



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

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Venerabili 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 3:17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

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

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

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

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

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

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

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HYMNS FOR SEPTEMBER

Sunday	2 223	9 94	16 204	23 266	30 26
Monday	3 46	10 277	17 123	24 300	
Tuesday	4 194	11 134	18 216	25 144	
Wednesday	5 47	12 176	19 85	26 81	
Thursday	6 199	13 330	20 292	27 83	
Friday	7 319	14 19	21 284	28 200	
Saturday	1 10	8 48	15 92	22 286	29 69

CONVENTION IN NEW YORK

The International Bible Students will hold a five-day convention in New York City October 18 to 22, inclusive.

For Sunday, October 21, Madison Square Garden, America's greatest assembly hall, has been taken. In the afternoon the public will be addressed there by Brother Rutherford.

Monday, October 22, will be a service day. All who attend the convention will be given an opportunity to participate in actual canvassing for the books. All who intend to engage in this service should file their names with the Service Director on or before October 19, and have their territory assigned. Address E. J. Lueck, 2416 Seymour Avenue, Bronx, New York.

Friends in the vicinity of New York are earnestly requested to actively participate in this convention and make it a great witness for the King and his kingdom.

For information concerning hotel and rooming accommodations please address T. M. Bedwin, 8118 95th Avenue, Woodhaven, L. I., New York.

IN RE LOCAL CONVENTIONS

A number of the classes arrange for a local convention, and then request the office to send Pilgrims. While we are anxious to cooperate and send the speakers, this is not always possible; for it is necessary for the office to make the appointments several weeks in advance; and this being done it is often true that we are unable to furnish the Pilgrims when desired for local conventions. The better plan would be for any class anticipating a local convention to write first to the office to see whether it will be convenient to send speakers for the time desired; and if not, then another date can be fixed. In this way we shall be able to cooperate in a better manner.

(Conventions continued on page 239)

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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THE CALLED 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.

THE revised rendering of this passage is a little better than the King James version; for it shows more accurately to whom the epistle is addressed. It is addressed to the New Creation.

²Before we came into the light of the truth now shining for the people of God, there were probably some of us who had the thought that everybody is called by the gospel. We had a way of arguing to ourselves that not only were all people living in so-called Christian lands called to be followers of Christ, but that even those who had never heard of Christ were responsible because they had the light of conscience and that thus, in a way, they were called to do the best they could, and perhaps if they did this they might be saved. All this is very unscriptural, hence untrue; but it helped us to bear the thought that most of the heathen must suffer eternally because of the failure of ourselves and others to take to them the message of salvation.

³As the eyes of our understanding opened wider we came to appreciate the full significance of the statements of the Scriptures that "all have sinned and come short of the glory of God," and that the only effect of the law of conscience written in the heart of the heathen is to make them feel their undone condition, their alienation from God. Travelers in heathen lands confirm this. The heathen instinctively know that they are cut off from God; and hence, as the Apostle declares in the first chapter of his epistle to the Romans, they are given over to idolatry and every form of defilement of mind and body. They cannot in any sense of the word be considered as called. None are called until they have heard; and the heathen have never heard. "Whosoever shall call upon the name of the Lord shall be saved. [And he will not be saved otherwise.] How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Romans 10:13, 14.

⁴The apostle Paul was a real Bible student; and in his epistle to the Romans he was writing to Bible students who, like himself, were familiar with the Word

of God. After making the statement just quoted from the tenth chapter of Romans he corroborates it by two quotations from the prophecy of Isaiah, to the effect that the gospel will some day be preached to all men; and then he clinches his argument and shows the uncalled condition of the heathen by concluding that "faith cometh by hearing, and hearing by the word of God."—Romans 10:17.

⁵There is not the slightest intimation in the Scriptures that there is salvation to any without faith in the promises of God's Word. It is as true of the heathen as it was of the Jews on the day of Pentecost that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), but the name of Jesus only.

⁶Not only have the heathen not been called during the Gospel age, but the gospel call was turned away from them, deliberately and intentionally. St. Paul and Silas "were forbidden of the holy spirit to preach the word in Asia"; and it was when they had thought to go into Bithynia they were also forbidden. (Acts 16:6, 7) This must seem strange to those who feel that the most important obligation laid by the Lord upon his people is to proclaim the gospel among the heathen.

NOMINAL CHRISTIANS NOT CALLED

⁷It is easier to prove that the heathen are not called than it is to prove that nominal Christians are not called, but that seems to be the purport of the Scriptures. The Greek words *kletos* and *klesis*, translated called and calling, seem to have the thought of invitation; and it is quite plain that hosts of nominal Christians have never heard the call to the high calling, for they do not even know what it is.

⁸The Lord is authority for the statement that "many are called" (Matthew 22:14), many are invited; but this is far from saying that all are invited, even all in Christian lands. The Apostle narrows, or seems to narrow, the call to a certain class when he says: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are

called; but God hath chosen [to invite] the foolish things of the world, to confound the wise; and God hath chosen [to invite] the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen [to invite], yea, and things which are not [of consequence] to bring to nought things that are: that no flesh should glory in his presence."—1 Corinthians 1:26-29.

⁹It is obvious, then, that if God has chosen to limit largely his invitation to certain classes his ultimate choice will be found in those same classes. Many of the class named have been called with the heavenly calling; many have understood; many have accepted; and a few of them—141,000 in all—will be chosen to the high position to which all were called in the one hope of their calling, the high calling.—Ephesians 4:4.

¹⁰The apostle Peter also circumscribes the calling of God when he says: "The promise [of the holy spirit] is unto you [Jews who are already in covenant relationship with God] and to your children [who have the next best opportunity of being invited], and [after that] to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

¹¹The narrowing-down process is continued by the apostle Paul in Romans 8:30, where he shows that none are really called with the heavenly calling except those who are justified; and as WATCH TOWER readers are aware we hold. Scripturally we think, that consecration precedes justification. "Moreover, whom [as a class] he did predestinate, them he also called; and whom he called, them he also [previously] justified."—Romans 8:30.

ONLY THE SAINTS ARE CALLED

¹²By a gradual process we have now arrived at the base of the matter; namely, that the only ones to whom the heavenly Father graciously extends an invitation to be of the bride of Christ are his saints, those who are wholly devoted to the doing of his will. And this is as we should expect. It will appeal to all as eminently fitting that an invitation to the highest place in the universe should be reserved for those alone whose gratitude to the Father for all his blessings so wells up within their hearts that they can do no less than give to him their all. And now let us note some Scriptures that show that God's calling is to his saints, and to them only:

¹³"Paul, a servant of Christ Jesus, a *called* [invited] Apostle, separated unto God's joyful-message . . . among whom are *ye* also, called ones of Jesus Christ: To *all* those who are in Rome, beloved of God, *called* [invited] saints—favor to you, and peace, from God our Father, and the Lord Jesus Christ." (Romans 1:1, 6, 7, Rotherham's Translation) In this translation the words in italics are set off in the Greek as requiring special emphasis. It is apparent that great emphasis is

laid by the Apostle upon the fact that he was invited to his high station as an apostle, and that he was limiting his epistle to a class similarly invited, a class whom he designates as saints. In the same translation the same thought is conveyed in the translation of the familiar passage, Romans 8:28: "But we do know that *to those who love God, all things* are working together for good—to those who, according to purpose, are *called-ones* [invited ones]."

¹⁴Looking forward to the work of the Millennium, and the part that will then be played by Zion, the heavenly phase of the kingdom, and Jerusalem, the city of the great King, from which latter the law of the Lord is to issue at the hands of the ancient worthies, the Prophet says: "In mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2:32) Thus we have additional evidence of what we know to be a fact, namely, that it was only the saintly among the fleshly Israelites that were really called to be of the bride of Christ. The rest claimed to be the covenant people of God, but they were really not such. Only the saints, the truly consecrated, were actually in covenant relationship. And, as we have seen, the same principle applies in the case of nominal spiritual Israel. The Apostle reminds us that some of the called were Jews and some Gentiles when he says: "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of his mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only but also of the Gentiles?"—Romans 9:22-24.

CALLING OF CHRIST PREFIGURED

¹⁵The calling of our Lord Jesus was a little different from the calling of any that will go to make up the members of his mystical body. The heavenly Father knew when Jesus divested himself of the glory which he had had with him before the foundation of the earth was laid, that Jesus would be the Christ. He knew that Jesus would be faithful; and so, in Jesus' case, he was called, in some sense of the word, from the moment of his birth. This was illustrated in the tabernacle arrangements.

¹⁶When the time came for the building of the tabernacle in the wilderness God called by name, and particularly and specially designated and invited, one individual to have charge of the work of preparing the tabernacle furnishings. This one represented Christ; and the spirit or power which came upon him, illuminating and fecundating his mind mechanically, without affecting him in any moral sense, illustrated the holy spirit which came upon Christ at the time of his anointing. The account reads:

¹⁷"And the Lord spake unto Moses, saying, See, I

have called by name Bezaleel [Shadow of the Almighty: what a beautiful title for the Almighty to give to his first and best loved son!] the son of Uri [Light—the light of the world], the son of Hur [Grave—in which the Son of man lay for three days asleep in death], of the tribe of Judah [Praised—in his pre-human existence]: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold [symbol of divine nature], and in silver [symbol of truth and of spirit nature], and in brass [copper—perfect humanity], and in cutting of stones [jewels—the Lord's jewels] to set them, and in carving of timber [pillars in the Holy], to work in all manner of workmanship." (Exodus 31:1-5) What a calling; what an invitation!

¹⁸And the call of the church is not less noble, not less thrilling. It is made softly. It is a call to the heart, not merely to the ears. It may not be in the palace, or the softly carpeted church with its stained glass windows and entrancing music. It may be in the loneliness of a life which has little of real companionship in the world except that to be found in fellowship with the Lord. It may be in some little hall the furnishings of which are few and simple; it may be when some child has gone wrong, and the broken heart has turned at last to the fountain of life and peace. The call is so sweet, so tenderly phrased, that none that have heard it can ever forget its effect upon their hearts:

¹⁹"Hearken, O daughter, and consider, and incline thine ear [to the call]; forget also thine own people [earthly ties], and thy father's house [the earthly hopes of Adam's children]; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him." (Psalm 45:10,11) All that Christ was called to, the bride is called to; all that he is to have, the bride is to have; in all that he is to do, the bride is to have a share. But he will always be the Head of the body; and she will always wish to have it so, that in all things he might have the preëminence, whose it justly is.

NONE MAY COME UNLESS CALLED

²⁰Our Lord Jesus did not invite himself to be man's redeemer and restorer. The invitation to this exalted office came from God, not from man. Even in the Aaronic priesthood the Lord reserved to himself the right to designate who should serve him in holy things. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee."—Hebrews 5:4, 5.

²¹We can see an illustration of this principle in the attempt of the once wise and great King Uzziah. "His name spread far abroad; for he was marvelously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction: for he transgressed

against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore of the priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar."—2 Chronicles 26:15-19.

²²What we see illustrated in the case of King Uzziah is also an underlying principle of the book of Esther. Much of the interest in this book centers in the fact that none could enter the presence of the king without being called, without being invited. The opening chapter is the account of the beautiful Vashti, who spurned the king's invitation to come before him, and whose failure to do so led to her degradation and expulsion from the royal palace. The picture of fleshly Israel's failure to listen to the heavenly message seems here in evidence. Then comes the beautiful story of the lowly Esther's selection and exaltation, representing apparently the true church, gathered out from both Jews and Gentiles.

²³A wicked conspiracy had been made against the Jews, to put them all to death. Esther, a beautiful young Jewess, had been urged to go before the king and plead for her people. She finally did so, and with success, but pleaded with her Jewish brethren meanwhile to fast in her behalf, reminding them that "all the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live."—Esther 4:11.

ONCE CALLED NOT ALWAYS CALLED

²⁴None need get the thought that because they have once been called with the one hope of our calling they are always called. There is a limit to God's favors. He is not calling into the bride class any who have once known him and then have measurably forgotten him. The Scriptures define these as wicked. The wicked are not the godless who have never heard; they are designated as those who have heard and have turned back, turned away from the truth, turned again to the doing of their own wills. These the Psalmist addresses:

²⁵"What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief [a self-seeker,

looking out for his own fame and self instead of the feeding of the Lord's flock] thou consentedst with him, and hast been partaker [engaged in similar work] with adulterers [Babylon and her sectarian daughters, organizing additional sects]. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."—Psalm 50:16-22.

VICTORY FOR THE FAITHFUL

²⁶Those who have been invited to Jehovah's great feast of love, and who remain in the heart relationship with him in which they were at the time when they heard and responded to his gracious call, will be the ones upon whom the laurels of victory will ultimately rest. Just at this time these called ones have a mighty message to deliver, a mighty work to perform. It is their privilege, it is their duty, to proclaim that gentile times have ended, that the time of God's anger is here, and that earth's new King, her rightful ruler, is even at the door, nay is even now setting up his kingdom. Hear the Prophet:

²⁷"I have commanded my sanctified [consecrated—R. V.] ones, I have also called my mighty ones [mighty in the Scriptures, mighty toward God] for mine anger [to declare that the day of wrath is here], even them that rejoice in my highness." (Isaiah 13:3) It is to this class of called ones that rejoice in God's highness at the same time that they are profoundly impressed with their own and other men's littleness that God will give the great victory. And so we read that in the Lamb's hour of victory over the beast and his image all those who share the victory with him "are called [remain called, continue to appreciate their invitation] and chosen [become God's final choice for the greatest of all high honors], and faithful [rejoicing in God's highness and in their own littleness even to the end]."—Revelation 17:14.

²⁸While the bride will be with her Lord in the hour of victory, and while she will participate in the victory, yet the real victor in the conflict is Jehovah himself, the one who called his people to himself. See how this is expressed by the Prophet:

²⁹"Fear not: for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior. . . . Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give

men for thee and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory; I have formed him; yea, I have made him." (Isaiah 43:1-7) This prophecy applies to both the houses of Israel, fleshly and spiritual.

CALLED TO FELLOWSHIP WITH GOD

³⁰Though the passage be a familiar one to the readers of THE WATCH TOWER, we cannot forbear to quote again a passage from the pen of Pastor Russell which has led many to a deeper walk with God because it has helped them to better understand the heart of the Infinite One, whose life is love:

³¹"Our recovery cost the sacrifice of the dearest treasure of his heart, and the subjection of this Beloved One to the most abject humiliation, ignominy, suffering and death. Ah, did the Father let him go on that errand of mercy without the slightest sensation of sorrowful emotion? Had he no appreciation of the pangs of a father's love when the arrows of death pierced the heart of his beloved Son? When our dear Lord said: 'My soul is exceeding sorrowful, even unto death,' and again: 'Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt,' did it touch no sympathetic chord in the heart of the Eternal? Yea, verily."—Z'95-154.

³²It is to fellowship with this infinite heart of Love that the saints are called, fellowship with the One who for thousands of years has been reproached by evil angels and evil men, who have not understood or who have sought to thwart his benevolent designs and thus have caused him sorrow. These sorrows, these reproaches, came upon Jesus and have come upon us.

³³That one of the conditions of our call is that we must suffer here, is the testimony of many passages in the Word. And we are even to suffer for doing that which is right. "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called."—1 Peter 2:20, 21.

³⁴In this call to suffer we are called unto fellowship with both our Lord Jesus Christ and our heavenly Father; for so the Scriptures declare: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." And in the Sinaitic text of 2 Peter 1:3 we are told that God "hath called us to his own glory and virtue," by his very willingness to share present reproaches with us that he may the more abundantly bless us hereafter. If we evade the suffering and the reproaches here, we shall also escape the chief blessing and glory hereafter.

³⁵Notice how in the Diaglott rendering of Romans 8:17 the thought is borne out that the suffering and the future inheritance are shared jointly by the Father

and the Son and the church: "The spirit itself testifies together with our spirit, that we are children of God. And if children, also heirs, indeed, of God, and joint-heirs with Christ; if indeed, we suffer together, so that we may be also glorified together."

EARTHLY CONDITIONS DO NOT DEBAR

³⁶The Lord has called, invited, his people from every condition of earthly environment. The Apostle has discussed this whole subject plainly in 1 Corinthians 7:17-24 and his language is so clear that we reproduce it: "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling [occupation—if it is honorable] wherein he was called [in which he was at the time he was called with the heavenly calling]. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye [at heart] the servants of men. Brethren, let every man, wherein [in whatever estate or occupation] he is called [with the heavenly calling], therein abide with God."

³⁷The Lord's saints are called unto liberty, although they are to use that liberty not for an occasion to the flesh, but to serve one another. (Galatians 5:13) They are called to peace in their homes if that is obtainable (1 Corinthians 7:15); but if it is not, they are called to peace in their hearts anyway. (Colossians 3:15) They are called to holiness, as opposed to uncleanness (1 Thessalonians 4:7); they are called to holiness because they are called to be God's children, members of his family (1 Peter 1:14-17); they are called to be saints. (1 Corinthians 1:2) There is an implication in this verse that this particular epistle was addressed to some who were not called, some who were not saints, but who had faith in the Lord and were associated with the Lord's people and were blessed thereby. Or it may be that the reference is to all other called ones, all other saints, elsewhere than at Corinth.

³⁸The Lord has called his people to such good things. In the first place all who have been called throughout the Gospel age have been called in one hope of their calling. (Ephesians 4:4) They have been called to eternal life. (1 Timothy 6:12) They have been called

to obtain the glory of the Lord Jesus Christ. (2 Thessalonians 2:14) They have been called to obtain the glory of the God of all grace. (1 Peter 5:10) They have been called to a place in God's kingdom. (1 Thessalonians 2:12) They have been called to receive an eternal inheritance. (Hebrews 9:15) They have been called to inherit the greatest of blessings, the privilege of blessing all the families of the earth. (1 Peter 3:9) Hence the Lord's saints have been called according to a purpose (2 Timothy 1:9); they have been called to be earth's future kings and priests (1 Peter 2:9, *Diaglott*); and it is this blessing of the world that is the hope of their calling.—Ephesians 1:18.

³⁹What wonder, then, that the apostle Paul besought the Ephesian church to walk worthy of the vocation wherewith they were called (Ephesians 4:1); and that he prayed for the Thessalonian brethren that they too might be worthy of that same calling!—2 Thess. 1:11.

⁴⁰What wonder that St. Peter urged the brethren to give diligence that through their good works they should make their calling and election sure (2 Peter 1:10, *Sinaitic text*); and what wonder that, as our opening text (Jude 1) declares, such a class of called ones are beloved in the Father (in his heart) and that he is keeping them, keeping this jewel class for Jesus Christ, to be his eternal companion, the joy and satisfaction of his heart!

QUESTIONS FOR BEREAN STUDY

- Is the "light of conscience" a guide to salvation? ¶ 1, 2.
 What should the conscience do for the heathen, and what is a prerequisite to salvation? ¶ 3.
 How does the Apostle conclude that the heathen are not called? ¶ 4.
 Through what name only must all be saved? ¶ 5.
 What is the significance of the gospel message traveling west from Palestine? ¶ 6.
 Do the masses of so-called Christians know of the "high calling"? ¶ 7.
 Is there a great response to God's invitation to salvation? ¶ 8.
 Does God make choice from amongst the called ones, thus further restricting the salvation of the Gospel age? ¶ 9.
 How is the narrowing down process further shown? ¶ 10, 11.
 What class, then, does the heavenly Father delight to honor? ¶ 12, 13.
 What is meant by the "deliverance" being made "in the remnant"? ¶ 14.
 Is there any difference between the calling of Jesus and of his body? ¶ 15.
 Show how God prefigured the coming of Christ. ¶ 16, 17.
 In what thrilling phrase does God call the church? ¶ 18, 19.
 Did Jesus call himself and aspire to be God's High Priest? ¶ 20.
 How did God show disfavor toward one who aspired to function in a place where he was not called? ¶ 21.
 How is this principle set forth in the Book of Esther? ¶ 22, 23.
 When once in grace, what are the conditions of remaining in grace? ¶ 24, 25.
 To whom will the laurels of victory finally go? ¶ 26, 27.
 To whom does the glory go, and who is the real victor? ¶ 28, 29.
 What gracious words have been uttered showing the tenderness of God? ¶ 30, 31.
 Whose sorrows and reproaches do the saints share, and is this a privilege? ¶ 32, 33.
 Where and how is this specially shown? ¶ 34, 35.
 Are earthly conditions and environments barriers to God's call? ¶ 36.
 What kind of "liberty" do God's saints exercise themselves in, and how? ¶ 37.
 To what are they called, and how honorable is this? ¶ 38.
 How are the saints admonished by Paul and Peter? ¶ 39, 40.

"To do thy will is more than praise,
 As words are less than deeds;
 And simple trust can find thy ways
 We miss with chart of creeds.

"Apart from thee all gain is loss,
 All labor vainly done;
 The solemn shadow of thy cross
 Is better than the sun."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR SEPTEMBER 5

"Be filled with the spirit."—Ephesians 5:18.

EVERY new creature in Christ must have some measure of the holy spirit. "If any man have not the spirit of Christ, he is none of his." (Romans 8:9) Being filled with the spirit is the result of the divine power and holy influence working in the creature. It creates in such the holy influence and disposition. In order for one to grow up into Christ Jesus the process of filling with the holy spirit must continue until transformation into the likeness of the Lord is complete. One's ability in the sight of the Lord is determined by the degree of the holy spirit possessed by him. If the creature is uncertain as to whether or not he has the truth, he cannot develop in the spirit or disposition of the Master. Having once settled it in his mind that he is a child of God, then it behooves him to go on zealously to the completion of his course.

The words of the text, "Be filled with the spirit," suggest progression from the beginning of the Christian's career until the full consummation of his hope. The process of filling with the holy spirit may be briefly summed up thus: Knowing the will of God and continuously doing his will with a joyful heart. The will of God is made known to us by the study of his Word and the watching of his providences. "Sanctify them through thy truth: thy word is truth." (John 17:17) How true this statement: "It is in vain that we seek to be filled with the holy spirit if we do not give attention to the divine arrangement provided for this very purpose"! (E-245) The Lord has revealed to his people his provision for their being filled with his holy spirit; namely, by the study of his Word and of the Bible helps provided by him; by prayer and fellowship with the Lord through the spirit; by assembling together with others of like precious faith, and together feeding at his table and building one another up; and by keeping the mind and the hands engaged in things pertaining to the Lord's kingdom.

We must realize that our participation in the work of looking after the interests of the Lord's kingdom is a real thing; and we should be particularly enthused with the things pertaining to the King's business. By these means we are gradually filled with the spirit of the Lord; and persisting in this course, the ultimate result will be a complete change into his likeness.

TEXT FOR SEPTEMBER 12

"Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father."—Galatians 4:6.

FATHER means life-giver. The realization that one has life brings joy of heart with gratitude and thankfulness to the Giver. The ideal relationship between the father, the life-giver, and the son is a sweet and blessed one. There is a perfect confidence on both sides. There is true fellowship between them. Each one delights in the other. We have become sons of God because Jehovah has freely justified us upon the basis of the precious blood of Christ Jesus, has accepted us as a part of his sacrifice, and begotten us to the same nature of our Lord, thereby adopting us into the body of Christ, making us members of the house of sons, if so be that we continue to fulfil our covenant, rejoicing in the hope even to the end.

Now we can truly and joyfully say: 'Jehovah, thou art my Father, and thy will I delight to do.' This is the spirit or disposition of his beloved Son; and this spirit he hath sent forth into our hearts. One possessing that spirit or disposition loves the Lord. He who loves the Father joyfully keeps his commandments (1 John 5:3), and he has the assurance of the love of the Father and of Christ Jesus. (John 14:21,23) It was the spirit and disposition of Jesus when on earth to give all credit and honor to the Father, taking none to himself. "I can of mine own self do nothing." (John 5:30) "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) It was not his spirit or disposition to seek his own glory, but the glory of his Father. (John 7:18) Because he delighted in the Father's will the Father loved him. (John 10:17) The perfect, ideal relationship existed, and always will exist, between the Father and the Son.

The degree of our enjoyment of this sweet fellowship with our Father in heaven depends upon our being filled with the holy spirit. The Christian who increases in the spirit of the Lord enjoys that calm, trustful and abiding confidence in the Lord that brings complete rest and peace, and with joy he cries out: "My Father, my Father!" This spirit or disposition impels him to look about earnestly to see what he can do to glorify the Father's name.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need for arsenals or forts.
The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would forever wear the curse of Cain!

"Down the dim future, through long generations,
The echoing sounds grow fainter and then cease.
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'
Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But, beautiful as songs of the immortals,
The holy melodies of love arise."

PAUL THE APOSTLE

—SEPTEMBER 2—ACTS 22: 3, 6-10; PHIL. 3: 7-14—

PAUL BECOMES HUMBLE FOLLOWER OF JESUS—GOD BESTOWS GREAT HONOR UPON PAUL—PAUL SWEETENS HIS MESSAGES.

"I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Philippians 3: 14.

NEXT to his Master the apostle Paul is the greatest figure of the New Testament. His place there corresponds to that occupied in the Old Testament by Moses. As Moses was the chiefest exponent of the will of God for Israel, so Paul was the chiefest exponent of the doctrine of Jesus, the Head of the church. But these two men, who in the providence of God have most influenced the world, were very different in character and in bodily presence, even as their work differed. Moses was called to lead Israel like a shepherd, whereas Paul was sent abroad to find the sheep of his Master's flock. In Moses Israel had a fine personal presence suited to the office; but for the saints who followed the way of truth there was neither such need nor any preparation. The truth which came by Jesus was to be received in spirit; that which made spiritual Israel one flock did not call for such leadership as was necessary in fleshly Israel. It is not without meaning that Paul had not much bodily presence. He was probably small in stature, and not specially good-looking; his enemies spoke of him as being weak in bodily presence. (2 Corinthians 10: 10) Nor was he robust; indeed, he was often ailing and needing care. Yet few men have endured more than he: only an indomitable spirit, and an ardent love for God and the Lord could have enabled him to bear the hardships of his ministry. Very fittingly he had the power of attracting men to himself, and of drawing their love to him. Indeed, he was loved beyond ordinary, both because he himself was a lover and because he was so devoted.

²When Paul was called (Galatians 1: 13) the church in Jerusalem was provided with leaders and teachers, Peter being the foremost apostle and the church's leader.

PAUL BECOMES HUMBLE FOLLOWER OF JESUS

"The apostles were grand men; but as a company they were not naturally fitted for the great work which was to be done amongst the Gentiles, nor for the special work of instructing the church of God. As God uses natural means for his purposes whenever possible, he raised up a man better fitted to be the teacher of the whole church than any of the already chosen apostles, and one who should in a special sense be the planter of churches in the regions beyond Palestine.

⁴To the apostles the Lord's choice must have seemed a strange one; probably all were in some measure tested by it. No one could have thought that Paul, the hard Pharisee, the persecutor of the church, would be chosen to be the greatest apostle of the Lamb. But "God moves in a mysterious way his wonders to perform." Most things, even in the realm of grace, seem to go in natural order; but God knows how to touch the unexpected and the unlikely at the right moment and to produce his desired results. The Lord spoke to Paul not a moment too soon nor too late, and it came about in the providence of God that Paul the blasphemer and opponent of Jesus of Nazareth became, the chiefest exponent of the gospel of Jesus Christ.

⁵Though Paul's conversion was sudden, there was some preparation for it. Paul had not been so certain of his course as he professed to be; he had found it "hard to kick against the goads." Paul could not forget the sweetness of Stephen's face before his accusers, nor his prayer, nor the superhuman features of that event; and every follower of Jesus whom he haled to prison was a witness to him that he was wrong and they right. And Paul being a

student and well versed in Scripture, Stephen's arguments must have had weight with him. He came near to sinning against light, and therefore near to destruction. His statement about himself is not mere hyperbole. (1 Timothy 1: 13, 15) Thus when the vision came outside Damascus it was timely; he was ready and yielded himself. He was not merely a changed man ready to cease persecuting the saints; he gave himself as an instrument for the Master's use. His consecration was absolute. Though he had seemed so hard, the love which in later days so wonderfully held his collaborators must have been in him even then. If the well did not overflow, its waters were sure. Very soon a commission was given to him. He was told he was a chosen vessel to the Lord, and that a great work in life awaited him. He immediately began to preach in Damascus that Jesus of Nazareth was the Messiah; for the truth had broken upon his mind and was in his heart.

⁶No man could be prepared for such service as awaited Paul without severe testings; but he could hardly have expected the schooling he was to get. He escaped from the Jews of Damascus by being lowered down the wall in a basket; and his entrance into Jerusalem was chilling, for the church was suspicious of him. The great Apostle to the Gentiles got no special introduction to the church of God. —Acts 9: 26, 27.

⁷Paul's decision of character, and his earnest desire to help those with whom he had associated, sent him to the synagogue where he had worshiped, and to those leaders who were the advisers of Stephen. To them he spoke boldly in the name of the Lord Jesus. (Acts 9: 29) They laid plans to kill him; but the brethren, hearing of this, took him down to Caesarea and sent him to Tarsus in Cilicia, his home. For some years Paul labored in Cilicia; but the Scriptures give no account of those labors, nor make more than indirect reference to his work. (Acts 15: 41; Galatians 1: 21) But it seems certain that some of the many hardships he enumerates must have been experienced during that period of lonely service. It was while there he was sought out by Barnabas, and returned with him to Antioch. There he and Barnabas were set apart by the holy spirit for missionary work. But Paul was named second to Barnabas; the record is, "The holy spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13: 2) It is hardly possible that Satan would allow this to pass without making it a means of temptation to Paul. But Paul was lowly in mind, and was ready to serve in whatever order his Lord should desire, and to use such opportunities as his circumstances and the providences of God provided. His lowliness of mind was not merely subservience to circumstances—a condition which is often accepted as humility. When they were out on the work in Cyprus, the spirit of God moved him to his place; and henceforth, with his name changed from Saul to Paul, he was the most prominent of the Lord's servants.

GOD BESTOWS GREAT HONOR UPON PAUL

⁸It would not be extravagant to say that no servant of Jesus ever got more service out of a consecrated body than did the apostle Paul. His partial account of his sufferings causes surprise that he could bear so much and yet keep up with his labors. (2 Corinthians 11: 23-28) He counted it a great privilege to spend and be spent for the Master he loved, and for the brethren so dear to him. (2 Corinth-

ians 12:15; Philippians 3:8) It pleased the Lord to let this honored servant be much misunderstood. Called to serve in the highest place next to his Master, like his Master Paul received no special introduction to his work. He had to prove himself by his ministry; but his works witnessed to his apostleship, as Jesus' works were his witness.—1 Corinthians 9:1, 2; John 10:38.

⁹Jesus taught no doctrines. The truths which were "in him" were to be declared by his apostles, and it pleased the Lord to have the doctrines set in order and expounded by Paul. To this end Paul was made the recipient of many visions and special revelations. The other apostles of necessity learned of Paul, and some of the things he taught they found hard to understand. (2 Peter 3:16) It was from Paul that the apostles and the church learned of the true meaning of the breaking of the bread and the sharing of the cup; that not only was the Lord broken for the church, but that the church was a sharer with him as one loaf, while the sharing of the cup was as it were his life and theirs poured out. (1 Corinthians 10:16) It was from Paul that the church learned of the mystic body of Christ; that the Christ was not only Jesus their blessed Master, but was composed of all those who were quickened by the holy spirit, at last found faithful. (1 Corinthians 12:12) It was from him that they learned of the mystery hidden from the ages, of the church composed of Gentiles as well as Jews (Colossians 1:27); that the church were the firstborn who were specially saved, as were the firstborn in the houses of Israel on the night when the destroying angel went forth. (Hebrews 12:23) That there was a second Adam being formed of the Lord and the church (1 Corinthians 15:45), and that the reign of sin and death was to be swallowed up by the power of the grace of God in Christ Jesus. (Romans 5:21) Also it was he who taught the church about baptism into Christ, and of the life in Christ. (Romans 6:4) Indeed, he was the Lord's channel of truth to the church.—Rom. 2:16.

¹⁰Paul's tenderness and loveliness and humility are always manifest. Like his Master he was a gracious servant of God, and he could properly say: "Become imitators of me, even as I also am of Christ." (1 Corinthians 11:1, *Duglott*) These graces were never more clearly demonstrated than in the relationship between himself and Onesimus. Between these two, the foremost Apostle of Jesus and a runaway slave, there was a bond of tender love; for Paul spoke of him as "my son Onesimus, whom I have begotten in my bonds." (Philemon 10) This is the outstanding example of the oneness of spirit which is possible to those in Christ, a oneness not affected by age, ability, or station in life.

PAUL SWEETENS HIS MESSAGES

¹¹Paul is also an example to the church in his constant prayers for those who were steadfast in the faith as well as for all the churches. (Philippians 1:3-5; *et al.*) A true caretaker and shepherd, he sought by prayer the interests of all the flock. His personal remembrances are in every epistle, and he loved to dwell upon personal matters so as to sweeten his messages of love. (See Romans 16) But Paul's strict care for the church is as his love; it was definite. He would have no compromise nor looseness in regard to the truth—"let him be cut off" is his word concerning any who would introduce false doctrines. (Galatians 1:9) And he earnestly besought the faithful brethren to avoid those who brought dissension into the church. (Romans 16:17) He would bear the weak and feeble in faith as tenderly as a mother bears her child (2 Corinthians 11:2); but he had no sympathy to waste on those who were not true at heart.

¹²The church of God now upon earth cannot fail to see that there is in this day a wonderful, almost strange repetition of Paul's ministry, whether of instruction, or doctrine, or service. Our beloved Brother Russell was God's gift to us, as Paul was to the early church. He was used to give again to the Lord's people those truths which Paul gave, but which had been buried deep under creedal rubbish heaps. The doctrines previously mentioned were again made plain, and now set in clearer light. Paul was not allowed to tell of the things he saw (2 Corinthians 12:4); but now in every meeting of the brethren the church speaks openly of them. And it was given to Pastor Russell more than to any other man to serve in exact measure the prescription of the ministry of Christ given by Paul when describing his own ministry.—2 Corinthians 7.

¹³God could hardly have spoken more plainly to those who professed to follow Christ than he has done by Pastor Russell's teaching, and as well in the manner of his service as in its effect, both in the believer and in the community of saints. There can be no question that these two servants of Jesus Christ are the nearest correspondence in matter, manner, devotion, and in result of service which the history of the church affords.

¹⁴Excepting his Master, Paul's was perhaps the most triumphant spirit of all time. But he too had his fears. He tells the Corinthians that he served amongst them with much fear and trembling. (1 Corinthians 2:3) If he boasted, he was like the Psalmist, he boasted in the Lord. (2 Corinthians 12:10, 11) But he was a man of like passions with those to whom he ministered the things of God, and his strength was gained only as he realized his weakness and his dependence on his Master. His was a life of happy, even joyous service wrought often under most painful circumstances to body and mind. Ever keeping before him the purpose expressed in the Golden Text, he ended his course triumphant in faith. (2 Timothy 4:8) His earthly end was lonely; so far as we may know he was beheaded by Nero. He is now amongst the glorious company who are with the Lord, triumphs of his grace.

QUESTIONS FOR BEREAN STUDY

- Who is the greatest figure in the New Testament, next to our Lord? His corresponds to whose place in the Old Testament?
- What was Paul's probable physical appearance? What makes him lovable to Christians? ¶1.
- Who was foremost among the apostles before Paul was called? ¶2.
- Was Paul evidently better qualified for the work among the Gentiles and establishing churches beyond Palestine than the other apostles? ¶3.
- Did Paul's call seem strange? Was it a probable test to the others? Why should this be? ¶4.
- Was there a preparation for Paul's sudden conversion? What is meant in Paul's statement that he was chief of sinners (1 Timothy 1:15)? Was his conversion timely? What did he immediately proceed to do? ¶5.
- Did the Apostle receive some severe testings? ¶6.
- Was Paul a brave brother? Where did he labor for some time? What induced him to go to Antioch? Who was named first by the holy spirit? Why would this be a test of Paul's humility? When was Paul advanced by the spirit to his true position? ¶7.
- Did Paul get much service out of his consecrated body? What was it that proved his apostleship? ¶8.
- What is the contrast in the type of ministry of Jesus and Paul? From whom did the apostles and the early church learn about doctrines? ¶9.
- What characteristics enter into the nobility of Paul? In what incident is the oneness of the body of Christ beautifully exemplified? How may we follow Paul? ¶10.
- In what other ways is Brother Paul our example? Was he a strict caretaker of the churches and of the brethren? For whom did he not care to waste his valuable time? ¶11.
- As the Gospel age has special light at both ends, who served as a great illuminator at the beginning? Who serves at its close? Is the Bible becoming an open Book? ¶12.
- What noble thing can be testified of these loving, humble servants of the Lord? ¶13.
- Who, perhaps, had the most triumphant spirit of all time, next to Jesus? How did Paul's earthly career end? Where is he now? ¶14.

JOHN MARK

—SEPTEMBER 9—ACTS 12: 12, 25 - 13: 13; 15: 36-40; 2 TIMOTHY 4: 11—

ST. PETER'S ENDEARING NAME FOR MARK—MARK TELLS OF JESUS' MINISTRY—SPECIAL CHARACTERISTICS OF MARK'S GOSPEL.

"Whatsoever thy hand findeth to do, do it with thy might."—Ecclesiastes 9: 10.

AS THE writer of the second gospel, Mark has an honored place in the New Testament; for his name is thus forever associated with that of Jesus our Lord. God made Mark great by using him for the edification of the church, and by thus using him as a part of his arrangements for the establishment of the church. He was not an apostle, but he shares with Matthew and John, who were apostles. Mark is an honorable example of one who, failing in his work, afterwards uses the favors of God to his reestablishment in the Lord's favor and service; or, to use the expressive term of our own day, Mark was one who made good. He is first introduced in the New Testament in Luke's account of Peter's release from prison. When Peter was freed and the angel had left him, he was as one dazed; for the act of freedom and his deliverance was as a vision to him. When he came to himself in the city, he went to the home of Mary, who is distinguished from the other Marys by being styled the mother of Mark. (Acts 12: 12) It is evident therefore that Mark lived in Jerusalem, and it is very probable that he was one of the earliest of those who in Jerusalem believed on the Lord. As Mark's mother was sister to Barnabas (Colossians 4: 10) Mark was nephew to that good man, a connection which meant much to Mark; for it meant that all his home influences were good. As no mention is made of his father, we must presume that he was dead.

²It is thought that Mark's mother's house was the one where Jesus kept the Passover, and that Mark was the man with the pitcher whom the two disciples followed. (Mark 14: 13) Further it is suggested, and we think with a good measure of probability, that Mark was the young man who was seized by the rabble which took Jesus from Gethsemane, but who escaped naked, leaving his solitary linen garment behind him. (Mark 14: 51, 52) It may very easily have been the case that Judas took at least some of the leaders of the Pharisees to the house where he had left his Master with the other disciples and, finding Jesus gone, led them to Jesus' wonted place; and that the young man Mark, who we may suppose would be about twenty years of age at the time of our Lord's crucifixion, followed the rabble and thus got into the garden amongst the disciples. We may think of him as of a sensitive, quick nature, timid, yet venturesome; a man who would hardly make a leader or a pioneer, but one who would serve best under direction, and perhaps in sheltered conditions.

³In a previous lesson we suggested that Barnabas may have made his home at his sister's house. Whether that were the case or not it is certain that he would frequently be with the one who was sister both in the flesh and in the Lord, and Mark therefore would enjoy many advantages, both of learning and of training in character. We may properly think of him as having a good ordinary education.

ST. PETER'S ENDEARING NAME FOR MARK

⁴Mark is next mentioned when his uncle Barnabas and Paul were returning to Antioch from Jerusalem after they had carried the alms which had been subscribed in Antioch for the poor in Jerusalem. They took Mark with them. (Acts 12: 25) It would be a great pleasure to Barnabas of the generous heart to take his nephew for the experience which he would get, and to help to develop him. As it was just about that time James had been killed by Herod, and Peter seized and was held ready to be killed, it is not outside probability that both Barnabas and Paul were in

the home of Mark's mother, sharing with the company gathered there in the prayers which were being offered for Peter's release. In later days there was a very close connection between Mark and Peter; for Peter speaks of him as "my son Mark" (1 Peter 5: 13), and probably in the early days Peter was the means of bringing the young man Mark into the truth.

⁵When, later, Barnabas and Paul were separated for the work of the Lord and were to leave on a missionary tour, they took Mark with them to minister to them. (Acts 13: 5) It would be his business to look after the necessities of the journey; probably he would arrange for lodgings and food supplies. Whether or not Mark was disappointed with the experiences he met with in Cyprus, or felt the work too heavy for him, or was timid and feared the dangers or hardships they would meet in the mountainous countries, we do not know. It seems not unreasonable to suggest that he did not like the change which had brought Paul into prominence and made him the leader of the party; for now the order was Paul and Barnabas, not Barnabas and Saul. Whatever the reason, when the party got to the mainland Mark declined to go forward, and returned to Jerusalem. Here was Mark's failure. He came to one of those times in life which try a man out. Mark failed, but not utterly, or we should not have had the "Gospel according to Mark." There is no record of anything said by Paul and Barnabas about Mark's failure to go forward, but it is evident that it must have been a disappointment to them; for even if they were able to look after their own needs there must have been a measure of disappointment in the loss and his dereliction, as well as in having their arrangements broken. Nothing is recorded of anything said, but on Paul's part thoughts were deep.

⁶When next Mark is mentioned it is when in Acts 15: 36 we are told that Paul suggested to Barnabas that they should take another journey and visit the churches which they had established. Barnabas agreed, but would take Mark with them. Paul refused to accept Mark; for he felt that the young man was not to be depended upon. The contention was sharp. Paul would not give way, and neither would Barnabas. The dispute ended by Barnabas' taking Mark with him; and, perhaps rather self-willed, he took the journey Paul would have made, just as if he claimed the work was under his direction. They "sailed unto Cyprus" (Acts 15: 39); and that is the last we hear of that missionary enterprise.

⁷Paul chose Silas for his companion; and, with necessarily changed plans, they went forth with the blessing of the church at Antioch. "And Paul chose Silas and departed, being recommended by the brethren unto the grace of God." (Acts 15: 40) It is evident that the church agreed with Paul's decision in that unfortunate dispute. Whatever had been Mark's reason for turning back instead of going on to the work, he could have had no thought at the time that his action would later on result in so great a difference and a separation between his uncle and Paul. No man lives to himself; his life affects someone else. Nor can a man make a mistake to himself; his mistake affects others, in some cases very decidedly. We must presume that Mark thought he had good reasons for leaving the work, but it is evident from Paul's decisive attitude concerning him that the Apostle did not think Mark was justified. Mark (and Barnabas also) should have bowed to the superior judgment of one who they knew was the chosen of God.

⁸Mark in later years was in Rome in closest association

with Paul, and the great Apostle speaks very kindly of him. (Colossians 4:10; Philemon 24) Later still, he asks Timothy to bring Mark to him, saying that Mark was useful to him (2 Timothy 4:11) From Peter's first Epistle it appears that Mark also traveled with him (1 Peter 5:13); and if we take it that Peter wrote his first Epistle from Babylon (not another name for Rome, as some think), then we know that Mark traveled far with Peter. Peter's word "Marcus my son" denotes a close personal attachment; and, as previously suggested, that he was Mark's spiritual father. These references disclose much activity on Mark's part, and that he must have been a considerable traveler. If once he had fears they had vanished; whatever lack in earnestness had been overcome; and whatever difference existed between Paul and him had been settled. Mark had surely humbled himself, and sought to retrace his steps. He found his acceptance by his acknowledgment of God's arrangements.

MARK TELLS OF JESUS' MINISTRY

⁹But it is the Gospel which bears Mark's name which more than these references proves his recovery. This it does not only by the fact that he was privileged to write it, but also by its burden or purport. To Mark Jesus was the faithful servant of Jehovah; and more than the Gospels written by Matthew, or Luke, or John, Mark's conveys the thought of Jesus engaged in urgent service. So anxious does he appear to be to tell of this that he does not stop to concern himself with any statement of the genealogy of Jesus as Matthew and Luke do; but, after the briefest introduction telling of the work of John the Baptist, he enters upon the story of Jesus' ministry, and the most notable feature in the telling is the urgency of the ministry.

¹⁰Unlike Matthew and John, Mark had not been a companion of Jesus, and therefore he had not first-hand information. But, as we have seen, he was a companion of those who had known the Lord; and the thought which has always obtained in the church that Mark expresses Peter's mind is probably true. His Gospel indicates a close and perhaps personal acquaintance with Jesus, so intimate are its touches in the account of Jesus' actions. There are things in each Gospel which are distinctive, and are to be specially noted. The writers were under the guidance of the holy spirit; but, as it pleased the Lord to give the church the four accounts, it is clear that each writer was used to write those things which were specially on his mind.

¹¹There are several things emphasized in Mark's Gospel and some related only by him which must be considered as part of the Lord's message by the gospel. But there is one thing particularly prominent: Plainly it was Mark's purpose to set forth Jesus as the servant of Jehovah, and in quick and urgent service. The Greek word *uthcos* which is translated forthwith, immediately, straightway, anon, as soon as, occurs no less than forty-two times in Mark's Gospel, eleven of these being in the first chapter. Jesus had a service to perform, a work to do, for his Father; and he slackened not even a moment in his purpose to be faithful to his trust. Often tired, he was ever ready. Mark uses a peculiar expression about Jesus after a hard day's service. Telling of Jesus' desire to go across Galilee to find rest on the other side, he says: "They took him even as he was." (Mark 4:36) This may mean that he did not get out of the boat from which he had earlier in the day addressed the crowds, but more probably it means that he was tired almost to exhaustion. Jesus fell asleep; and despite the raging storm which arose, he continued to sleep. The Servant was tired. But he was not permitted to rest—even Satan was allowed to disturb him by the fierce storm which arose.

SPECIAL CHARACTERISTICS OF MARK'S GOSPEL

¹²In Mark's Gospel Jesus is never addressed by the disciples as Lord (the insertion in ch. 9:24 is an error; see *Diaglott*); for he is the servant who emptied himself of the glory he had with the Father before the world was (Philippians 2:7, 8); and servants do not usually carry titles. Nor in this Gospel is Jesus emphasized as a teacher; not many parables or discourses are recorded, as in the other Gospels. And it is Mark who tells that Jesus in the wilderness was with the wild beasts. (Mark 1:13) In view of the main fact in Mark's life it is reasonable to suppose that he was ready to emphasize, and was used by the holy spirit to emphasize, the difference between Mark's own attitude at the time of service and his Master's. Probably it was partly fear which caused Mark to fail at Perea; but whether this were so or not, it is certainly true that when he was recovered by the Lord he was the one to emphasize the unrelenting, ever willing service of the Master, who never shrank from either hardship or danger.

¹³Mark had wanted to be the director of his own method of service; but Jesus had accepted the leadings of God's providences and the promptings of his spirit, and not as of compulsion, but as of direction, leading him into God's service. Mark also had the thought of restoration in mind; for it is he more than any of the others who tells of Jesus' loving touch; of the hand put forth to raise the sick (Mark 1:31), to lead the blind (Mark 8:23), and raise the dead (Mark 5:41); and it is Mark who tells how Jesus took the child whom he used as an illustration (Mark 9:33), and the children whom he blessed, (Mark 10:16) into his arms. Jesus to him was specially the friend of little children. It is to the loss of the children of our day that they are not told the sweet story of old, the story of the love of Jesus for the children and what he said about them. They miss the happiness and even the comfort which children feel in having him as their friend. There seems to be a special bond between him and them.

¹⁴The lessons gained by Mark in his own life helped him much when he was used on the Lord to write and set his Master's service in a clear light. The idea of restoration to favor and to service must have been ever present with him. He is the only one who tells that Peter was specially mentioned in the message to the disciples on the morning of the resurrection (Mark 16:7), a word which must have been specially comforting to Peter, who had slipped so badly.

¹⁵Mark has given us a stirring and energizing picture of Jesus, of one who was great in his service, always busy, always serving in love, and in everything seeking to do his Father's will.

QUESTIONS FOR BEKEAN STUDY

Who is the author of the second Gospel? In what way was he used? Was Mark an apostle? When do we first hear of him? Who was his mother? ¶ 1.
Name some incidents in the life of Mark. What kind of person was he? ¶ 2.
What advantages had Mark over other young men of that time? ¶ 3.
With whom did Mark travel for a time? What had Herod done? What is meant by "my son Mark"? ¶ 4, 8.
In what way did Mark minister to Paul and Barnabas? What was Mark's failure? ¶ 5.
Did Mark's defection cause a separation between Paul and Barnabas? How did the contention end? ¶ 6.
What did Paul then do? Why should Mark and Barnabas have bowed to Paul's decision? ¶ 7.
What did Paul and Peter in later years have to say about Mark? ¶ 8.
What is the burden of Mark's Gospel? ¶ 9.
From whom did Mark get most of his information? ¶ 10.
What are the things Mark mentions not mentioned in the other Gospels? What does Mark specially emphasize? What is the significance of so much use of the word *uthcos*? ¶ 11.
Why does not Mark use the word "Lord" in his Gospel? Had Mark's experiences anything to do with this particular characteristic of the Gospel? ¶ 12.
What other thought had Mark in mind, and how was it manifested? How do children suffer loss in our day? ¶ 13.
How did Mark's own recovery affect his after life? In what is the deep impression shown? ¶ 14, 15.

LUKE, THE BELOVED PHYSICIAN

—SEPTEMBER 16—LUKE 1:1-4; ACTS 1:1; 16:9-15; COL. 4:14; 2 TIM. 4:11—

LUKE A GIFT OF GOD TO PAUL—LUKE SETS FORTH JESUS' GREAT COMPASSION—LUKE'S GOSPEL EMPHASIZES GENTILE ACCEPTANCE.

"A friend loveth at all times; and a brother is born for adversity."—Proverbs 17:17.

THOUGH Luke's name is one of the best known of the great men of the New Testament, there is little said of him personally. The Gospel which is known by his name has no subscription to tell who wrote it; nor is its writer's name mentioned or implied. In this it shares with the Gospels of Matthew and Mark. John's Gospel is the only one which indicates its writer (John 21:24) and, with the natural perversity of the higher critics, is the one whose authenticity is most disputed. Luke's Gospel is addressed to Theophilus, and purports to give a careful account of certain events in the life of Jesus and in others related to it. The same writer, following on his former treatise, also gives an account of some of the Acts of the Apostles. But again the writer's name is not mentioned. These two books form a large and very important part of the New Testament. The church has always held that they were written by Luke; and internal evidence leaves no doubt that he, the beloved physician and companion of Paul, was the writer. He is very unobtrusive, and gives no account of himself; and consequently there has been much speculation arising out of the few items of personal knowledge which here and there are found in the Acts of the Apostles and in the apostle Paul's writings.

²As Luke was a physician, and as in his day the practice of medicine was chiefly confined to slaves or to freedmen, it is therefore not unreasonable to suppose that Luke may have been a slave. If that were so it follows that he had been very diligent; for his writings show a large measure of general excellence and ability. Whether or not this was the case, Luke had a very sympathetic disposition towards those who might be said to be of the lower strata of human life; his Gospel tells more of our Lord's kindnesses towards the publicans and sinners than the others do. He was a Gentile by birth, as is shown by the passage when he is named by Paul among those who were not of the circumcision.—Colossians 4:12-14.

LUKE A GIFT OF GOD TO PAUL

¹Luke's first introduction in the New Testament is when Paul on his second missionary journey had arrived at Troas. Paul visited the Galatian churches and had thought to go into Bithynia, but had been prevented by illness. He had also thought to go into Asia, probably to Ephesus; but 'the spirit suffered him not.' (Acts 16:7) Pushing on to Troas, he had a vision of a man from Macedonia beseeching him to go there. At this point in the narrative the first personal pronoun is used, indicating that the writer there joined the party. He says: "After he [Paul] had seen the vision immediately *we* endeavored to go into Macedonia, assuredly gathering that the Lord had called *us* to preach the gospel unto them." (Acts 16:10) The familiarity which the writer manifests indicates a previous acquaintance with Paul, and the confidence of one associated with him in his ministry. It is probable that Luke had labored with Paul in Antioch, doing the work of an evangelist. One writer says: "In one of the earliest manuscripts there are two passages which imply the presence of Luke in Antioch. In Acts 11:20 it is said that the scattered Christians came to Antioch preaching *our* Lord Jesus unto the Greeks; and in verse 28, the story says: 'And when *we* were gathered together, Agabus stood up foretelling a famine.'" ³

⁴Luke's ability to serve in the gospel was augmented by his being a physician. Paul was still weak when he arrived in Troas and, humanly speaking, was hardly fit for the

European work which lay before him. Luke may be said to be God's gift to Paul; for he would see to Paul's bodily needs, as well as to help in the proclamation of the gospel. When Paul left Philippi for Thessalonica and Athens, Luke stayed on in Philippi, and apparently continued to minister there, helping the little company of believers. That church ever remained warm in its affection to Paul; indeed, he speaks of the Philippians as his joy and crown. They were very mindful of his temporal needs (Philippians 4:1, 16), though it is almost certain that Luke would be the original mover in their thought for Paul.

⁵Paul must have felt the loss of Barnabas very keenly; but there was more than compensation in the gain he found in Luke with his practical skill, even as the loss of the ministry of Mark was more than made up for in Timothy. In later days Paul, when writing from Philippi to the Corinthians, and when sending Titus to them, both to help and to put some matters right, as also to take from the Corinthians their subscription to his fund for the poor in Jerusalem, says that he sends with Titus a brother, whom he does not name but, whom he mentions as "the brother whose praise is in all the churches." (2 Corinthians 8:18; 12:18) It seems certain that this unnamed brother was the well-known and beloved Luke, whose presence with Titus would be an assurance to the Corinthians of the care which Paul had in the matter of the money. Luke's personality is prominent in the New Testament, and yet he is so little seen it almost appears as if there is purpose in the non-mention of his name. He himself never mentions it, and Paul seems to go out of the way in order to refrain from doing so. There is not mere unobtrusiveness, but as if the Lord would say that some of the service of his faithful ones shall be felt rather than seen. And further, it is very probable that the unnamed brother whom Paul addresses at Philippi as his "true yokefellow" and who was thought could, more than anyone else, help the sisters who were not of one mind, was none other than Luke, once again serving the church in Philippi.—Philippians 4:3.

⁶When traveling with Paul Luke had many opportunities of gathering knowledge of the early work of the apostles. In the many places visited he would meet with those who were in Jerusalem on the day of Pentecost, and who had believed on that wonderful day. And also some of those who were dispersed in the persecution which arose after the death of Stephen. But probably it was while Luke was companion to Paul when for two years he was in prison in Caesarea (Acts 23:23; 24:27), that the material was gathered for his Gospel. Luke was not a prisoner; and a man of his character would certainly visit Jerusalem and other places in order to get first-hand information of those things which he sets forth so carefully. He reveals himself both as a very good and very able man. He tells that though many had taken upon themselves to write of the things which were common knowledge in the church, he had felt that there still was a need for a careful and exact account (Luke 1:1-4), and his purpose was to set them forth in order.

LUKE SETS FORTH JESUS' GREAT COMPASSION

⁷Luke's standpoint is that of a Gentile, and his desire is to show the relation of Jesus to the human race. Mark had shown Jesus as the Servant of Jehovah; Matthew, his relation to the hope of Israel. But there was a need to show him as the Savior of men, of the whole human

family; to have an account of his life which would show the Gentiles that they too had a portion in Jesus and in the love of God. With such a desire in the mind of so good and kindly a man, and with the gracious Jesus the friend of sinners as his subject, it is not surprising that under the guidance of the holy spirit Luke has given an account of the life and service of Jesus in what someone has called the sweetest book in the world. There is no other writing which sets forth the loveliness and the graciousness, the kindness and compassion of Jesus, and therefore of his Father, as Luke's Gospel. Luke had the heart of a physician, for those also who were sin-sick and bruised; he would heal the woes of the human family. He could not do that, but he could tell of one who was sent of God for that purpose. The apostle Paul would wish to have such a setting of our Lord's ministry in order to help his own ministry amongst the Gentiles; and very probably he encouraged and helped Luke in his desire and labor.

⁸Luke begins his record by telling in detail of the birth of John the Baptist, and of the wonderful things which are associated with the earliest hours of Jesus' life. It is evident he intended to set forth the Master as one who belonged to the human family rather than to the elect; and therefore while showing that Jesus is of the seed of David according to the flesh, and the inheritor of the promises of Israel, he carries his genealogy back through the elect to Adam, the son of God. (Luke 3:38) It is the Gentiles' outlook; for the babe of Bethlehem was to bring blessing to all people. To Luke also, and in a wider sense than when the word was used by John, Jesus had come "to his own." Born in a stable, cradled in a manger, he came as a lowly member of the human family. Luke never forgets this; and he, more than any other, shows the sympathy there was between Jesus and the despised in Israel, the publicans and sinners and the outcasts.

⁹Under divine guidance it is to Luke's care that we have the record of the prophetic sayings and songs of those worthy men and women who were specially associated with the birth of our Lord. He alone records the prophecy of Zacharias with its wide outlook of the plan of God (Luke 1:67-80); the triumphant prophetic song of Mary (Luke 1:46-55); and the prophecy of Simeon, who said that the child Jesus was to be "a light to lighten the Gentiles," as well as the glory of God's Israel. (Luke 2:32) Though Luke says that he intended to set forth things in order, it must not be understood that the incidents he records are placed in chronological sequence; for it is evident that this was not the case. The order is rather that of similarities of thought or incident. Luke brings together things which according to his purpose are related one to another; and he gives accounts of our Lord's observations and general remarks rather than reports his discourses.

LUKE'S GOSPEL EMPHASIZES GENTILE ACCEPTANCE

¹⁰It is to Luke that we are indebted for the parables of the Good Samaritan, the Lost Sheep, and the Prodigal Son, three parables which perhaps more than any others have helped the church of God to see that it was of the kindness of God that Jesus our Savior appeared. And it is Luke who relates the parable of the Rich Man and Lazarus, which, rightly interpreted, shows the favor then coming upon the Gentiles; how those who were as dogs to the Jews were to get the favor of resting in Abraham's bosom, of enjoying the Abrahamic hope with all its comforts and blessings; the parable which shows that God had mercy for the Gentile outcasts, and that he intended to bring them into favor as he had had favor upon his chosen people Israel. It is Luke who speaks of the times of the Gentiles, the 2,520 years (now ended), during which the

Gentiles ruled; and who says that when the fig tree (Israel according to the flesh) shall put forth its leaves all the trees will shoot forth (Luke 21:29,30); an indication that when the house of Israel again begins its youth the other peoples of the earth will at the same time also spring forth to abiding life. It would be a joy to Luke when writing his second treatise (Acts) to tell of the dispersion of the truth from Jerusalem to Samaria, and to Antioch; and to relate the work of the holy spirit in the great cities of the earth. The heart of such a man as he must have been continually happy as he thought of so many getting that which would comfort their hearts and heal their sorrows.

¹¹Besides the service which Luke rendered to the Lord for the church by his writings, the only direct mention of him is in connection with Paul. His fidelity to his beloved leader and patient was great. During his last imprisonment Paul had sent his fellow laborers to serve the churches' needs, and only Demas and Luke were left. Demas forsook him, having loved the world better; and Paul writes almost pathetically: "Only Luke is with me." He could not spare Luke, and Luke was not the kind to leave a service for his Master. (2 Timothy 4:10,11) The silence of Scripture in direct reference to Luke is surely intentional. In the providence of God he has had a large place in the life of the church, but no other so prominent a servant has so little direct mention. He may be said to be an illustration of the church of God as a whole. The lowly disciples of Jesus seek to follow in his steps going about doing good, healing those oppressed by the devil's kingdom by telling them the truth of the kingdom of Jesus. In due time comes the reward of that lowly, unobtrusive, but very definite service done for God. "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matthew 13:43.

¹²As Mark is God's example of one who made a full recovery after having lost out on his privileges of service, so Luke is God's example of the servant who in lowliness of mind finds his service in helping others to serve. Luke was a true and faithful helper to Paul, who without doubt was thus enabled to do more than would otherwise have been possible. He was also a true helper in the churches. His almost hidden service was like oil to machinery; it helped others to serve. He kept himself, and was kept by the Lord, out of sight. He had the spirit of a true servant of the Lord, and he needed none of the light of publicity to stimulate it.

QUESTIONS FOR BEREAN STUDY

Name one of the best-known men of the New Testament, who was very unobtrusive, who has very little said of him personally, and who wrote a large portion of the sacred book without mentioning his name as the author. ¶ 1.
Who was the "beloved physician"? For what is the Gospel of Luke particularly noted? ¶ 2.
Where is Luke first introduced to us? How is he identified as being acquainted with the apostle Paul? ¶ 3.
How was Luke's ability to serve augmented? How did he still minister to Paul though separated from him? ¶ 4.
What were two marked instances of God's overruling providence with respect to Paul? Who is likely the unnamed brother? What odd thing may be said of Luke, and what lesson does it seem to teach? ¶ 5.
Where did Luke get his flood of information? Why was he so methodical in chronicling it? ¶ 6.
Why does Luke's Gospel abound with sympathies and compassion for the world at large, taking in a larger view? ¶ 7.
What object had Luke in starting his Gospel with John the Baptist? What particular feature does he mention, omitted by others, and why? ¶ 8.
In what other things does the book of Luke excel? What was Luke's method of recording events? ¶ 9.
What else does Luke's account contain? In what direction do these lead our minds? The fact that Luke was the only Gentile writer of the New Testament would lead him to joy in what events? ¶ 10.
In what way did Luke prove his true worth to Paul? In what respect is Luke an illustration of the church as a whole? ¶ 11.
How are Luke and Mark contrasted? How was Luke like oil to machinery? ¶ 12.

INTERESTING LETTERS

HAS JOY IN CONTINUED SERVICE

MY DEAR BROTHER RUTHERFORD:

Your good letter of March 28th reached me here, having been forwarded after a delay of more than a week. It was a source of great joy and comfort to me. Need I tell you this? The man who does not love his work, who finds no pleasure in it, who cannot toil at it until he drops, is a slave. But to go on with our work, we all need loving encouragement, recognition. It's a great thing. Encouragement we all need; for we still have human frames. We pet the child, but must not forget it when it is old; for it still needs encouragement to overcome life's storms, hardships and terrible disappointments. Love is the only thing that matters, the one thing that counts. It is the only thing that tells in the long run. Nothing else endures to the end. Of course it is God's design to have every servant have an experience of loneliness of spirit, that he may learn to depend upon his God. Even loved ones may be dull to such a situation however good their hearts may be. The most faithful of God's servants may not at all times expect to receive the Father's smile; for the faith of his servants must be tested. We remember how God kept Jesus waiting when his soul was sorrowful unto death.

Let me say for your encouragement how great the pleasure and profit the April 1st and 15th Towers have given me. My soul warmed and praised the Lord. How true it is that there is a tendency to *slacken our hand* at this tremendous moment. Every passage referring particularly to this period points out the same dangerous inclination. Wipe out the line between "workers" and "non-workers"? Certainly! Why not? To be a worker does not mean to do impossible things. God is the Judge. "Entering into the joy of the Lord" opens up a wonderful thought that we are no longer apprentices but partners in the Lord's business.

There is one other thing that must be mentioned; it is the able manner in which the Sunday School Lessons are being handled in the Watch Tower at present. Those articles on "Gethsemane" and "The Crucifixion" should be studied by every class on earth; and not those alone, but all of them. It is my thought that not half enough attention is being paid to them.

May the blessing of the dear Lord richly attend you in all your labors of love, and your soul be filled with that peace and joy known alone to the faithful in Christ Jesus.

In lots of love and good wishes, I am

Your brother and fellow servant, O. L. SULLIVAN.

NEW-FOUND TREASURE IS GLORIOUS

DEAR BROTHER:

I have just finished reading THE WATCH TOWER. The lovable letters just melt my heart; and to show my appreciation I cannot keep from writing to let these dear people know that their letters are read. I join with them in asking God's guiding hand over you; and may God's richest blessing be yours, as you have a great responsibility. I have now been in this present truth four months. I have many times thought of writing, but I know that your time is precious and did not want to burden you. But my heart is overflowing in thankfulness to our merciful God, Jehovah, who has sent us this blessing through his faithful servant. It surely is meat. It satisfies my hungry soul. Brother McClure and I are now in the work, the Lord Jesus having opened the way. We shall gladly go out and hand this blessing to others.

I have sought much for the truth. I went from one church to another, thinking that I would find what I was looking for in one of them; but I found nothing that satis-

fied me. But, thank God, I have found it now! Surely this is peace and joy to the weary wanderer. I have nothing to complain about; all things to be thankful for. This present truth is so well prepared for us. Nothing left out; all we have to do is to take and eat.

"The Finished Mystery" was the first book I got and read. Oh, what a blessing! We love so much to go to meetings. We find true fellowship which we were not able to find before. There we can talk about God and his wondrous work, as Brother McClure says to give way to these pent-up feelings, to glorify God and praise his lovingkindness. Yes, it seems like something unnatural to be recognized, to be treated so kindly. It is a new world, the old is passed away; all the members showing the greatest zeal for the Lord's work.

Your brother and sister by his grace,

HILDA McCLURE, Calif.

RECOGNIZES THE TRUE LIGHT

GENTLEMEN:

Allow me to thank you for THE HARP OF GOD, THE WATCH TOWER and THE GOLDEN AGE, which reached me safely.

Your books and papers are a revelation; and it may interest you to know that for years I have not been at all satisfied with the teaching I received in the church. For a long time that teaching seemed to me to be unreasonable. Many times I have asked ministers to explain passages to me; and the more they tried to do so, the more at sea they seemed to get. Therefore, as I felt that God had some plan, I began to look elsewhere for an explanation of his Word which would look at least reasonable; and I am happy to say that by hearing one of your speakers I began to think: "Here's something a real man can live up to."

I should be interested to get any new books or papers you may from time to time publish, as I feel I cannot get too much light on this great subject. I recently purchased a set of Pastor Russell's works; and as I am slowly reading them, and at the same time studying them, I feel that at last I am on the right path.

I shall be glad at any time to assist the local members of your association in any way I can; for I feel indebted to them for pointing the way to one who was very uncertain as to the future.

Yours most sincerely,

JOHN WAITE, Sask.

LOS ANGELES CONVENTION

The Bible Students' convention of eight days at Los Angeles will begin Saturday, August 18, to be concluded with the public meeting in the Coliseum Sunday afternoon, the 26th. The special train from Chicago is attracting many of the friends, and many others on different routes are expected at Los Angeles. The excursion rate from Chicago and other points direct to Los Angeles is cheaper than the certificate plan of tickets. We advise all who are traveling a long distance to buy the excursion rate tickets. Inquire first of the railroad agent as to the prices. Where you find the rate cheaper by certificate plan because of short distance, travel this way.

Address all communications relative to the convention to E. D. Sexton, 200 Trinity Auditorium, Los Angeles, Calif.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Winnipeg, Man., Aug. 3-5.....	L. W. Burgess, 539 Newman St.
Saskatoon, Sask., Aug. 8-10.....	Geo. P. Naish, 611 Avenue J., South
Edmonton, Alta., Aug. 10-12.....	Geo. A. Ware, 12321 Stony Plain Road
Tacoma, Wash., Aug. 14-19.....	F. L. Cushing, 3922 No. 31st St.
Los Angeles, Calif., Aug. 18-26.....	E. D. Sexton, 200 Trinity Bldg.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Saginaw, Mich.	Aug. 19	Flint, Mich.	Aug. 26
Burt, Mich.	" 20	Fenton, Mich.	" 27
Birch Run, Mich.	" 21	Durand, Mich.	" 28
Saginaw, Mich.	" 22	Port Huron, Mich.	" 29
Wheeler, Mich.	" 23	Mt. Clemens, Mich.	" 30
Alma, Mich.	" 24	Detroit, Mich.	Aug. 31, Sept. 2

BROTHER J. A. BOHNET

Brownsville, Tex.	Aug. 16	Simmons, Tex.	Aug. 23, 24
Sam Fordyce, Tex.	" 17	San Antonio, Tex.	" 26
McAllen, Tex.	" 19	Kerrville, Tex.	" 27
Harlingen, Tex.	" 20	Comfort, Tex.	" 28
Kingsville, Tex.	" 21	Pipe Creek, Tex.	" 30
Corpus Christi, Tex.	" 22	Bandera, Tex.	Aug. 31, Sept. 2

BROTHER B. H. BOYD

Elgin, Ill.	Aug. 16	Hegewisch, Ill.	Aug. 24
Geneva, Ill.	" 17	Hammond, Ind.	" 26
Chicago, Ill.	" 19	Chicago, Heights, Ill.	" 27
Des Plaines, Ill.	" 20	Blue Island, Ill.	" 28
Park Ridge, Ill.	" 21	Kankakee, Ill.	" 29
Roseland, Ill.	" 22	Bloomington, Ill.	" 30

BROTHER J. W. COPE

Melstone, Mont.	Aug. 13	Fergus Falls, Minn.	Aug. 20, 21
Miles City, Mont.	" 14	Northcote, Minn.	" 22, 23
Belfield, N. D.	" 15	Ersine, Minn.	" 24, 26
Jamestown, N. D.	" 17	Haug, Minn.	" 28, 29
Fargo, N. D.	" 19	Zippel, Minn.	Aug. 31, Sept. 2

BROTHER A. J. ESHLEMAN

Burlington, Vt.	" 17	Albany, N. Y.	" 26
Rutland, Vt.	" 19	Brainard Sta., N. Y.	" 27
Granville, N. Y.	" 20	Troy, N. Y.	" 28
Greenwich, N. Y.	" 21	Watervliet, N. Y.	" 29
Pownal, Vt.	" 22, 23	Mechanicsville, N. Y.	" 30
Pittsfield, Mass.	Aug. 24	Ft. Edward, N. Y.	" 31

BROTHER A. M. GRAHAM

Tacoma, Wash.	Aug. 16-19	Everett, Wash.	Aug. 26
Seattle, Wash.	" 20	Snohomish, Wash.	" 27
Blaine, Wash.	" 21	Wenatchee, Wash.	" 28, 29
Bellingham, Wash.	" 22	Spokane, Wash.	" 30
Burlington, Wash.	" 23	Coeur d'Alene, Ida.	" 31
Mt. Vernon, Wash.	" 24	Spokane, Wash.	Sept. 2

BROTHER M. L. HERR

Enumclaw, Wash.	Aug. 20	Athol, Ida.	Aug. 27
Ellensburg, Wash.	" 21	Missoula, Mont.	" 28, 30
Yakima, Wash.	" 22	Pablo, Mont.	" 29
Spokane, Wash.	" 23, 26	Deer Lodge, Mont.	" 31
Coeur d'Alene, Ida.	" 24	Butte, Mont.	Sept. 2

BROTHER W. M. HERSEE

Fernie, B. C.	Aug. 16	Nelson, B. C.	Aug. 24, 26
Elko, B. C.	" 17	Trail, B. C.	" 27
Cranbrook, B. C.	" 19	Vernon, B. C.	" 29
Balfour, B. C.	" 21	Armstrong, B. C.	" 30
Lardo, B. C.	" 23	Penticton, B. C.	Aug. 31, Sept. 2

BROTHER J. H. HOEVELER

Ypsilanti, Mich.	Aug. 15	Dayton, O.	Aug. 22
Ann Arbor, Mich.	" 16	Hamilton, O.	" 23
Dundee, Mich.	" 17	Cincinnati, O.	" 24
Toledo, O.	" 19	Jeffersonville, Ind.	" 26
Lima, O.	" 20	Frankfort, Ky.	" 27
Wapakoneta, O.	" 21	Lexington, Ky.	" 28

BROTHER H. HOWLETT

Clifton Forge, Va.	Aug. 14	Charleston, W. Va.	Aug. 24, 26
Divide, W. Va.	" 15, 16	Coco, W. Va.	" 27
Mt. Lookout, W. Va.	" 17, 18	Nitro, W. Va.	" 28
Shawver, W. Va.	" 20, 21	Gallipolis, O.	" 29
Wickham, W. Va.	" 22, 23	Huntington, W. Va.	" 30, 31

BROTHER W. H. PICKERING

Tacoma, Wash.	Aug. 16-19	Vancouver, B. C.	Aug. 26
Victoria, B. C.	" 21	New Westminster, B. C.	" 27
Malahat, B. C.	" 22	Chilliwack, B. C.	" 29
Ladysmith, B. C.	" 23	Penticton, B. C.	" 31
Nanaimo, B. C.	" 24	Vernon, B. C.	Sept. 2

BROTHER B. M. RICE

Cambridge, Minn.	Aug. 16	Mankato, Minn.	Aug. 24
St. Paul, Minn.	" 17, 19	Rochester, Minn.	" 26
Ellsworth, Wisc.	" 21	Winona, Minn.	" 27
Centuria, Wisc.	" 22	Whalen, Minn.	" 28
Eureka Centre, Minn.	" 23	Estherville, Ia.	" 30, 31

BROTHER V. C. RICE

Byfield, Mass.	Aug. 16	Portland, Me.	Aug. 23, 26
Newburyport, Mass.	" 17	South Windham, Me.	" 24
Kittery, Me.	" 19	Dry Mills, Me.	" 27
Moultonville, N. H.	" 20	Lewistown, Me.	" 28
East Wolfboro, N. H.	" 21	Norway, Me.	" 29
Sanford, Me.	" 22	Auburn, Me.	" 30

BROTHER O. L. SULLIVAN

Massillon, O.	Aug. 16	Mansfield, O.	Aug. 23
Dalton, O.	" 17	Newark, O.	" 24
Wooster, O.	" 19	Columbus, O.	" 26
Galion, O.	" 20	Hebron, O.	" 27
Crestline, O.	" 21	White Cottage, O.	" 28
Shelby, O.	" 22	Crooksville, O.	" 29

BROTHER W. J. THORN

Coronation, Alta.	Aug. 15	Galahad, Alta.	Aug. 22
Altario, Alta.	" 16	Alliance, Alta.	" 24
Provost, Alta.	" 19	Viking, Alta.	" 27, 28
Hardisty, Alta.	" 20	Canrose, Alta.	" 30
Sedgewick, Alta.	" 21, 26	Rosedale, Alta.	Aug. 31, Sept. 2

BROTHER T. H. THORNTON

Allenford, Ont.	Aug. 16	Seaforth, Ont.	Aug. 24
Palmerston, Ont.	" 17, 19	Stratford, Ont.	" 26, 27
Mount Forest, Ont.	" 20	Milverton, Ont.	" 28
Harriston, Ont.	" 21	Linwood, Ont.	" 29
Fordwich, Ont.	" 22	Elmira, Ont.	" 30
Goderich, Ont.	" 23	Guelph, Ont.	Aug. 31, Sept. 2

BROTHER L. F. ZINK

Canaan, N. B.	Aug. 8	Hampstead, N. B.	Aug. 17
Burnt Church, N. B.	" 10	St. John, N. B.	" 19
Sunny Corner, N. B.	" 12	Rollingdam, N. B.	" 20
Nashwaak Bridge, N. B.	" 13, 14	Moore's Mills, N. B.	" 21
Fredericton, N. B.	" 15	Piercemont, N. B.	" 23
Evandale, N. B.	" 16	Woodstock, N. B.	" 24, 26

VACATION

This is to advise our readers and friends that from August 18 to September 1 is the vacation period, during which the office and factory at Brooklyn will be closed. Colporteurs and others who desire supplies before September 1 should order immediately, so that these orders may be filled before August 18.

PRAYER-MEETING TEXTS FOR SEPTEMBER

September 5: "Be filled with the spirit."—Ephesians 5:18.
 September 12: "God hath sent forth the spirit of his Son into your hearts."—Galatians 4:6.
 September 19: "We . . . have access by one spirit unto the Father."—Ephesians 2:18.
 September 26: "Builded together for an habitation of God through the spirit."—Ephesians 2:22.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

CHAPTER XV: The Day of Jehovah

CHAPTER XVI: Concluding Thoughts

Week of Sept. 2 Q. 50-53 Week of Sept. 16 Q. 1-4

Week of Sept. 9 Q. 54-57 Week of Sept. 23 Q. 5-8

Week of Sept. 30 Q. 9-12

Question books on "The Divine Plan" 15c postpaid