



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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-13; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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SPRINGFIELD, MASS., CONVENTION AUG. 13-16

The Springfield, Mass., Chamber of Commerce is cooperating with the SOCIETY to make this four days' convention a success. They write: "The Springfield Chamber of Commerce, in behalf of the City of Springfield, will do everything possible to see that your stay here in Springfield is comfortable, profitable and spiritually beneficial." For further information address Bro. A. E. Poor, Secy., 457 Riverdale St., West Springfield, Mass.

INDIANAPOLIS GENERAL CONVENTION, AUG. 24-31

As the time approaches the consecrated are preparing to journey to Indianapolis for the general convention. This will be the outstanding convention for 1925.

Monday, August 24th, will be assembly day. The first session of the convention will be a testimony meeting at 7:00 p. m., followed at 8:00 p. m. by the opening address. The convention will continue until Monday, August 31st.

Friday, August 28th, is set aside for service day. Brother Johnson of Columbus will be in charge of the service arrangements. Immediately upon your arrival enter your name and automobile with him for service. Everyone will wish to engage in the service work.

The public meeting will be held Sunday afternoon and will be addressed by the President of the SOCIETY. Service day will furnish an opportunity for further advertising this.

Good board is obtainable \$1.00 a day and up; room at hotel with bath, three in a room \$1.50 a day up. For further information apply to Bro. L. L. Bulleit, 717-719 J. F. Wild Bldg., 123 East Market Str., Indianapolis, Ind.

WORLD-WIDE WITNESSES

Reports come from some parts of the country that the enthusiasm for the world-wide witnesses has not been up to the standard recently. Let us all have in mind, dear brethren, that unity of action, on the same day and the same subject, is bound to have a tremendous effect. Keep in mind always that Jehovah's words apply to the church now: 'Ye are my witnesses.' (Isaiah 43:10) If we are witnesses for the Lord, then we must give the testimony. If the friends find that they are financially unable to have large public meetings, then arrange for many small ones.

The next public witness will be on Sept. 13th, and the topic will be "The Year of Jubilee". Let each one of the elders who is qualified to give a public address prepare for this day, and let every class arrange for meetings either small or large. Please order immediately handbills required for this witness that we may print them before our vacation period, which begins on August 21st.

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AND HERALD OF CHRIST'S PRESENCE

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PROTECTION AND DELIVERANCE

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."—Psalm 32:7.

THE Christian well knows that this is the time of peril often mentioned in the Scriptures that would come in the last day. Those Christians who are now diligently striving to keep the commandments of God are beginning to appreciate from experience that the Devil is making war upon the remnant of spiritual Israel with the wicked purpose of destroying the remnant of the "seed of promise". The entire world is in a day of strife and distress. The remnant is in the world but not of the world. The remnant is in great danger, and yet the Lord has graciously made provision for their protection. A realization of this brings peace of mind and heart. It is important to keep in mind the gracious goodness of our Lord.

² Protection means preservation from annoyance, injury and loss. One who is truly protected is completely shielded from danger, and made secure against injury or loss. Deliverance means the act of freeing one from a perilous position or condition by providing a way for complete escape. It means redemption and salvation. If there is complete protection and adequate provision made for the deliverance of the Christian in this time of peril then it is well that Christians have knowledge of such facts. Knowledge therefore will bring peace of mind and comfort and joy of heart.

³ God's Word is the great storehouse of knowledge for the Christian. At the proper time the Lord sees to it that there is brought forth from his great storehouse just such truths as may be needed by those who seek to know and to do his holy will. It is upon this spiritual food that the new creature is permitted to feed and to be nourished and strengthened. These great and precious truths are so hidden in cryptic phrase that they cannot be understood and appreciated until God's due time. Without doubt the Lord intended that thus it should be.

⁴ Many of the Psalms were written by David and for the benefit of the class which he foreshadowed. The name David means beloved. His words are the words having application to the Christ, the Beloved of God. Among these wonderfully beautiful and consoling Psalms are Psalms 32 and 33. The connection between them is shown by the praise of the last verse of the 32nd Psalm, which is continued in the first verse of the 33rd.

AN INVARIABLE SCRIPTURAL RULE

⁵ Every Bible student knows that the Psalms are not arranged in chronological order, nor in the order of interpretative sequence. But there are guides which lead the student in the way of understanding, and following such guides he finds a fruitful field for thought. One of the invariable rules of the Scriptures, specifically noticeable in the writings of the prophets, is that when the church is bidden to rejoice and sing or shout for joy reference is had to the time of our Lord's second presence, when the night of sin and darkness is past and the millennial morning has come. A few examples here will illustrate the point: "O sing unto the Lord a new song: sing unto the Lord, all the earth. . . . Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. . . . Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." (Psalm 96:1, 10, 13) "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isaiah 26:1, 2) "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people."—Isaiah 28:5.

⁶ The church, as the bride of Christ, has long been waiting for the return of her beloved Bridegroom. Now since he has come how can she keep back the songs of praise? Of course God foreknew this and he caused his prophets to foreshadow it. The Christian, therefore, should be joyful at all times now even amidst trials and tribulation because the King is here.

⁷ The salient points in Psalms 32 and 33 to which it is desired here to direct the reader's attention are: (1) The blessedness of the man to whom the Lord does not impute iniquity; (2) the joy which follows a confession of sin or wrong-doing, and the rest which consciousness of forgiveness by the Lord and return to his favor brings; (3) that after God has forgiven him, and as long as the creature is faithful, God will preserve him in time of trouble; (4) that realizing God's goodness

these praise him upon the harp and with the new song, (5) because they understand his Word and know that his way and his providences are right, and (6) because they see his purposes are being carried out, and (7) because they have assurance that he will continue to bless them with the knowledge of truth in due season and will preserve them and deliver them. Note now the opening words of the Psalm:

INIQUITY NOT IMPUTED TO CHRISTIANS

⁸ "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Psalm 32:1, 2) In his clear and lucid argument concerning justification by faith St. Paul quotes these words of the Psalmist. His argument is to the effect that non-imputation of sin to the Christian is equal to the actual imputation of righteousness. Otherwise stated, where one has an abiding faith in Christ and in God's Word and has an honest and sincere desire in his heart to be free from sin and to be righteous, God can treat such an one as whole or righteous. Jesus announced the rule that where one desires sin, even though he does not commit the overt act, yet sin is counted unto him because of the desire. (Matthew 5:28) The reason is that God looks upon the heart. That is to say, God counts evil unto a man who has evil intent whether he commits the overt act or not; and likewise God counts righteousness unto the Christian who is not righteous, because of his heart's devotion to righteousness.

"CONFESS YOUR FAULTS ONE TO ANOTHER"

⁹ The experiences coming to all Christians are recounted by the Psalmist in verses three and four: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer." He who sins tries frequently to hide his sin from others and to forget his own wrong-doing, and may even endeavor to conceal his iniquity from God. But no Christian can long deal with sin in this manner. This is not God's way of dealing with such. God will not permit the sin to be hidden by anyone except himself. When a Christian has taken the wrongful course his conscience often will trouble him, and sometimes the pressure becomes so great that the joy of life seems to be burned out as by a scorching summer sun. Because of his love for his begotten son the Lord thus permits pressure to be placed heavily upon him and by this means he brings his child to a knowledge of his proper condition. A similar condition David describes in verses three and four above quoted.

¹⁰ It would not be proper for a Christian to tell his weaknesses or wrong-doings to everyone. If he has injured another he should acknowledge to the injured one the wrong done and do his best to rectify the wrong. St. James says: "Confess your faults one to another."

(James 5:16) This does not mean to confess them to everyone. The wrong-doer, feeling deeply the sorrow resulting from his wrong, desires to unburden himself to some friend; and to do so he should go to one in whom he has confidence, confess to his brother and then ask his brother to pray for him. "The effectual fervent prayer of a righteous man availeth much." (James 5:16) There would be no advantage, however, in parading his wrong before the congregation or before several. It would only furnish food for gossip.

¹¹ When a wrong-doer acknowledges his sin unto the Lord but pleads the merit of Christ as a basis for his forgiveness, then comes sweet relief. (1 John 2:2; 1:9) Consciousness that the sin has been forgiven and that the wrong-doer is once more in favor with the Lord brings peace and joy of heart. Thus God covers the sin. This he does by imputing the merit of Christ Jesus. This describes the experience of the individual.

¹² "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Psalm 32:5) Who is the speaker here? Clearly the language reveals that the speaker representatively speaks on behalf of the church as a whole. Then arises the question, What experience of the church as a whole does this recorded incident describe? It fits exactly the experience of the church collectively through which she is passing at the end of the Gospel Age. Today the church is seeing and realizing her position much more definitely than ever before, because she is near to the perfect day. The church now sees herself more distinctly pictured, both in the prophecies and in the Psalms. Very frequently the inspired writer represents the church as a whole rather than individual saints.

¹³ Christ Jesus is the Head of the church and therefore the spokesman and principal part of it; and the speaker, of course, represents both head and body. The sixty-ninth Psalm serves as an example of this: "Because for thy sake I have borne reproach: shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproach thee are fallen upon me." (Psalm 69:7-9) These verses of the Psalm apply to the Lord Jesus; and yet verses five and six of the same Psalm confess foolishness and guilt. The latter verses then surely represent our Lord and Head as taking the blemishes of the body members to himself.

¹⁴ With this in mind it seems quite clear that the speaker in Psalm 32:5 is the true church during the second presence of the Lord. These words of the Psalmist express the sentiment of the truly consecrated ones who realize the goodness of the Lord toward those who have not been so faithful to the Lord as they might have been. At the beginning of our Lord's second pres-

ence there were many who trusted in the precious blood of Jesus Christ, none of whom had a clear understanding of the ransom or atonement work. The false doctrine of the trinity had blinded these true and honest Christians to the beauty of the ransom. There could be no clear understanding of the atonement by any one who was holding to the doctrine of the trinity.

¹⁵ The Lord came, and began to send out his message of truth to the people. He selected a faithful servant and made him wise unto the truth and put into the mind of that servant the pure food for the household of faith. Brother Russell was that favored servant and he was faithful to his charge. He was greatly honored of the Lord and he proved his faithfulness and devotion and showed a proper appreciation of that honor. The Lord used him to bring clearly to the attention of the church the great fundamental truths so long hid under the debris of human errors induced by Satan's fraud and deceptions. Then the church began to realize that she was defiled by errors. She gladly acknowledged it and called upon the Lord to lead her into the true light. Thus the Psalmist says representatively of the church: "O God, thou knowest my foolishness; and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel."—Psalm 69: 5, 6.

OUR COVERING

¹⁶ Verses one and two of Psalm 32 represent those whom the Lord has forgiven and whose imperfections he has covered. This covering is the merit of Christ Jesus imputed to such as confess their transgressions and crave the Lord's forgiveness, and who have a desire to do the Lord's will. We must not confuse this covering with "the robe of righteousness". (Isaiah 61: 10) We have formed the erroneous habit of applying the robe of righteousness as a covering for the defects of each member of the body of Christ. The term robe of righteousness does not appear in the New Testament. It is the prophet Isaiah who used the term and illustration. It is quite manifest that it does not apply to the individual but to the body members of Christ, the church, in a collective sense. It seems clearly to apply to the people of God who are joyfully proclaiming "the day of vengeance of our God" and the good news of the kingdom, and by this good news they bring comfort to those that mourn.

¹⁷ In the same sixty-first chapter of Isaiah the prophet mentions those who are anointed to preach the good tidings. When the Bridegroom comes to his temple, that is, to those who are fully devoted to the Lord, such are joyful; and they must have some covering in keeping with their office and commission which the office carries with it. The robe of righteousness, therefore, represents the covering furnished to those who are prospective members of the bride at the time of the Lord's coming to

his temple, the ones receiving it being those whom he finds upon examination as approved. This is in harmony with the parable of the talents. When the Lord comes to reckon with or to take account of those to whom he has committed the interests of his kingdom and finds that the faithful ones have increased their talents he manifests his approval by saying, "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter [now] into the joy of thy Lord." Such approval of the Lord is equivalent to bringing the approved ones under his robe of righteousness.

¹⁸ To this same class the Lord's prophet addresses his words in Isaiah 52:1: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." The travel-stained garments that the faithful brought from Babylon will not do now. They are not suitable for her condition with the Bridegroom present. Satan accusingly pointed to these soiled garments worn by the true Joshua, the faithful church, and by this means accused her. The Lord rebuked Satan and through his own messenger says concerning the faithful: "Take away the filthy garment from him [Joshua, the church]. And unto him he said, . . . I will clothe thee with change of raiment." (Zechariah 3: 1-4) This again is a picture of the bride receiving the robe of righteousness when the Lord comes to his temple.

¹⁹ The receiving of the robe of righteousness is marked by the time of rejoicing, because it is the time when the Bridegroom has come to the bride. The members of the bride class are the priests under the great High Priest. Note now the words of the Psalmist in support of this thought, when he says: "Let thy priests be clothed with righteousness; and let thy saints shout for joy. . . . I will also clothe her priests with salvation; and her saints shall shout for joy."—Psalm 132: 9, 16.

²⁰ When those who are inclined toward God see the manifestation of his favor upon those members of the church who are boldly and joyfully declaring his presence they are influenced to seek the Lord more earnestly, and they have the assurance that they shall be heard. This is pictured in Psalm 32: 6, which reads: "For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." The expression "when thou mayest be found" is rather singular. Does not this seem to have special reference to the time of the Lord's second presence, particularly when he comes to his temple after having taken unto him his power to reign? Such is the time when the face of God is turned toward his people. This is the time of refreshing, not for the world but for those who have been waiting for the Lord to come unto his own and who realize his presence. Surely this is what is meant by the apostle's words in Acts 3: 19 as times

of refreshing" which the church is now enjoying. The blessings of the world come thereafter. It is also the time when the great water floods prevail and when trouble is upon the world.

²¹ Trouble surrounds the church, but God becomes her hiding place. The floods of trouble envelop others but shall not come nigh to the chosen of the Lord. This is his precious promise in verse seven: "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." (Psalm 32:7) This should bring consolation to the Christian, and it does. Those who are of the temple class and who are therefore under the robe of righteousness, appreciate the fact that the times are perilous; never was danger so great, yet at the same time they feel absolutely secure in the strength of the Lord. They find themselves compassed with songs of deliverance and they sing for joy. Surely this is the happy condition of the temple class at this time. They know that the time of deliverance is at hand, even as Jesus long ago told them to expect.—Luke 21:28.

CHURCH GUIDED BY HIS EYE

²² The Lord in his temple is shielding, protecting, fitting and leading his people, and to them he says: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." (Psalm 32:8) These words cannot apply to the individual. No one can claim the precious promises until he becomes a member of the church. The promise is that the Lord will guide his church. With this thought in mind let us also remember that the Lord will reveal to his church his great truth when he sees it is good for her to have the same. No man is entrusted with the interpretation of the Scriptures. They are not of private interpretation. The Lord is his own interpreter, and uses such instruments as he may choose to bring to his church the things that he desires her to have. It has been suggested by some that the article on the twelfth chapter of Revelation in March first WATCH TOWER is of private interpretation. But it is not of private interpretation; it is merely applying to the Scriptures long ago written in prophetic phrase the facts as we know them now to exist. The time has come for this scripture to be understood; and the Lord promised his people, his church, to convey an understanding of it, and those who appreciate it rejoice.

²³ There are some who have no understanding, as the Psalmist shows, and these the Lord must treat like the horse or the mule. They must be guided by the bridle or held by the bit, since they do not recognize that the Lord is instructing his people and guiding them with his wisdom. Not being anxious to walk with the company of the Lord's little ones, such accept what doctrines they may choose to accept and walk according to their own individual wisdom. To these the Psalmist says: "Be ye not as the horse, or as the mule, which have no

understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about." (Psalm 32:9,10) This seems to apply to those who have held high places amongst the brethren, who have been privileged to have the truth, but have misused it.

²⁴ The meek, loyal and faithful ones, on the contrary, are anxious to know the Lord's way and to work as the Lord directs. So glad are these that they cannot keep back the singing. Joy is really the criterion by which each one is measured. This is the time of rejoicing, not a time of murmuring. Those who are under the robe of righteousness, and who have on the beautiful garments of salvation, have likewise put on the wedding garment and are keeping it on, and are singing the praises of the Lord. The joy of the Lord is their strength. To these the Psalmist says: "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."—Psalm 32:11.

²⁵ Psalm thirty-three is really a continuation of Psalm thirty-two. It is the same class covered with the robe of righteousness. These are commanded to sing; and it is becoming to such to sing, which means they are joyfully proclaiming the message that the kingdom of heaven is here. It is the only fitting thing for them to do. If the opportunity to serve the Lord with joy is not gladly accepted as a great privilege, much is lost. St. Paul stated that the crown of life is for those who love the presence of the Lord. If one really loves the Lord's presence he is so joyful in the Lord that he cannot keep still. He greatly desires that the beauty and glory of the kingdom shall be made known to others. He is anxious to tell the poor world of the marvelous blessings the Lord has in store for the people.

PRAISING HIM WITH THE TEN-STRINGED HARP

²⁶ The Psalm opens with the words: "Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise." (Psalm 33:1-3) Not only are those who have on the robe of righteousness and who have put on the wedding garment, told to sing, but they are also bidden to take the harp of God, the instrument of ten strings, and play on it. They are told to sing the glad new song of the Lord in his temple, and of the day of deliverance of his church. They are told to sing loudly; that is, gladly and boldly to declare the message of the kingdom. They are directed to play skilfully, which means to go about the Lord's work so that it is done in harmony with the Lord's will, not carelessly but carefully. The King's business requires the best.

²⁷ Why do the Lord's faithful ones sing? The Psalmist answers: "For the word of the Lord is right; and all his works are done in truth." (Psalm 33:4) Those

who are thus singing are no longer tossed about by every wind of doctrine. They know they are right and they have complete confidence in what they know. They know they have the truth and it is a joy to them to serve it. There is great strength in their complete confidence in the Lord; they know the Lord's power has no limitation.

²⁸ As God's goodness begins to be made manifest in the earth the old heaven and the old earth begin to pass away to make room for the new. The Psalmist therefore refers to the creation of the world with the present heavens, in conjunction with the formation of the new heaven and the new earth. In the past God gathered the waters together and stored up the depths. Now the inhabitants of the earth are commanded to stand in awe of the Lord. (Psalm 33:5-11) God's Word abounds with expressions of consolation to the Christians. Truly and forcefully does the apostle say to all the fully consecrated: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1:3, 4.

GREAT PEACE HAVE THEY

²⁹ Those who are thus comforted of the Lord have no occasion to fear. They cannot be frightened by any force the enemy may bring against them. And why? Because they trust in the Lord and truly love him. Where there is perfect love there is no fear. To such is the precious promise made: "Thou wilt keep him in peace, peace, whose mind is stayed on thee; because he trusteth in thee." (Isaiah 26:3) There is no occasion for the truly consecrated child of God to be in a disturbed condition of mind, at least for any length of time. Storms may arise and for a moment these may disturb his equilibrium; but instantly turning his heart and mind to the Lord there comes that sweet peace, peace, known only to those who are the Lord's and who trust him implicitly. Why has the Lord granted this extra measure of peace to his people at this time? The answer is, Because he sees that they need it. The whole world is in a state of turmoil, the sea and the waves are roaring and men's hearts are failing them for fear. But this should not disturb the Christian.

³⁰ God's purpose now is to establish the world that it cannot be moved. His purpose is to use his own children in connection with this establishing work. These are his representatives. They are his witnesses. He has placed his Word in their mouths. He has commissioned them to act for him. He is sending them forth to do his work. To do this they must be at peace and enjoy that peace of God which passeth all human understanding. These must truly stay their minds upon him. This means the fastening of the mind upon the Lord and his precious promises, even as the stay or guy cable is used

to hold steadfast the mast. This done, and confidently trusting the Lord, such enjoy the blessed peace of God. They know that no evil can befall them because he has so promised.—Psalm 91:10.

³¹ So long as Christians are faithfully serving the Lord in doing the work which they are commissioned to do they feel and are absolutely secure against the enemy's attack. These are they to whom the Lord has said: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion. Thou art my people." (Isaiah 51:16) And how shall the Christian prove his perfect love for the Lord? Inspired by the holy spirit St. John answers the question: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." (1 John 4:17, 18) As the Lord Jesus was the representative of his Father on earth so now are the body members representing the Lord and his kingdom. These are no part of the world. They are the ambassadors for Christ's kingdom and their allegiance is wholly to the Lord.

THE SECRET OF HAPPINESS

³² If you are not so happy as you would like to be, if you are unable to truly say that you are rejoicing in the Lord and that the joy of the Lord is your strength, then ask yourself: Am I really doing my best to show forth the praises of my God and my great Redeemer? Do I really love and trust the Lord fully and completely? In this evil day am I really boldly declaring the message of his kingdom? It may be that you cannot truly answer these questions in the affirmative, and if so it may be that this is the reason why you are not fully rejoicing in the Lord. If that be true, then gird up the loins of your mind, turn your heart truly to the Lord, trust him implicitly and with real earnestness perform the duties of your office according to your commission. Remember that your commission is now to declare that this is the day of the vengeance of our God and that therefore the trouble is upon the world; that the further terms of your commission is to declare that the King is here and that his kingdom is majestically taking its place and soon the great clouds will be lifted and the people shall be delivered. You have been comforted in your own heart. Now comfort those that mourn with the comfort wherewith you are comforted.

³³ Time is no more. By that is meant that no longer are we to deeply concern ourselves about time. The Lord is in his temple. The King and his kingdom are here. Whether all the church is taken beyond the veil in 1925 or not is a matter of little moment. If we realize that we have found a safe hiding place in the Lord and

that we are commissioned to be his witnesses, then let us delight ourselves in the Lord and joyfully perform the blessed duties granted unto us whether on this side a few months or a few years. As did St. Paul now must each of the truly consecrated say, "This one thing I do." We are here to represent the King and his kingdom. As to time there is no limitation. It is now henceforth and forever, and blessed is the privilege that the Christian thus enjoys.

QUESTIONS FOR BEREAN STUDY

- Do perilous times now prevail? Who only are assured protection at this time? What does it mean to be protected and delivered? ¶ 1, 2.
- Upon what is the new creature nourished? For whom were the Psalms principally written? What two Psalms are especially consoling? ¶ 3, 4.
- Are the Psalms arranged in chronological order? When a scripture bids the church to rejoice and sing, to what time does it usually refer? For what great event has the church long waited? ¶ 5, 6.
- What are seven salient points in Psalms 32 and 33? ¶ 7.
- The Lord "imputeth not iniquity" to whom? Does the Christian sometimes take a wrongful course? How does the Psalmist describe the feelings of such? ¶ 8, 9.
- Is it proper for the Christian to confess his faults to everybody? When and how does a transgressor obtain sweet relief? ¶ 10, 11.
- The speaker in Psalm 32:5 represents whom? Why does the church realize her position in the Scriptures more clearly than heretofore? What constitutes the principal part of the body of Christ? Does the Lord take the blemishes of the body? ¶ 12, 13.

- To what time does verse 5 apply? What doctrine has hindered Christians from understanding the atonement? Who was used of the Lord to clarify the matter? ¶ 14, 15.
- Is the covering mentioned in verses 1 and 2 identical with "the robe of righteousness"? What is the meaning of the latter, and how does it apply? ¶ 16, 17.
- Explain the meaning of the garments mentioned in Isaiah 52:1, 61:10, Zechariah 3:1-4, and Psalm 132:9, 16, respectively. ¶ 18, 19.
- Why does the Psalmist say that the godly shall pray "when thou mayest be found"? When was the church expected to enjoy "times of refreshing"? ¶ 20.
- What constitutes our "hiding place", and how is this true? Why should Christians be specially joyous now? ¶ 21.
- How does the Lord instruct and guide the church? What is meant by the statement that the Scriptures are not of "private interpretation"? How does the Lord treat those who lack understanding and neglect his instructions? Whose mouth must be held in with bit and bridle? ¶ 22, 23.
- Why is joy a criterion by which the Christian's standing may be measured? Why is this the time preeminent for rejoicing? Will all who "love his appearing" receive the crown of life? ¶ 24, 25.
- What are those who have on the robe of righteousness bidden to do? Why do they feel like singing? ¶ 26, 27.
- As the new kingdom comes in what happens to the old? Does the faithful Christian have any occasion for fear? Why has he an extra measure of peace? ¶ 28, 29.
- What part have we in establishing the new order? What is the Christian's commission? ¶ 30, 31.
- If we are not so happy as we should be what is probably the cause? What is the remedy for an unhappy condition of mind? ¶ 32.
- Should the Lord's people at this time be overanxious about times and dates? What is the principal thing for us to consider now? ¶ 33.

MEMORIAL REPORTS

(Continued from issue of July 1, 1925)

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Hammond, Ind.	43	Sharon, Pa.	33	Colorado Springs, Colo.	26	Calgary, Alta., Can.	49
Hartford, Conn.	43	Beaumont, Tex.	32	Columbus, Ga.	26	Windsor, Ont., Can.	43
New Bedford, Mass.	42	Burlington, Wash.	32	Dover, Ohio	26	Sault Ste. Marie, Ont., Can.	47
Newburgh, N. Y.	42	Danville, Ill.	32	East Palestine, Ohio	26	Kitchener, Ont., Can.	16
Phoenix, Ariz.	42	Evansville, Ind.	32	Elkhart, Ind.	26	Moose Jaw, Sask., Can.	45
Waterbury, Conn.	42	Ft. Smith, Ark.	32	Glens Falls, N. Y.	26	Niagara Falls, Ont., Can.	40
Urbana, Ill.	41	Linfield, Pa.	32	Gustine, Tex.	26	Medicine Hat, Alta., Can.	39
Walham, Mass.	41	Bedford, Ind.	31	Michigan City, Ind.	26	Portage La Prairie, Man., Can.	38
Lowell, Mass.	40	Freeport, Ill.	31	New Orleans, La.	26	St. John, N. B., Can.	35
Massillon, Ohio	40	Great Falls, Mont.	31	Pottstown, Pa.	26	Galt, Ont., Can.	34
Philadelphia, Pa. (Colored)	40	Knoxville, Tenn.	31	Belvidere, Ill.	25	Stratford, Ont., Can.	34
Bradentown, Fla.	39	Newark, Ohio	31	Columbus, Ga.	25	Chatfield, Man., Can. (Ukr.)	32
Cedar Rapids, Iowa	39	New Brunswick, N. J.	31	Fargo, N. Dak.	25	Glace Bay, N. S., Can.	32
Hudson, N. Y.	39	Topeka, Kansas	31	Harrisburg, Pa.	25	Beamsville, Ont., Can.	29
Kingston, N. Y.	39	Wilkes Barre, Pa.	31	Hayne, N. C.	25	Patersen, B. C., Can.	28
New Albany, Ind.	39	Anaheim, Cal.	30	Hutchinson, Kansas	25	St. Johns, Nfld.	24
Springfield, Ohio	39	Chester, Pa.	30	Joplin, Mo.	25	Gilbert Plains, Man., Can.	26
Bloomfield, N. J.	38	Cincinnati, O. (Colored)	30	Madison, Wis.	25	Port Arthur, Ont., Can.	25
Brookton, Mass.	38	Crooksville, Ohio	30	Newport, R. I.	25	Pleasant Home, Sask., Can.	25
Hawthorne, Cal.	38	Elgin, Ill.	30	Opelika, Ala.	25	Pleasant Home, Man., Can. (Ukrainian)	25
Wausau, Wis.	38	Modesto, Cal.	30	Roanoke, Va.	25	Port Limon, C. R.	25
Wooster, Ohio	38	Piqua, Ohio	30	Melbourne, Australia	210	Panama, C. Z.	55
Bellingham, Wash.	37	Augusta, Ga.	29	Sidney, Australia	207	Velky-Bocskoie, Czecho-Slov.	47
Cromwell, Conn.	37	Fall River, Mass.	29	Brisbane, Australia	141	Beli-Ceakva (Biserica-Alba)	43
Marion, Ohio	37	Muncie Ind.	29	Adelaide, Australia	134	Velky-Lucka, Czecho-Slovakia	36
Chicago, Ill. (Norwegian)	36	Salem, Ore.	29	Perth, Australia	114	Zahor, Czecho-Slovakia	36
Marietta, Ohio	36	South Bend, Ind.	29	Vienna, Austria	280	Poiana, Czecho-Slovakia	35
Boise, Idaho	35	Clintonville, Wis.	28	Graz, Austria	40	Gasany, Czecho-Slovakia	27
Brazil, Ind.	35	Covington, Ky.	28	Rio de Janeiro, Brazil	74	Copenhagen, Denmark	312
Iola, Kans.	35	Portland, Me.	28	Kingston, Jam., B. W. I.	200	Itanders, Denmark	44
Johnson City, N. Y.	35	Superior, Wis.	28	Linstead, Jam., B. W. I.	42	Skive, Denmark	39
New Castle, Pa.	35	Waco, Tex.	28	Toronto, Ont., Can.	562	Aarhus, Denmark	36
Albany, N. Y.	34	Zion, Ill.	28	Winnipeg, Man., Can.	418	Aalborg, Denmark	33
Donelson, Tenn.	34	Abilene, Kans.	27	Saskatoon, Sask., Can.	134	Esbjerg, Denmark	28
Greenfield, Mass.	34	Elwood City, Ind.	27	Winnipeg, Man., Can. (Ukrainian)	120	London Tabernacle	1123
Nashville, Tenn.	34	Huntington, W. Va.	27	Edmonton, Alta., Can.	115	Manchester, England	301
Paso Robles, Cal.	34	Morgantown, W. Va.	27	Montreal, P. Q., Can.	113	Birmingham, England	270
Zanesville, Ohio	34	Orlando, Fla.	27	Victoria, B. C., Can.	106	Edinburgh, Scotland	172
Auburn, Ind.	33	St. Joseph, Mo.	27	London, Ont., Can.	81	Manor Park, England	155
Butler, Pa.	33	San Antonio, Tex.	27	Hamilton, Ont., Can.	75	Hull, England	150
Little Rock, Ark.	33	Shawnee, Ohio	27	Brantford, Ont., Can.	68	Leicester, England	142
Midland, Mich.	33	Appleton, Wis.	26			Oldham, England	129
Monessen, Pa.	33	Ashton, Ill.	26				
Pittsfield, Mass.	33	Atlantic City, N. J. (Colored)	26				

Bristol, England	123	Danzig, Germany	196	Singen, Hochentwiel, Ger.	48	Grund-Aalen, Germany	27
Newcastle on Tyne, England	111	Stettin, Germany	196	Schirgiswalde, Germany	48	Iserlohn, Germany	27
Lincoln, England	95	Breslau, Germany	194	Schwenningen, Germany	48	Crefeld, Germany	27
Sheffield, England	94	Freiberg Br., Germany	176	Wildenau, Germany	48	Plaschken Memelgeb., Ger.	27
Leeds, England	91	Frankfurt, Main, Ger.	170	Buffalo, N. Y. (German)	47	Wasserleben, Germany	27
Nottingham, England	85	Bochum u. Umgeb., Ger.	166	Uzloknen, Memelgeb., Ger.	47	Worms, Germany	27
Coventry, England	82	Mannheim, Germany	164	Lorrach, Germany	46	Basenheim, Germany	26
Gosport, England	82	Planitz Sa., Germany	164	Wismar, Germany	46	Lauban, Germany	26
Portsmouth, England	80	Dortmund, Germany	160	Wittenberge, Germany	46	Marktedwitz, Germany	26
Gloucester, England	79	Hannover, Germany	158	Darmstadt, Germany	45	Rotta-Kemberg, Germany	26
Hanley, England	75	Wilhelmshaven, Germany	158	Neukirchen, Germany	45	Solingen, Germany	26
Gillingham, England	70	Augsburg, Germany	155	Schlawe Pom., Germany	44	Einswarden, Germany	25
Walsall, England	65	Bremerhaven, Germany	154	Bautzen, Germany	43	Grossgründlach, Germany	25
Hirkenhead, England	64	Aue u. Umgeb., Germany	150	Gladbeck, Germany	43	Hüls, Germany	25
Croydon, England	62	Karlsruhe, Germany	144	Gorha, Germany	43	Köln a. Rhein, Germany	25
East Kirby, England	61	Wanne u. Umgeb., Ger.	129	Jena, Germany	43	Merseburg, Germany	25
Bournemouth, England	57	Freital Sa., Germany	128	Wagersroth, Germany	43	New York, N. Y. (Greek)	94
Altrincham, England	55	Barmen, Germany	120	Ingolstadt, Germany	42	Athens, Greece (Greek)	51
Dartford, England	54	Limbach, Germany	117	Koslin, Germany	42	Chicago, Ill. (Greek)	51
Southend on Sea, England	54	Pforzheim, Germany	113	Rheinberg-Meerbeck, Ger.	42	Manchester, N. H. (Greek)	40
Wigan, England	54	Königsburg Pr., Germany	112	Wiesenfels, Germany	42	Pittsburgh, Pa. (Greek)	35
Accrington, England	52	Remscheid, Germany	110	Wiescherhofen, Germany	42	Boston, Mass. (Greek)	34
St. Helens, England	52	Gelsenkirchen, Germany	107	Altam, Germany	41	Youngstown, O. (Greek)	31
Huddersfield, England	51	Kirchlegern, Germany	102	Obereritz, Germany	41	Xilki, Greece (Greek)	27
Old Hill, England	43	Halle, Saale, Germany	101	Rohlfhausen, Germany	41	St. George's, Grenada	27
Wolverhampton, England	48	Gottesberg, Germany	100	Schönebeck, Germany	41	Detroit, Mich. (Hungarian)	115
West Bromwich, England	47	Falkenstein Vogtl. Ger.	98	Auerbach Vogtl., Germany	40	Planesville, O. (Hungarian)	54
Barrow in Furness, England	46	Burgstadt Sa., Germany	97	Frankfurt, Oder, Germany	40	Cleveland, O. (Hungarian)	48
Grimsby, England	45	Bad Oeynhausen, Germany	95	Gollnow, Germany	40	W. Brownsville, Pa. (Lun.)	35
Darlington, England	43	Plauen, Germany	95	Hochlarmark, Germany	40	Barberton, O. (Hungarian)	31
Nuneaton, England	42	Freiberg Sa., Germany	94	Holzminde, Germany	40	Bridgeport, Conn. (Lun.)	28
Bradford, England	41	Schwerin, Germany	94	Löhne, Germany	40	Duquesne, Pa. (Hungarian)	27
Rarnoldswick, England	40	Gera, Germany	91	Mulheim, Ruhr, Germany	40	Amsterdam, Holland	70
Stockport, England	40	Pirna Sa., Germany	88	Rollinghausen, Germany	40	Ceylon, India	30
Lancaster, England	39	Velten u. Umgeb., Ger.	88	Rummelsburg, Germany	40	Belfast, Ireland	80
Preston, England	39	Siegen, Germany	87	Zwönitz u. Umgeb., Ger.	40	Buffalo, N. Y. (Italian)	132
Ashton under Lyne, England	38	Witten, Ruhr, Germany	85	Gehlenbeck, Germany	39	Rochester, N. Y. (Italian)	126
Beccford, England	38	Essen-Altenessen, Germany	84	Lingen, Germany	39	Philadelphia, Pa. (Italian)	55
Widnes, England	38	Oberhausen, Germany	84	Wenigerode, Germany	39	Lawrence, Mass. (Italian)	31
Middlesbrough, England	38	Wehote, Germany	83	Friedberg Nm., Germany	38	Brooklyn, N. Y. (Italian)	28
Derby, England	37	Flensburg, Germany	82	Kehl, Rhein, Germany	38	Hartford, Conn. (Italian)	25
Peterborough, England	37	Ludwigsburg, Germany	82	Bublitz, Pom., Germany	38	Chicago, Ill. (Lithuanian)	143
South Shields, England	37	Walzenburg Sa., Germany	82	Welldel, Germany	38	Cleveland, O. (Lithuanian)	38
Spennymoor, England	37	Bremen, Germany	81	Kaiserslautern, Germany	37	Detroit, Mich. (Lithuanian)	26
Mansfield, England	36	Treuen, Vogtl., Germany	80	Pirmasens, Germany	37	Brooklyn, N. Y. (Lithuanian)	25
Tunbridge Wells, England	36	Lubeck, Germany	79	Eisleben, Germany	36	Christ Church, New Zealand	27
Windsor, England	36	Güstrow, Germany	77	Wernelskirchen, Germany	36	Wellington, New Zealand	57
Yeovil, England	36	Erkenschwick, Germany	76	Altona, Germany	35	Auckland, New Zealand	83
Rotherham, England	35	Prosen, Elsterwerda, Ger.	75	Eutin, Germany	35	Oslo, Norway	118
Wakefield, England	35	Marienberg, Westerw., Ger.	74	Hohenstein-E., Germany	35	Skien, Norway	60
Bramley, England	34	Goppingen, Germany	73	Sensburg, Germany	35	Bergen, Norway	55
Colne, England	34	Crimmitschau, Germany	72	Suderwich, Germany	35	Trondhjem, Norway	36
Nelson, England	33	Memel, Germany	71	Tapiau, Germany	35	Arendal, Norway	27
Bath, England	32	Erfurt, Germany	70	Vlotho, Germany	35	Colon, Panama	38
Blackpool, England	31	Kolberg, Germany	70	Wildau, Germany	35	Chicago, Ill. (Polish)	580
Northampton, England	30	Marienwerder, Germany	70	Belgard a. Pers., Germany	34	Detroit, Mich. (Polish)	320
Poole, England	30	New York, N. Y. (German)	70	Camper, Man., Can. (German)	34	Cleveland, Ohio (Polish)	219
Stockton on Tees, England	30	Osterfeld, Germany	70	Dinslaken, Germany	34	Milwaukee, Wis. (Polish)	136
Chelmsford, England	28	Cleveland, Ohio (German)	68	Eisenach, Germany	34	Warsaw, Poland	135
Macclesfield, England	28	Bünde, Germany	67	Ennendingen, Germany	34	Nanticoke, Pa. (Polish)	120
Oxford, England	28	Zeitz, Germany	66	Lobnitz Erzgeb., Ger.	34	Bruay, France (Polish)	107
Cheltenham, England	27	Herten, Germany	65	Penig, Germany	34	Peru, Ill. (Polish)	92
Halifax, England	27	Gorlitz, Germany	65	Walsum, Germany	34	Buffalo, N. Y. (Polish)	90
Waby, England	26	Reutlingen, Germany	65	Ascherleben, Germany	33	Sallamaines, France (Polish)	82
Hastings, England	26	Speyer, Germany	65	Baden-Baden, Germany	33	Brooklyn, N. Y. (Polish)	75
Rochdale, England	26	Lückhorst, Germany	64	Ickern, Germany	33	Philadelphia, Pa. (Polish)	68
Brighton, England	25	Cassel, Germany	63	Neustadt Sa., Germany	33	Kracow, Poland	68
Dewsbury, England	25	Glauchau Sa., Germany	63	Nordhorn, Germany	33	Pittsburgh, Pa. (Polish)	60
Radcliffe, England	25	Duisburg, Germany	62	Steinperf, Germany	33	Toledo, Ohio (Polish)	52
Whitley Bay, England	25	Bielefeld, Germany	61	Warmbrunn, Germany	32	Calumet, Ill. (Polish)	45
Helsinki, Finland	444	Hennigsdorf u. Umgeb., Ger.	61	Weigelsdorf, Germany	32	Flers, France (Polish)	45
Tampere, Finland	98	Lengenfeld u. Umg., Ger.	60	Zwornowitz, Germany	32	Marles, France (Polish)	38
Turku, Finland	88	Hirschberg Schles., Ger.	59	Günigfeld, Germany	31	Barlin, France (Polish)	37
Pori, Finland	70	Kirchberg Sa., Germany	59	Spandau, Germany	31	Providence, R. I. (Polish)	36
Parainen, Finland	29	Oranienburg, Germany	59	Wesel, Germany	31	Perth Amboy, N. J. (Polish)	34
Lahti, Finland	26	Sterkrade, Germany	59	Dessau, Germany	30	Erie, Pa. (Polish)	33
Alberga, Finland	25	Hartmannsdorf, Germany	58	Mülheim-Dumpton, Ger.	30	Minneapolis, Minn. (Polish)	33
Strasbourg, France	158	Heilbronn, Germany	58	Ebersbrunn, Germany	30	Pullman, Ill. (Polish)	33
Sarrebruck, France	102	Wilkau Sa., Germany	58	Grünhain, Germany	30	South Bend, Ind. (Polish)	33
Mulhouse, France	93	Buer-lesse, Germany	57	Hagenow, Germany	30	Gary, Ind. (Polish)	32
Neunkirchen, France	62	Insterburg, Germany	57	Hausberge, Germany	30	Hamilton, Ont., Can. (Polish)	32
Demain, France	58	Stargard Pom., Germany	57	Herringen, Germany	30	Hatley, Wis. (Polish)	30
Sulzbach, France	51	Vienenburg, Germany	57	Meuselwitz, Germany	30	Kenosha, Wis. (Polish)	30
Sin-le-Noble, France	47	Konstanz, Germany	56	Ottendorf, Germany	30	Lorain, Ohio (Polish)	30
Paris, France	33	Vegesack, Germany	56	Siemianowice, Germany	30	Akron, Ohio (Polish)	27
Lievin, France	31	Botrop, Germany	55	O. Schl. (J. Polen)	30	Black Rock, N. Y. (Polish)	27
Dresden, Germany	1309	Gestrigen, Germany	55	Zittau, Germany	30	Junction City, Wis. (Polish)	26
Leipzig, Germany	1075	Hildesheim, Germany	55	Einfeld, Germany	29	Vulcan, Rumania	213
Berlin, Germany	915	Reichenbach Vogtl., Ger.	55	Greiz, Germany	29	Corjeuti, Rumania	168
Essen, Ruhr, Germany	582	Esslingen, Germany	54	Ichenhausen, Germany	29	Aninoasa, Rumania	153
Chemnitz, Germany	497	Liegnitz, Germany	54	Naumburg, Germany	29	Cluj, Rumania	125
Hamburg, Germany	470	Meerane, Germany	54	Saalfeld, Saale, Germany	29	Iapa, Rumania	121
Nürnberg-Fürth, Germany	370	Offenbach, Germany	54	Philadelph., Pa. (German)	28	Targul-Mures Rumania	98
München, Germany	364	Neumünster, Germany	53	Datteln, Germany	28	Bala-Mare si jur, Rumania	92
Magdeburg, Germany	330	Oldenburg u. Umg., Ger.	53	Forst, Germany	28	Criva si jur, Rumania	77
Kiel, Germany	322	Altenburg, Germany	50	Mücheln Ber. Halle, Germany	28	Rodna-Veche, Rumania	76
Hamborn, Germany	302	Lodz, Polen, (Deutsche)	50	Münster, Germany	28	Jimborul-Mare si jur, Ru.	67
Stuttgart, Germany	290	Chicago, Ill. (German)	50	Osnabrück, Germany	28	Campu-Negru si jur, Ru.	56
Zwickau, Germany	275	Tilsit, Germany	50	Rothenkirchen, Germany	28	(To be continued.)	
Ludwigshafen, Germany	232	Traunstein, Germany	50	Rostock, Germany	28		
Waldenburg-Schles., Ger.	228	Bitterfeld, Germany	49	Ilm, Donau, Germany	28		
Herne, Germany	203	Eberswalde b. Berlin, Ger.	49	Blankenloeh, Germany	27		
		Heidelberg, Germany	49	Friedrichstadt, Germany	27		

PAUL WRITES TO THE PHILIPPIANS

—SEPTEMBER 6—PHILIPPIANS, CHAPTERS 1 TO 4—

TRINITARIAN DOCTRINE NOT TAUGHT—PAUL'S OWN COURSE OF HUMILIATION—HOLY SPIRIT EMPOWERS CHRIST'S FOLLOWERS.

"I can do all things in him that strengtheneth me."—Philippians 4:13, A. S. V.

PAUL loved all the churches, but the church in Philippi had a special place in his heart. It represented his first work in Europe; and the bond of love was strengthened by their mutual joy in the Lord. The epistle to the Philippians is the freest and most personal of all of St. Paul's epistles to the churches. To them he can speak freely of his love, and tell them that they are his joy and crown.

² The letter is one of the "captivity" epistles, written during the time of Paul's first Roman imprisonment, and therefore long after Paul was first in Philippi. It is written out of the fulness of his experience. The particular occasion of the letter was to thank the brethren in Philippi for their care for him in his necessity (Philippians 4:18); and at the same time to exhort them to lay more secure hold of the hope set before them.

³ In the matter of care for Paul the Philippian church has an honorable place. Without doubt all the churches loved that ardent servant of the Lord; but not all loved him equally well, and it seems as if it were only Philippi which took care for him. They followed him with their gifts as well as with their prayers. They had sent a message to him at Rome to tell him of their love as well as to show it by their gift—a wise thing, for many a love-gift loses much of its value because it is expected to speak for itself. This care must often have cheered and encouraged Paul, and have been one of the things which made his hard life easier to bear. The fire which was lit on the first visit, through his imprisonment, always burned brightly.—Philippians 1:5.

⁴ In writing to the Philippians Paul had no errors of doctrine to correct for them, and therefore the epistle is not like those to the Galatians and to the Corinthians, where the brethren had fallen under the spell of false teachers. But the Philippians, though they all loved Paul, needed to be reminded of their obligation to love each other. The apostle was very desirous that both he and they should complete the race successfully. He tells them of his own hopes and strivings, and urges them to run as he does that they may obtain their reward.

⁵ Paul tells them what is necessary to do this: They must stand fast together; they must strive together for the faith of the Gospel (Philippians 1:28); for it is only by so doing that they will be able to stand. The fight of the enemy is against the church, and no man can fight that battle single-handed. Paul appeals to them to be of one mind, of one accord. (Philippians 2:2) When one thinks too highly of himself he is in great danger; such a tendency often brings disaster to oneself, and is harmful to any community. To avoid

this, let everyone think more highly of his brother than he does of himself; let none think as much of his own affairs as he does of his brother's welfare.—Philippians 2:3, 4.

TRINITARIAN DOCTRINE NOT TAUGHT

⁶ To state the need for humility, and to show its value in God's sight, and how he rewards it, Paul then writes a passage which has been made to support the doctrine of the Trinity, that darkening error which assumes that Jesus and God are essentially the same, two manifestations of one person; and therefore the text has been made to mean exactly the opposite of what the apostle said. Paul says, "Let this mind be in you, which was also in Christ Jesus," who, being in the form of God, had no thought of assuming authority not given to him. (Philippians 2:6) Jesus willingly submitted to Jehovah's will in his plan for human redemption, which involved the prospect that Jesus should divest himself of his great reputation in heaven to become a man. This Jesus did; and, further, when a man he as willingly submitted to be deprived of human reputation, even to suffering the shameful death of the cross. He lived for the glory of his Father, and willingly suffered for man's sake. Because of this, God highly exalted him, and gave him a name above every name.

⁷ To avoid the plain meaning of the passage, and so as not to have an open contradiction of their doctrine of the trinity, the translators of various versions have made the text say that Jesus did not think it "robbery" to be like God—a foolish statement; as if he felt himself to be of lesser dignity, but yet had a perfect right to the highest place. One phase of God could not rob another, nor would want to do so. Nor could one person in a trinity of divine equals reward another for humility. Truth is grand, but error becomes ridiculous.

⁸ The Philippian brethren, ardent lovers of Paul and of the Lord as they were, had allowed jealousies and rivalries and misunderstandings to affect their lives. Paul knew that wherever these things exist there is lack of that humility which is necessary to be pleasing to God. "Wherefore, my beloved, . . . work out your salvation [as Jesus did] with fear and trembling." (Philippians 2:12) He also reminded them of those false teachers, whom he had no hesitancy in describing as dogs and evil workers, who would deceive them and destroy the vision of the hope, and thus the hope itself.

⁹ After telling of the Lord's humiliation, he tells of his own course. He had given up much that was dear to him, but he had seen its utter worthlessness. Many a man has foolishly boasted of what he has done, and of

the sacrifices he has made; but Paul was so sure he stood right with the Lord that he could speak of himself as an example of sacrifice and willingness to suffer (Philippians 3:17); even as he said on another occasion: "Be ye followers of me, even as I also am of Christ."—1 Corinthians 11:1.

¹⁰ In the passage set for our study Paul tells how he came to see the worthlessness of the things in which he formerly trusted; then he tells of his present hope, and his confidence of sharing the glory to come. He says: "If any man thinketh that he hath whereof he might trust in the flesh, I more." (Philippians 3:4) He recounts his standing in Israel, tells of his earnestness in the Law, his zeal, and his persecution of the church, and says that touching the righteousness which is of the Law he led a blameless life. Certainly Saul of Tarsus did not have the spirit of the law; for he had not learned what it meant to love his neighbor as himself. But when he finally saw the gift of God in Christ, whatever things he had counted gain actually became loss, and as dross which must be cast away.

¹¹ Then he tells them of the hope that works in him, and how he would exchange anything he could have in order to know Christ, and the power of his resurrection, to have the fellowship of his sufferings, and to be made conformable unto his death. For he wishes to attain to the same resurrection as Jesus had; that is, the out-resurrection (*exanastasin*), the resurrection out from among the dead; for the resurrection of Jesus is always spoken of in the New Testament as being out from (among) the dead.—See *Diaglott*.

¹² Paul tells the Philippians that he still counts himself as one who has not attained that for which he was apprehended by God in Christ; but he always presses on toward the mark which has been set, the prize of the high calling of God in Christ Jesus, and has a confident expectation of being joined to the Lord and being made like him. (Philippians 3:14) He urges them to follow him as he follows Christ.—Philippians 3:17.

¹³ This declaration of his personal experiences is one of his grandest passages; indeed, it is perhaps the most personal passage in all his writings; nowhere else does he express his personal hope and strivings as here. The power of the resurrection of which he writes should not be understood as meaning only that power which changes the earthly phase of the new creature into the heavenly. As the context shows, Paul is writing of present experiences. He associates the power of Christ's resurrection with bearing the suffering of Christ, and the ability to be made conformable to his death. He means that life-giving force which comes from Christ, the Head, to the members of his body, even as the nerve force in the human body is formed in the brain and gives life and vigor to the body. Christ is our life.—Colossians 3:4.

¹⁴ There is another way of expressing the work of the holy spirit, which instructs and guides, and of the law of

the spirit of life, which operates in the new creature even as the law of sin and death operates in and controls the old creature, the will of the flesh. It is only as the power of Christ's resurrection works in his followers that they are able to become conformable to his death. The mighty power which brought Christ from the dead, works in us to all patience and long-suffering.

A MUCH MISUNDERSTOOD TEXT

¹⁵ The Christian world does not like theology; it wants to be free from any obligation to do the will of another—even the will of God. Today all the world is ready to quote, but misapply, Paul's words respecting purity of mind: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8) These words are accepted by all men of thought and good desire, whether or not they accept Paul as an apostle of Jesus and a preacher of his gospel. They are accepted as if they were a means of self-salvation.

¹⁶ But Paul is no supporter of the "new thought" way of regenerating man. His words are true and good for every man to follow, yet taken by themselves they are powerless as a means of salvation. A man may keep his body clean, and it will have a good effect on his mind; he may keep his mind clean and obtain a cleansing effect on his general disposition; but neither the one nor the other, nor both together, can cleanse the heart from its evil or remove the passions of the flesh. The fact is that Paul's words are not intended to stand alone; they must be taken in conjunction with what he has just said about following the narrow way in the footsteps of the Lord.

QUESTIONS FOR BEREAN STUDY

Why did the Philippian church have a special place in the heart of St. Paul? When was the Philippian epistle written? How did the Philippians prove their love for Paul? ¶ 1-3.

Of what were the Philippians reminded? What were Paul's instructions? What was his admonition in respect to humility? ¶ 4, 5.

Is Philippians 2:6 a support of the doctrine of the trinity? What is the real teaching of the passage? ¶ 6.

Does the attempt of the translators to cover the real meaning of the passage appear foolish in the light of the truth? ¶ 7.

What caused the lack of humility in the lives of some of the brethren at Philippi? ¶ 8.

In what way is Paul an example to us? Is it safe to trust in the flesh? ¶ 9, 10.

How determined was Paul to gain the prize of the high calling? What does it mean to have a resurrection "out from among the dead"? What is associated with this out-resurrection? ¶ 11, 12.

What is meant by the "power of his resurrection"? What is it associated with? How does the mighty power in Christ work in us? ¶ 13, 14.

Why does not the "Christian world" like theology? In what way should the Apostle's words in Philippians 4:8 be understood? ¶ 15, 16.

PAUL IN THESSALONICA AND BEREA

—SEPTEMBER 13—ACTS 17: 1-12—

JEWS AND GREEKS ACCEPT CHRIST—FAITH FOLLOWS HONEST SEARCH FOR TRUTH—GOD'S APPEAL THROUGH FILLED PROPHECY.

"Prove all things; hold fast that which is good."—1 Thessalonians 5: 21.

AFTER the farewell meeting with the brethren in Philippi, Paul and Silas and Timothy journeyed southwest on the road to Amphipolis, about thirty miles distant. Luke seems to have been left behind in Philippi, for the writer now reverts to the third person; he no longer writes "we" but "they". No stay was made, but they went on to Apollonia, another journey of about thirty miles. Neither did they stay there; probably there was no synagogue in either city. They continued on to Thessalonica, nearly forty miles further, where there was one synagogue of the Jews, some evidence that there were not many Jews in that part of Macedonia.

² Paul followed in Europe the course he had taken in Asia, namely, always to begin his ministry with his own people if that were at all possible. As his manner was, Paul went to the synagogue. (Acts 17: 2) It seems to have been a regular custom with the rulers of the synagogue to give opportunity for speech to any distinguished visitor who appeared to have ability to address the congregation. It was these opportunities that Paul sought, following the example of Jesus, as at Nazareth and Capernaum. (Luke 4: 16, 31) It was at once evident to Paul that there was interest in Thessalonica, and he prepared to stay.

³ There is no reason for thinking that he and Silas had a supply of money to enable them to live without earning some; indeed it is certain they had no such supplies. There were two things that Paul attended to when first he entered into a city. The first was to see if there were any "hearing ears". If he found there were some ready to listen, the second thing was to obtain work, that he and his company might support themselves. Paul reveals in his first epistle to the Thessalonians that that was what he did. He says: "Ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." We may expect that Silas was of the same mind as Paul. Probably young Timothy stayed in the lodgings to look after what was necessary, and to write out such things as Paul would have to dictate.

JEWS AND GREEKS ACCEPT CHRIST

⁴ For three sabbaths Paul was given opportunity to speak in the synagogue. He reasoned with the Jews out of the Scriptures, "opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."—Acts 17: 3.

⁵ Paul read from the Scriptures and, as Ezra did, he gave the sense of the various passages to his hearers;

then bringing the scriptures together he set forth his argument that the Messiah must suffer even unto death; must rise again from the dead; and he averred that these things had been fulfilled in Jesus of Nazareth. Being fulfilled, every true-hearted lover of God must receive this gospel of the kingdom. Those who received it would enter into the blessings which God was then giving to his people. His reasoning was powerful, and the new light thrown on the Scriptures was convincing. Some Jews believed and consorted with Paul and Silas, and many more devout Greeks believed. Besides these there were not a few women of local note who believed; and the epistle to the Thessalonians shows that many turned from idol worship to serve God.—1 Thes. 1: 9.

⁶ All this excited those Jews who did not believe what Paul said concerning their Scriptures and Jesus. They were moved with envy. These Jews believed they were commissioned to teach the world; but their synagogue was of minor importance in the town, and they were doing very little to bring the people to believe in the God of Israel as the living God. Now Paul and his companions had come preaching about the despised Jesus of Nazareth, and within a month had created a sensation in the town and turned many of the synagogue into believers in Jesus.

⁷ Truth coming amongst them had the effect that it always has. Some were lifted by it to a higher life; those who refused it debased themselves. These envious men gathered to themselves certain lewd, worthless men of the baser sort, men who might be found in the market-place; not like the men in the parable, looking for someone to hire them, but waiting for mischief. These men, being paid for their job, soon set all the city in an uproar. They marched to the house of Jason; but Paul and Silas were not there.

⁸ The crowd drew Jason and certain brethren to the rulers of the city, crying that "these men who have turned the world upside down are come hither also". They laid a charge against Jason that he had harbored them, and said that all these men did contrary to the decrees of Caesar, and claimed to be the servants of another king, one Jesus. (Acts 17: 6, 7) These things troubled the people and the rulers of the city; but the rulers, not having Paul and Silas before them and finding no charge that could lie against Jason and the other brethren, took security of them to keep the peace, and let them go. The leaders of the rabble had mistimed their attack. Paul and Silas met the brethren that night, and were sent by them to Berea, a journey of forty-five miles. Timothy was left in Thessalonica.

⁹ In Berea these two noble men immediately began their work. They went into the synagogue. There they

found that which cheered their heart; for they met a company of men and women whose minds were neither dull with apathy nor filled with prejudice. Paul had not to wait there three weeks as at Thessalonica before he could get the truth sufficiently in the minds of the brethren for them to lay hold on it. They received it readily, and immediately began to search. Indeed they "searched the scriptures daily [to see] whether those things were so. Therefore many of them believed." (Acts 17:11,12) This would be the natural consequence of a readiness of mind combined with searching of the Scriptures. Neither at Berea then, nor at any time since, could it be otherwise than that belief would follow such an attitude. Wherever there is readiness of mind, that is, willingness to be taught, coupled with searching the Word of God to see "if these things be so", faith follows, and the truth is accepted.

¹⁰ In these days when the message of the kingdom is again being preached, many who have alertness of mind have searched the Scriptures to see if these things were not so. Therefore they have disbelieved. The same is true of those who, knowing the truth, take a criticizer's attitude. Those who look for truth find it, those who look for error find what they look for.

¹¹ In Berea also honorable women of the Greeks, and men, not a few, believed. But neither the apostle nor the brethren were allowed to have peace; for when the Jews of Thessalonica heard that the Word of God was being preached by Paul at Berea they came and stirred up the people. (Acts 17:13) The brethren judged it well that Paul should leave; but Silas stayed in Berea.

¹² The course which Paul took at Thessalonica is that which all the servants of the gospel of the kingdom must take, whether it be as it was with Paul, making the announcement of the grace phase of the kingdom, or as now at the time of the second advent when the power phase of the kingdom is announced. Jesus did not send out the apostles merely to announce the fact that he had come from heaven with a message from God, had died and had been raised again from the dead, and that there was salvation in accepting him. He sent them out to show that the things which God had done in and by himself were in fulfilment of his own Word, long ago spoken through his prophets.

¹³ Fulfilment of prophecy is the appeal which God makes respecting himself. It is his evidence of the fact that he is God, not only working all things according to his own will, but working according to a plan which in his own way he has declared beforehand. Paul's argument in Thessalonica must have taken such form as this: That Messiah must come first in a lowly way (Micah 5:2); that he must be despised and rejected of those to whom he carried the message of God (Isaiah 53:3); that he would die apparently as a sinner, and yet according to the will of God, who would exalt him to the highest place (Isaiah 53:12); and that therefore the Messiah, the promised deliverer and the hope of

Israel, would first of all be rejected by those to whom he brought salvation. Paul then argued that Jesus had fulfilled these scriptures; that the gospel of the kingdom had been preached in a way that proved its reality (Isaiah 61:1; Luke 4:18,19), that Christ had died and had been raised—a fact witnessed by many with whom Paul himself had conversed, and which had been demonstrated before 500 men at one time.—1 Cor. 15:6.

¹⁴ In the same way must the Lord's people now witness to the prophecies of the Scriptures and to the corroborative facts of present world events. God foretold through his prophets that the Messiah would come in a time of great trouble (Daniel 12:1); that the foundations of the earth would be broken up (Psalm 46); that the whole earth would be bound together in combination (Zephaniah 3:8); and that the ravages of war would make the earth desolate. (Isaiah 34:1) Jesus added to these prophecies his own great words recorded chiefly in Matthew 24, telling of the signs of his second coming, and thus identifying his return with the establishment of God's promised kingdom.

¹⁵ We are witnesses that God is doing these things, working through natural events; even as Jesus was put to death through the wickedness of the Jews. Thus we are witnesses for God, not only to give an explanation of the singular things that are happening, and to comfort the people concerning the outcome, but to the honor and glory of God as the Maker and Upholder of all things.—Isaiah 43:10.

¹⁶ We may have confidence that men and women of goodwill will hear the message and receive it to the joy of their hearts. It is reasonable to speak these things as far as possible to the ear of those who have some knowledge of the way of the Lord; thus following Paul's example of going first to the Jews. This has been done, and these have now had a witness sufficient to have brought all men into the knowledge of the truth.

QUESTIONS FOR BEREAN STUDY

Where did Paul go after leaving Philippi? What was Paul's custom on arriving at a city? ¶ 13.

What opportunities had Paul on three consecutive sabbaths? What was Paul's line of reasoning? ¶ 4, 5.

Did Paul's preaching please everybody? Who were moved with envy? What is the effect of the truth prior to setting up the kingdom? What elements did the religious leaders draw upon to raise an uproar? ¶ 6, 7.

What charge was laid against Jason? Where did Paul and Silas then go? ¶ 8.

What cheered Paul and Silas at Berea? What follows a proper searching of the Scriptures? ¶ 9, 10.

What caused the strife in Berea? What course must Christians follow now? Is there something besides personal salvation for the Christian to proclaim? ¶ 11, 12.

How does God make an appeal respecting himself? How may one come to know God? What was probably Paul's message at Thessalonica? ¶ 13.

In what special points should our message correspond to that of Paul? ¶ 14.

As witnesses for God, how should we conduct ourselves? Has our witnessing been in vain? ¶ 15, 16.

PAUL WRITES TO THE THESSALONIANS

—SEPTEMBER 20—1 THESSALONIANS, CHAPTERS 1 TO 5—

THESSALONIANS EXAMPLES OF FAITH—SOME LACKING IN GENEROSITY—SOUGHT ONLY TO PLEASE GOD.

"In everything give thanks."—1 Thessalonians 5:18.

PAUL'S letter to the Thessalonians was the first written of all the epistles to the churches. Paul had a big heart, large enough to enable him to have both the care of and the love for all the churches he had served; and he had a very warm place for the Thessalonians as well as for the Philippians. His letter shows his great love and tender care for the welfare of those whom he had to leave so hurriedly. Chased out of Thessalonica by persecution, he left unwillingly, but not because he was not ready to obey the Lord's direction, whether it was revealed by vision or through Satan's moving evil men to force him on. He had become warm-hearted towards the Thessalonians. They were men not easily moved. They were not so noble as those whom he later found in Berea; but they stirred Paul; his somewhat combative mind would be rather glad to be exercised if the argument was for the elucidation of truth. He never suffered fools gladly, but he was never wearied of talking about the truth to those of honest heart. At last he found them receptive, and his fatherly care was exercised for their well-being.

² We do not know how long Paul stayed in Thessalonica, but even if he stayed two months ere he was forced away they were still immature on doctrine. In 1 Thessalonians 2:18 he says that once and again he would have returned to Thessalonica (perhaps from Berea, perhaps from Athens), but the Lord's "pillar of fire" led him on. As soon as possible he sent Timothy, who later had followed him to Corinth, to inquire of their welfare; and he was quite unrestful until he heard that they were holding to the truth, and were making good progress in it.—1 Thessalonians 3:5.

THESSALONIANS EXAMPLES OF FAITH

³ The portion of the epistle which is specially set for our lesson gives an account of Paul's manner of life as he entered in amongst them, serving the Lord and serving them. It is, of course, both helpful and instructive to all, but is especially so for those who are privileged to do service for the Lord. Although only a comparatively short time had elapsed since he had been in Thessalonica, he writes to them as if they had been long in the way of the Lord. The reason is that they were a company of very earnest men who saw the truth clearly, and gave themselves whole-heartedly to the Lord and to the service of the truth. They were examples to all that believed in Macedonia and Achaia. (1 Thessalonians 1:7); that is, these men and women were examples not only in faith, but in their earnestness in telling others of the truth and in seeking to honor the Lord and God, who had sent the truth forth.

⁴ Because of this all the country round about knew of the faith of the brethren in Thessalonica and therefore had a witness of the message of the kingdom. There can be no question that progress in the heavenly way is according to the measure of consecration, and the zeal in which it is carried out. It was seen then in Paul's day, as it is seen now in our day, that those who give themselves wholly to the Lord make rapid progress in knowledge and in the ability to serve. It is a noticeable fact that many quite young in the truth are found well able to enter fully into the work of the Lord and are often both better instructed in the Word and more developed in the spirit than some who have been long years in the truth. In the case of the brethren in Thessalonica many had come right out of paganism. They had "turned to God from idols to serve the living and true God; and to wait for his Son from heaven".—1 Thessalonians 1:9, 10.

⁵ Paul had hardly gone when there entered amongst the brethren some who sought to persuade them that he was not a trustworthy teacher, and who questioned his authority to teach. Hence it is that when writing Paul speaks of himself and of his manner of service amongst them. (1 Thessalonians 2:10) He was more than once met with rumor that he made his living by means of his preaching. Like many other charges made, there was in this a measure of truth which made it necessary that he must speak of himself. Evil men do not stop to question how true their statements are. Sometimes they manufacture their lies; most frequently, and from their point of view most to be desired, their method is to wrest truth into the form of a lie. These "half-truths" are always more difficult to deal with, and more frequently have a greater possibility of hurting.

⁶ We have previously seen that Paul's regular habit was to get work as soon as he settled in a town, whether he expected to make only a short stay or a lengthened one. As soon as he saw there was spiritual work to be done in Thessalonica he and Silas obtained manual work that they might be chargeable to none, and therefore be free men to come and go as they would, and might also be free from any suggestion of living at the expense of others. Hence Paul, without any tone of complaint, reminds the brethren of their knowledge of how Silas and he came to them. They had been shamefully treated at Philippi, and had suffered much; and when they arrived at Thessalonica they were still sore from the whipping so unjustly inflicted upon them.

⁷ At Thessalonica Paul and Silas had much contention with those who listened to them, but in honesty and without guile and in simplicity of heart they served and

preached and lived openly before all men. Paul calls God to witness (1 Thessalonians 2:5) that they had neither flattered anyone nor sought specially to please anyone nor manifested covetousness nor sought glory. And while as apostles of Christ they might have been burdensome, rather they had been as a nurse cherishing her children; they had been as gentle and as generous as a mother.—1 Thessalonians 2:7.

SOME LACKING IN GENEROSITY

⁸ In Philippi Paul had been ready to accept the large-hearted generosity of Lydia. He saw there was no meanness in her disposition, and therefore she had no fear that these men were seeking their own; for a generous and hospitable disposition can see generosity and frankness in others. With the brethren in Thessalonica matters were different. There they were contentious; that is, they were not merely slow in taking in the message, but rather fought it in an argumentative manner. And then, as now, for human nature is ever the same, Paul knew that an obstinate and contentious disposition does not usually go with a generous spirit. He saw at once then that it would be wiser that they should not accept any hospitality, and that they should work for their living. To this end, and that they might be free for such times when they could meet with the brethren, they labored night and day in order to be able to spare other precious hours in helping the brethren into the way of the Lord.—1 Thessalonians 2:11.

⁹ The epistle shows the effectiveness of the simplicity of Paul's manner of life. It seems very evident that had he gone to Thessalonica with show and with claims for their attention, and making demands upon them, this epistle, so full of instruction for the Lord's people, would not have been written. And Paul sought to do his Lord's work in as simple a way as was possible, without making any show in the flesh. He was started thus by his Master; for when he began his work there was no great send-off of this great apostle to the Gentiles and the teacher of the church. It was as if the Lord said to him that he wished him to serve in simplicity. The acknowledgement he would get as an apostle would result from the brethren seeing that he was a true servant of the meek and lowly Jesus.

¹⁰ Also Paul always had in mind the high calling of God in Christ Jesus. In 1 Thessalonians 2:12 he says his object was to get the Thessalonians to "walk worthy of God, who hath called you unto his kingdom and glory". No one can do this without suffering at the hands of evil men. And he reminds the brethren that their faithfulness brought them sufferings and that in this they shared with all the churches in Judea and elsewhere; for everywhere there were evil men who were contrary to all men, who killed the Lord Jesus, slew their own prophets, and chased the apostles from town to town. They pleased not God and were contrary to all men. (1 Thessalonians 2:15) These men would forbid

the apostles to speak to the Gentiles, lest the Gentiles should hear of the blessings of God. In this they were filling up the measure of their iniquity, and the wrath of God was coming upon them to the uttermost.

SOUGHT ONLY TO PLEASE GOD

¹¹ Paul saw that the course the Jews were taking was that which must fulfil those prophecies which foretold their desolation, and which would inevitably lead to their destruction as a nation and cause that they should be turned out of the land which God had given to their fathers. (Deuteronomy 28:63-68) He writes of the uttermost wrath of God, but he never mentions wrath following them in the grave. Paul had no place for the dogma of eternal torment which later was fastened upon the churches and which has been so freely taught by the denominations. He knew that in God's own due time the Jews would come back to the blessings of God, and that with their return would come the times of restitution for all peoples.—Romans 11:15.

¹² Paul treated himself as one with responsibility upon him. The apostles had been entrusted with the gospel; and they preached it, not seeking popularity nor the pleasure of men, but that they might be found pleasing to God. In this he is, of course, an example to all servants of Jesus Christ.

¹³ Our special text, "In everything give thanks," is really a keynote to the apostle's success. Paul had a grateful heart. No one ever did anything for him without being remembered, and the act was stored in his memory as a refresher for days to come. He was grateful that God had called him who had done so much to thwart the purpose of God. He was grateful that the Lord had chosen him and favored him so highly. His gratitude carried him on. However narrow he was in those earlier days when he had an abhorrence of truth being disseminated except by the orthodox methods, he became in this a good disciple of the Lord Jesus, and an imitator of God.—1 Corinthians 11:1, *Diaglott*.

QUESTIONS FOR BEREAN STUDY

Was there much contention at Thessalonica? Why and how did Paul meet the contention? ¶ 7.

Why was the generosity of Lydia accepted in Philippi? Why did Paul and Silas labor with their own hands at Thessalonica? ¶ 8.

What happened after Paul's departure? How do evil men make statements? Is a half-truth hard to deal with? ¶ 5, 6.

Who are most benefited by our lesson? How were the Thessalonians examples to other? What was the result of their activity? ¶ 3, 4.

Which epistle did Paul write first? Why did Paul reluctantly leave Thessalonica? How was Paul's fatherly care manifested? ¶ 1, 2.

Is there effectiveness in simplicity when it comes to preaching the truth? How was this demonstrated? Is it reasonable that evil men should always oppose the heavenly message? ¶ 9, 10.

Upon whom does the wrath of God come? When does it come? ¶ 11.

What responsibility had Paul? What is the keynote of the apostle's success? ¶ 12, 13.

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Hawarden, Ia.	" 6	Chariton, Ia.	" 13
Sioux City, Ia.	" 7	Keosauqua, Ia.	" 14, 15
Coon Rapids, Ia.	" 8	Bunch, Ia.	" 16

BROTHER J. A. BOHNET

Vandalia, Ill.	Sept. 1	Kane, Ill.	Sept. 8
Patoka, Ill.	" 2	East St. Louis, Ill.	" 9
East St. Louis, Ill.	" 3	Bunker Hill, Ill.	" 10
Carlyle, Ill.	" 4	Gillespie, Ill.	" 11
St. Louis, Mo.	" 6	Springfield, Ill.	" 13
Belleville, Ill.	" 7	Taylorville, Ill.	" 14

BROTHER H. H. DINGUS

Big Spring, Nebr.	Sept. 1, 2	Ravenna, Nebr.	Sept. 11, 13
North Platte, Nebr.	" 3	Grand Island, Nebr.	" 14
Brady, Nebr.	" 4	Hastings, Nebr.	" 15
Overton, Nebr.	" 6	Loomis, Nebr.	" 16, 17
Ericson, Nebr.	" 7, 8	Wauneta, Nebr.	" 18
Litchfield, Nebr.	" 9, 10	Wilsonville, Nebr.	" 20

BROTHER A. D. ESHLEMAN

Tuskahoma, Okla.	Sept. 2	Achille, Okla.	Sept. 14
Antlers, Okla.	" 4	Atoka, Okla.	" 15
Foreman, Ark.	" 6	Ada, Okla.	" 16, 17
Idabel, Okla.	" 7	Hickory, Okla.	" 18
Valient, Okla.	" 8	Madill, Okla.	" 20
Durant, Okla.	" 9-13	Ardmore, Okla.	" 21

BROTHER A. J. ESHLEMAN

St. Louis, Mo.	Sept. 1	Holcomb, Mo.	Sept. 8, 9
Flat River, Mo.	" 2	Neeleyville, Mo.	" 10
Farmington, Mo.	" 3	Minimum, Mo.	" 11
Burch, Mo.	" 4	Poplar Bluff, Mo.	" 13
Frederickton, Mo.	" 6	Chaonia, Mo.	" 15
Dexter, Mo.	" 7	Ava, Mo.	" 16, 17

BROTHER M. C. HARBECK

Brazil, Ind.	Sept. 1	St. Paul, Minn.	Sept. 10
Pana, Ill.	" 2	Minneapolis, Minn.	" 11
Decatur, Ill.	" 3	Fargo, N. Dak.	" 13
Chicago, Ill.	" 4	Bismarck, N. Dak.	" 14, 17
Lake Mills, Wis.	" 5-7	Arena, N. Dak.	" 15, 16
Madison, Wis.	" 8	Max, N. Dak.	" 18, 20

BROTHER M. L. HERR

Randolph, Kans.	Sept. 1, 2	Achilles, Kans.	Sept. 10, 14
Manhattan, Kans.	" 3	Atwood, Kans.	" 11, 13
Riley, Kans.	" 4	Oberlin, Kans.	" 15, 16
Clay Center, Kans.	" 6	Lenora, Kans.	" 18
Jamestown, Kans.	" 7, 8	Jamestown, Kans.	" 20
Lenora, Kans.	" 9	Horton, Kans.	" 21

BROTHER W. M. HERSEE

Hazelbrook, P. E. I.	Sept. 1	Moore's Mills, N. B.	Sept. 13
Amherst, N. S.	" 3	Woodstock, N. B.	" 14, 15
Moncton, N. B.	" 4, 6	Blaine, Me.	" 16, 17
St. John, N. B.	" 7, 8	Quebec City, P. Q.	" 20
Tracy Station, N. B.	" 9, 10	Montreal, P. Q.	" 21, 22
Rollingdam Station, N. B.	" 11	Iroquois, Ont.	" 23

BROTHER G. R. POLLOCK

Aberdeen, Wash.	Sept. 1	Puyallup, Wash.	Sept. 9
Centralia, Wash.	" 2	Bremerton, Wash.	" 10
Chehalis, Wash.	" 3	Alderwood Manor, Wash.	" 11
Long Branch, Wash.	" 4	Everett, Wash.	" 13
Tacoma, Wash.	" 5-7	Arlington, Wash.	" 14
Enumclaw, Wash.	" 8	Sedro Woolley, Wash.	" 14

SERVICE WEEK SEPTEMBER 7-12

I. B. S. A. Service Week will be September 7 to 12 inclusive instead of the last week of August as previously announced. This change is deemed advisable so that those who attend the Indianapolis convention may have ample time to return to their respective territories for participation in the great drive. Let each one pray the Lord's blessing upon our united efforts in this matter.

BROTHER V. C. RICE

Parkersburg, W. Va.	Sept. 1	Mowrystown, O.	Sept. 8
Gallipolis, O.	" 2	Felicity, O.	" 9
Huntington, W. Va.	" 3	Covington, Ky.	" 11
Ashland, Ky.	" 4	Cincinnati, O.	" 13
Ironton, O.	" 6	Wilmingon, O.	" 14
Portsmouth, O.	" 7	Chillicothe, O.	" 15

BROTHER R. L. ROBIE

Newark, O.	Sept. 1	New Kensington, Pa.	Sept. 9
Wheeling, W. Va.	" 2	Greensburg, Pa.	" 10
Washington, Pa.	" 3	Pittcairn, Pa.	" 11
Waynesburg, Pa.	" 4, 6	Pittsburgh, Pa.	" 13
Canonsburg, Pa.	" 7	Duquesne, Pa.	" 15
Kittanning, Pa.	" 8	McKeesport, Pa.	" 16

BROTHER O. L. SULLIVAN

Gratiot, Wis.	Sept. 1	Oconomowoc, Wis.	Sept. 9
Monroe, Wis.	" 2	Kenosha, Wis.	" 10
Monticello, Wis.	" 3	Racine, Wis.	" 11
Madison, Wis.	" 4	Milwaukee, Wis.	" 13
Lake Mills, Wis.	" 5-7	Oshkosh, Wis.	" 14
Waukesha, Wis.	" 8	Appleton, Wis.	" 15, 16

BROTHER W. J. THORN

Chicago, Ill.	Sept. 1	Rapelje, Mont.	Sept. 9
Burlington, Ia.	" 2	Sanders, Mont.	" 11
Omaha, Nebr.	" 3	Miles City, Mont.	" 13
Ravenna, Nebr.	" 4	Melstone, Mont.	" 14
Arvada, Wyo.	" 6	Wason Flats, Mont.	" 15, 16
Billings, Mont.	" 8, 10	Dore, N. Dak.	" 18, 20

BROTHER T. H. THORNTON

Indianapolis, Ind.	Aug. 31	Brant, Tenn.	Sept. 23, 24
Ashland, Ky.	Sept. 1	Asheville, N. C.	" 25, 27
War, W. Va.	" 2, 3	Flat Rock, N. C.	" 24
Honaker, Va.	" 6	Columbia, S. C.	" 29
Coeburn, Va.	" 20	Savannah, Ga.	" 30
Pennington, Va.	" 22	Jacksonville, Fla.	Oct. 1

BROTHER J. C. WATT

San Diego, Calif.	Sept. 6	Hawthorne, Calif.	Sept. 13
Oceanside, Calif.	" 7	San Pedro, Calif.	" 14
Santa Ana, Calif.	" 8	Eagle Rock, Calif.	" 15
Anaheim, Calif.	" 9	Redlands, Calif.	" 16
Brea, Calif.	" 10	San Bernardino, Calif.	" 17
Whittier, Calif.	" 11	Colton, Calif.	" 18

BROTHER J. B. WILLIAMS

Elkhart, Ind.	Sept. 1	Albion, Mich.	Sept. 8
Sturgis, Mich.	" 2	Battle Creek, Mich.	" 9
Otsego, Mich.	" 3	Marcellus, Mich.	" 10
Kalamazoo, Mich.	" 4	South Bend, Ind.	" 13
Three Rivers, Mich.	" 6	Niles, Mich.	" 14
Jackson, Mich.	" 7	Benton Harbor, Mich.	" 15

BROTHER L. F. ZINK

Plympton, Mass.	Sept. 1	E. Greenwich, R. I.	Sept. 8
Taunton, Mass.	" 2	Attleboro, Mass.	" 9
New Bedford, Mass.	" 3	Pawtucket, R. I.	" 10
Fall River, Mass.	" 4	Woonsocket, R. I.	" 11, 13
Newport, R. I.	" 6	Milford, Mass.	" 14
Providence, R. I.	" 7	Franklin, Mass.	" 15

RAILROAD ITEMS FOR CONVENTIONERS

Friends expecting to attend the Indianapolis or Springfield Conventions should advise ticket agent at least a week in advance so as to insure his having the necessary special ticket forms on hand.

ATLANTA SPECIAL: From Atlanta, Ga., a special convention train will leave over the Southern Railroad, Sunday, August 23rd, 1:30 p. m. Standard Time, due to arrive at Indianapolis, Monday, August 24th, 6 a. m. Special cars from other Southern points will join the Convention train at Atlanta. For further information address W. E. Cummings, 15 Dargan St., Atlanta, Ga.

CHICAGO SPECIAL: A special train will be run over the Monon Railroad to the Indianapolis Convention, leaving Chicago, Monday morning, August 24th, 8:30 o'clock, Central Standard Time. For further information address A. L. Seeley, Secy., 7642 Normal Ave., Chicago, Ill.