat, B. C.	" 4
Vancouver, B. C.	" 30	Victoria, B. C.	" 5, 7

BROTHER T. H. THORNTON

Ingersoll, Ont.	Sept. 26	Caledonia, Ont.	Oct. 2
Port Burwell, Ont.	" 27	Hamilton, Ont.	" 3
Courtland, Ont.	" 28	Beamsville, Ont.	" 4
Simcoe, Ont.	" 30	St. Catharines, Ont.	" 5
Port Dover, Ont.	Oct. 1	Niagara Falls, Ont.	" 7

BROTHER L. F. ZINK

Warren, Ont.	Oct. 1, 2	Collingwood, Ont.	Oct. 11
North Bay, Ont.	" 3, 4	Meaford, Ont.	" 12, 14
Bracebridge, Ont.	" 5, 7	Hepworth, Ont.	" 16
Orillia, Ont.	" 8	Warton, Ont.	" 17
Barrie, Ont.	" 9, 10	Mar. Ont.	" 18

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Brooklyn, N. Y., Oct. 7.	No Convention
New York, N. Y., Oct. 21.	"
T. M. Bedwin, 8118 95th Ave., Woodhaven, L. I., N. Y.	
Pittsburgh, Pa., Nov. 4.	
C. H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.	